

**Education and Participation**  
**Safety Subcommittee**

**Traditions Checklist Centering On Safety - based on the traditions**  
**checklist from the AA Grapevine**

**Contact: [Safetysubcommittee@gmail.com](mailto:Safetysubcommittee@gmail.com)**

**Suggestions for Home Group Inventory Process: (examples include:  
one person speaking at a time, agree to disagree, being respectful of  
differing perspectives, etc.)**

- 1.
- 2.
- 3.
- 4.

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

<u>INDIVIDUAL (I)</u>	<u>GROUP (G)</u>
1-I. Am I in my group respectful of personal differences, and strive to understand--practicing principles before personalities, rather than to discriminate or scoff at someone else's identity?	1-G. Do we as a group collectively respect personal differences, and strive to understand--practicing principles before personalities, rather than to discriminate or scoff at someone else's identity?
2- I. Do I discount other peoples' experiences/opinions based on their intersectional identity, i.e., age, race, religion, gender orientation, sexual orientation?	2-G. Do we as a group discount other peoples' experiences/opinions based on their intersectional identity, i.e., age, race, religion, gender orientation, sexual orientation?

<p>3-I. Am I prioritizing recovery and our primary purpose in seeking a solution to a safety issue--ensuring to maintain our traditions?</p>	<p>3-G. Do we as a group prioritize recovery and our primary purpose in seeking a solution to a safety issue--ensuring to maintain our traditions?</p>
<p>4-I. Do I give more credence to an AA with long-term sobriety versus the newcomer?</p>	<p>4-G. Does our group give more weight to an AA with long-term sobriety versus the newcomer?</p>
<p>5-I. Have I challenged my homegroup to consider both sides of an unsafe incident that occurred-- ensuring that both AAs have access to meetings or sober supports?</p>	<p>5-G. When an unsafe incident has been brought to our group's attention, do we consider both sides-- ensuring that both AAs have access to meetings or sober supports?</p>
<p>6-I. Have I suggested that an individual of an unsafe incident stay away from the unsafe person and teach avoidance rather than stating intolerance for the unsafe behavior?</p>	<p>6-G. Do we as a group suggest that an individual stay away from the unsafe person? Or suggest that they find a different group? Do we suggest that the offender change their behavior and/or find a different group?</p>
<p>7-I. Do I encourage the target of unwelcome advances to change their behaviors? What about the offender?</p>	<p>7-G. Does our group encourage the recipient of unwelcome advances to change their behaviors rather than directly address the perpetrator and welcome them to examine/change their own behavior? I.e. women stick with women, men stick with men, why?</p>

<p>8-I. Do I react to others' concerns by just thinking, "Oh you're being too sensitive"?, or, "You need to be more tough about it", without considering that I may not understand because it is outside of my lived experience and therefore do not experience this vulnerability?</p>	<p>8-G. When someone comes to the group with an issue, do we react by saying or implying that they're too sensitive or need to be tougher without considering that we may not understand because it is outside of our lived experience and therefore do not experience this vulnerability?</p>
<p>9-I. Do I know of individual AA members or AA groups who have a reputation of not being safe nor welcoming to certain individual AA members based on their intersectional identities, i.e., age, race, gender orientation, sexual orientation--- and forewarn people to avoid? Or make a recommendation so that this inappropriate or unsafe behavior cannot prevail? I.e., talking one-on-one with an individual regarding problematic behavior, bringing an issue to the attention of their own homegroup or an AA group? Do I consider utilizing additional resources to assist navigating this situation, i.e. safety subcommittee?</p>	<p>9-G. In our group, are we aware of individual AA members who have a reputation of not being safe or welcoming to certain individual AA members based on their intersectional identities, i.e., age, race, gender orientation, sexual orientation--- and forewarn people to avoid? If we are aware of this behavior, do we address the offending individual directly so that this inappropriate or unsafe behavior cannot prevail? I.e., talking one-on-one with the individual regarding problematic behavior, bringing an issue to the attention of their own homegroup or an AA group? Have we considered utilizing additional resources to assist navigating this situation, i.e., safety subcommittee?</p>
<p>10-I. Do I, or my home group attempt to resolve an unsafe situation while maintaining respect for all parties involved? Have I considered speaking to an individual one-on-one or privately, not belittling, demeaning, or discounting the other individuals' experience? Nor subjecting the recipient to re-victimization or re-traumatization during group conscience discussing the safety concern?</p>	<p>10-G. Do we as a home group attempt to resolve an unsafe situation while maintaining respect for all parties involved? Have we considered speaking to an individual one-on-one or privately, not belittling, demeaning, or discounting the other individuals' experience? Nor subjecting the recipient to re-victimization or re-traumatization during group conscience discussing the safety concern?</p>

11-I. Do I spout concerns for safety while participating in and secretly justifying my own behavior which jeopardizes someone else's opportunity for sobriety?	11-G. Do we as a group spout concerns for safety while collectively participating in and secretly justifying our own behavior which jeopardizes someone else's opportunity for sobriety?
12-I. Am I and my home group informed on Safety literature in AA? Do I have it accessible as a pamphlet at my meeting or a digital format?	12-G. Is my home group informed on Safety literature in AA? Do we have it accessible as a pamphlet at our meeting or a digital format?
13-I. Am I willing to assist someone with a safety concern and/or direct them to the resources that exist? (Consider emailing safetysubcommittee@gmail.com)	13-G. Is our group willing to assist someone with a safety concern and/or humble enough to call on outside resources to assist us in addressing a problem? (Consider emailing safetysubcommittee@gmail.com)

***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.***

<u>INDIVIDUAL</u>	<u>GROUP</u>
1-I. Do I criticize or do I trust and support my group officers, AA committees, and office workers? Newcomers? Old-timers?	1-G. Does our group criticize or trust our group officers, AA committees, and office workers? Newcomers? Old-timers?
2-I. Am I absolutely trustworthy, even in secret, with AA Twelfth Step jobs or other AA responsibilities?	2-G. Is our group, collectively, a trustworthy one, even in secret, with AA Twelfth Step jobs or other AA responsibilities?

3-I. Do I look for credit in my AA jobs? Praise for my AA ideas?	3-G. Do we as a group look for credit for our AA group's service? Praise for our contributions?
4-I. Do I have to save face in group discussion, or can I yield in good spirit to the group conscience and work cheerfully along with it?	4-G. Do we as a group foster an environment in our group conscience in which we are able to respectfully hear one another's perspectives?
5-I. Although I have been sober a few years, am I still willing to serve my turn at AA chores?	5-G. Does our group put into practice the spirit of rotation?
6-I. In group discussions, do I sound off about matters on which I have no experience and little knowledge?	6-G. Do we as a group sound off about matters on which we have no experience and little knowledge?

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

<u>INDIVIDUAL</u>	<u>GROUP</u>
1-I. Is there an alcoholic I want or do not want in my group for selfish motives? I.e. prejudice and/or being a wet blanket to my inappropriate behaviors	1-G. Is the group affected by predatory or discriminatory behaviors in any modality?
2-I. In my mind do I prejudice new members as "easy", "prude", "dangerous", or better or less than based on appearance, past, or other things?	2-G. Are all home group members accepting and welcoming of all new members to the group?
3-I. When someone in the group turns to me for help, does it matter to me what their gender, sexual orientation, past behaviors, or occupation is?	3-G. Is our group a place where people feel safe to disclose personal information when they are in need of help? Why or why not?

4-I. Am I welcoming and accepting of all new members?	4-G. Is our homegroup a welcoming place to ALL members? Are all homegroup members open and accepting of one another?
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**Tradition Four-Each group should be autonomous except in matters affecting other groups or AA as a whole.**

<u>INDIVIDUAL</u>	<u>GROUP</u>
1-I. Do I insist that there's only one right way to do AA?	1-G. Is our homegroup accepting of different ways to work the steps as well as to be aligned with the traditions?
2-I. Do I consider the welfare of other groups and other members of AA when I speak at and attend their meetings?	2-G. Does our homegroup consider the welfare of other homegroups?
3-I. Do I put down or gossip about other AA members' unsafe behaviors, or do I ask how and/or take proactive steps to make the homegroup safer for all?	3-G. Does our homegroup have a plan set up to assist survivors/recipients of unsafe situations or inappropriate/criminal behaviors that aligns with the traditions? Does our group not consider itself nor the perpetrator above the law, and offers support and resources?
4-I. Do I bear in mind that in some respect, I represent the entire fellowship of AA inside and outside meetings? Am I engaging in behavior in meetings and outside of meetings that would prevent someone from wanting to join AA?	4-G. Is our homegroup a welcoming, comfortable, and safe place for newcomers or those attending the meeting for the first time-- or just for those that attend regularly?

**Tradition 5-Each group has but one primary purpose--to carry its message to the alcoholic who still suffers**

<u>INDIVIDUAL</u>	<u>GROUP</u>
1-I. Can I effectively carry out our primary purpose if individual members feel unsafe? (consider the effect on AA membership)	1-G. Can our group effectively carry out its primary purpose if individual members feel unsafe? (Consider the effect on the group's service)
2-I. Have I been made aware of a member imposing on another member's safety and taken action to ensure their safety so that our primary purpose can be fulfilled?	2-G. If our group is made aware of a member imposing on another member's safety, what action do we take, if any, so that our primary purpose can be fulfilled?
3-I. Am I willing to only sponsor or 12th step a newcomer that I know I will be a support to rather than one that detracts from their focus on recovery? (i.e. pursuant of ego or romantic/sexual intimacy/relationship rather than carrying the message?)	3-G. Does our group have the willingness to carry the message to newcomers and into treatment and correctional facilities and maintain our primary purpose rather than pursue ego or an intimate/romantic/sexual relationship with an individual in newfound recovery?
4-I. Do I help my group in every way I can to fulfill our primary purpose?	4-G. Does our group do all it can to fulfill our primary purpose by ensuring that all members feel safe? Do we have plans in place for dealing with situations in which an individual member's (or several members') safety is compromised?

***Tradition Six- An AA 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.***

<u>INDIVIDUAL</u>	<u>GROUP</u>
1-I. Have I ever used my membership in A.A. as a way to endorse myself, my status, or my professional business in a way to gain a newcomer's trust and then misused it?	1-G. Have we as a group ever used our membership in A.A. as a way to endorse ourselves, our status, or our individual professional businesses in a way to gain a newcomer's trust and then misused it?
2-I. Have I considered what my personal responsibility is in maintaining safety for all as a part of our common welfare so that my home group may fulfill its primary purpose? What is my part?	2-G. Have we as a group considered what our personal responsibility is in maintaining safety for all as a part of our common welfare so that our home group may fulfill its primary purpose? What is our part?
3-I. Have I imposed on a fellow AA member for a special favor or consideration in a way that might make them feel unsafe?	3-G. Has our group imposed on a fellow AA member for a special favor or consideration in a way that might make them feel unsafe?
4-I. Have I used my outside enterprise in AA as leverage to get something I want utilizing inappropriate behavior and then rely on my standing to not have any consequences?	4-G. Has our group endorsed an individual AA member's outside enterprise which has led to the individual using their standing to get away with inappropriate behavior and not have any consequences? Has our group addressed these concerns so that it does not stand in the way of our primary purpose?

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

<u>INDIVIDUAL</u>	<u>GROUP</u>
1-I. Have I paid enough attention to A.A.'s literature on <i>Safety in A.A.</i> ?	1-G. Does our group pay attention to and are we familiar with A.A. 's literature on <i>Safety in A.A.</i> ?
2-I. Do I make an effort to understand what the Safety Subcommittee does? What services are offered? Do I know how to contact them to assist myself, another A.A. member, or my home group to navigate a safety issue?	2-G. Do we as a group make an effort to understand what the Safety Subcommittee does? What services are offered? Do we know how to connect them to another A.A. member, or our home group to navigate a safety issue?
3-I. Do I as a member of AA look to our Twelve Steps and Twelve Traditions to assist myself, others, or my home group to navigate safety issues that arise?	3-G. Do we as a group of AA look to the Twelve Steps and Twelve Traditions to assist our group, others, or other home groups to navigate safety issues that arise?
4-I. Do I practice humility rather than expertise in discussing safety issues in the AA environment? Work to understand others' experiences that are different from my own? Place my experiences of unsafety as more important than others?	4-G. Do we as a group practice humility rather than expertise in discussing safety issues in the AA environment? Work to understand each other's experiences that are different from our own? Place familiar experiences of unsafety as more important than others?
5-I. Do I do all I can to support AA financially? When was the last time my home group made a contribution to Intergroup so that committees may continue workshops and education?	5-G. Do we as a group do all we can to support AA financially? When was the last time our home group made a contribution to Intergroup so that committees may continue workshops and education?

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

<u>INDIVIDUAL</u>	<u>GROUP</u>
1-I. Is my own behavior accurately representative of the Traditions? If not, what needs changing?	1-G. Is our group's behavior accurately representative of the Traditions? If not, what needs changing?
2-I. When I act annoyed about any particular Tradition, do I realize how my attitude could affect others? Have I made it more difficult for another AA member to speak up?	2-G. When our group acts annoyed about any particular Tradition, do we realize that our attitude could affect AA as a whole? Have we made it more difficult for other AA members or AA groups to speak up?
3-I. Do I sometimes try to get <i>some</i> reward—even if not money—for my personal AA efforts?	3-G. Do we as a group, sometimes try to get <i>some</i> reward—even if not money—for our AA efforts?
4-I. Do I try to sound like an expert on alcoholism? On recovery? On medicine? On sociology? On AA itself? On psychology? On spiritual matters? Or even <i>humility</i> ?	4-G. Do we as a group, try to sound like an expert on alcoholism? On recovery? On medicine? On sociology? On AA itself? On psychology? On spiritual matters? Or even <i>humility</i> ?

<p>5-I. Do I understand that other resources are available to assist AA members with specific circumstances or problems that arise? Do I understand that AA does not have a monopoly on all things recovery and there are instances in which other resources are more appropriate?</p>	<p>5-G. As a group, do we understand that other resources are available to assist AA members with specific circumstances or problems that arise? Do we understand that AA does not have a monopoly on all things recovery, and there are instances in which other resources are more appropriate?</p>
<p>6-I. Have I paid enough attention to background material and AA literature that speaks to Safety &amp; AA and our common welfare?</p>	<p>6-G. As a group, have we paid enough attention to background material and AA literature that speaks to Safety &amp; AA and our common welfare?</p>

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

<u>INDIVIDUAL</u>	<u>GROUP</u>
<p>1-I. Do I practice rigidity in my thinking of how to “do” AA? If I do practice rigidity, can I reflect on which A. A. members may not feel safe or “fit in” with me and why I may feel above our primary purpose and singleness of purpose?</p>	<p>1-G. Does our home group practice rigidity in our thinking of how to “do” AA? If our home group does practice rigidity, can we reflect on which AA members may not feel safe or “fit in” at our home group and why our home group may feel above our primary purpose and singleness of purpose?</p>

<p>2-I. Am I fearful of or do I resist safety expectations in AA because I fear them as authoritative?</p>	<p>2-G. Does our group operate from fear of or do we resist safety expectations in AA because we fear them as authoritative?</p>
<p>3-I. Am I spiritually fit enough to practice and support the safety of all AA members with a sense of personal responsibility—especially while serving on a service board or committee—even when unnoticed? Drawing on the program’s traditions, principles, and concepts to guide me?</p>	<p>3-G. Is our group spiritually fit enough to practice and support the safety of all AA members with a sense of group responsibility—especially while serving on a service board or committee—even when unnoticed? Drawing on the program’s traditions, principles, and concepts to guide us?</p>
<p>4-I. When I am presented with a new perspective or new information, do I exercise patience and humility in an attempt to be present and be willing to put aside what I think I know? Do I respect differences with AA members while serving on a service board or committee?</p>	<p>4-G. When an individual AA member presents a new perspective or new information, do we, as a group, exercise patience and humility in an attempt to be present and be willing to put aside what we think we know? Do we respect differences with AA members while serving on a service board or committee?</p>
<p>5-I. Am I aware of everyone, those along the margins, those that may not have visible identities, or most vulnerable via intersectional identities that I am responsible to? Responsible for what? To carry the message to the sick and suffering alcoholic-- am I personally welcoming and inclusive to these individuals?</p>	<p>5-G. Is our group aware of everyone, those along the margins, those that may not have visible identities, or most vulnerable via intersectional identities that we are responsible to? Responsible for what? To carry the message to the sick and suffering alcoholic-- are we welcoming and inclusive to these individuals? Are we accessible to these individuals?</p>

<p>6-I. Have I considered how my homegroup's bylaws may limit a newcomer's ability to participate in service work?</p>	<p>6-G. Has our homegroup considered how our bylaws may limit a newcomer's ability to participate in service work?</p>
<p>7-I. Do I have the willingness to do a service position differently than I think it should be done? Listen to someone with a totally different perspective? Have I ever felt hesitant to allow a newcomer to take on a service position that I have held because I believed it was too important for them?</p>	<p>7-G. Do we, as a group, have the willingness to do a service position differently than we have traditionally done it? Listen to someone with a totally different perspective? Have we ever felt hesitant to allow a newcomer to take on a service position that is perceived to be more important?</p>
<p>8-I. Have I considered how the spirit of rotation or lack thereof may lend itself to home group members practicing humility rather than a "right way" and "wrong way" to do things? If an individual home group member is "propped up" with ego and familiarity in a certain position, it denies the individual home group member to truly experience anonymity and relate in the most fundamental sense with other members--as an alcoholic.</p>	<p>8-G. Has our home group considered how the spirit of rotation or lack thereof may lend itself to home group members practicing humility rather than a "right way" and "wrong way" to do things? If an individual home group member is "propped up" with ego and familiarity in a certain position, it denies the individual home group member to truly experience anonymity and relate in the most fundamental sense with other members--as an alcoholic.</p>
<p>9-I. Is anyone in my home group "propped up" with ego and familiarity that would position them to be perceived as safe even though there is a known history of predatory behavior?</p>	<p>9-I. Is anyone in our homegroup "propped up" with ego and familiarity that would position them to be perceived as safe even though there is a known history of predatory behavior?</p>

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

<u>INDIVIDUAL</u>	<u>GROUP</u>
<p>1-I. Do I ever lean on this tradition and refer to someone else's experience as "an outside issue" in an attempt to belittle, monitor, or dismiss an AA member's experience, identity, or concern?</p>	<p>1-G. Does our home group ever lean on this tradition and refer to someone else's experience as an "outside issue" in an attempt to belittle, monitor, or dismiss an AA member's experience, identity or concern?</p>
<p>2-I. Do I ever quickly dismiss the topic of medications/therapy in such a way to imply disagreement or negativity towards these interventions and therefore fail to address the need for "outside issues" such as medications and therapy? Do I know that AA is not a monopoly for all our problems--as our founders have stated?</p>	<p>2-G. Does our group foster an environment that allows quick dismissal of a topic in such a way to imply disagreement or negativity towards issues and therefore fail to address the needs for an individual? AA is not a monopoly for all our problems--as our founders have stated.</p>
<p>3-I. Am I disqualifying or delegitimizing other wellness practices including those that are indigenous and therefore further marginalizing our most vulnerable members?</p>	<p>3-G. Does our group disqualify or delegitimize other wellness practices including those that are indigenous and therefore further marginalize our most vulnerable members?</p>
<p>4-I. Do I wear anything political to a meeting that would go against bringing the "AA name" into public controversy or furthermore marginalize our most vulnerable members?</p>	<p>4-G. Do we as a group ask our home group members to refrain from public controversy or allow home group members to further marginalize our most vulnerable members?</p>

5-I. Do I set the example of stating “this is based on my own personal experience and by no means is the rule or precedent” prior to stating my own personal opinion and therefore avoid giving the impression that it is the “AA opinion”?	5-G. Do we as a group foster an environment where shares are based on personal opinion and not rule or precedent and therefore avoid giving the impression that it is the “AA opinion”?
6-I. Have I considered what AA would be without this Tradition? Where would I be?	6-G. Have we as a group considered what AA would be without this Tradition? Where would we be?
7-I. How can I manifest the spirit of this Tradition in my personal life outside AA? And inside AA?	7-G. How can we as a group manifest the spirit of this Tradition in our lives outside of AA? And inside AA?

**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.***

<u>INDIVIDUAL</u>	<u>GROUP</u>
1-I. Do I sometimes promote AA so fanatically that I make it seem <i>unattractive</i> ?	1-G. Do we as a group sometimes promote AA so fanatically that we make it seem <i>unattractive</i> ?
2-I. Do I ever push AA on others? Do I accept cultural norms without question that are by no means AA-approved or AA-official that make AA seem unattractive? I.e., offering/pressuring to give a ride to a newcomer or any individual AA member to a meeting? By offering/pressuring to give a hug or handshake to an individual AA member?	2-G. Do we as a group ever push AA on others? Do we as a group accept cultural norms without question that are by no means AA-approved or AA-official that make AA seem unattractive? I.e., offering/pressuring to give a ride to a newcomer or any individual AA member to a meeting? By offering/pressuring to give a hug or handshake to an individual AA member?

<p>3-I. Am I always careful to keep the confidence reposed in me as an AA member?</p>	<p>3-G. Are we as a group always careful to keep the confidence reposed in us as an AA group?</p>
<p>4-I. Am I being mindful of my topics of conversation before and after the meeting, ensuring that I am not bringing controversy into the AA environment, and instead sharing harmony?</p>	<p>4-G. Are we as a group being mindful of our topics of conversation before and after the meeting, ensuring that we as a group are not bringing controversy into the AA environment, and instead sharing harmony?</p>
<p>5-I. Am I extending courtesy or chivalry to all members or just those that I may perceive as needing the nicety? Or whom I choose to show chivalry to? Am I willing to see that in chivalry itself, that may be viewed as courteous or complimentary, that the definition of chivalry itself acknowledges a difference in behavior toward one that is perceived as “weak”?</p>	<p>5-G. Are we as a group, extending courtesy or chivalry to all members or just those that we may perceive as needing the nicety? Or whom we as a group choose to show chivalry to? As a group, are we willing to see that in chivalry itself, that may be viewed as courteous or complimentary, that the definition of chivalry itself acknowledges a difference in behavior toward one that is perceived as “weak”?</p>
<p>6-I. Would I offer a chair to any person walking in the door or just consider this based on an individual’s sex/gender?</p>	<p>6-G. Would we as a group, offer a chair to any person walking in the door or just consider this based on an individual’s sex/gender?</p>
<p>7-I. Am I careful about throwing AA names around—even within the Fellowship?</p>	<p>7-G. As a group, are we careful about throwing AA names around—even within the Fellowship?</p>
<p>8-I. Am I respecting another AA member’s confidentiality if privy to information in their personal life, taking into consideration their sobriety and spiritual well-being above all else? Am I deterring someone from feeling safe to share intimately in or out of an AA meeting?</p>	<p>8-G. Are we as a group respecting another AA member’s confidentiality if privy to information in their personal life, taking into consideration their sobriety and spiritual well-being above all else? Are we as a group deterring someone from feeling safe to share intimately in or out of an AA meeting?</p>

<p>9-I. Am I ashamed of being a recovered or recovering alcoholic?</p>	<p>9-G. Are we as a group ashamed of being recovered or recovering alcoholics?</p>
<p>10-I. If an AA member is sharing about their experience, am I considering my body language, affect, or verbal feedback to be inclusive and welcoming rather than isolating and shaming?</p>	<p>10-G. If an AA member is sharing about their experience, are we as a group considering our body language, affect, or verbal feedback to be inclusive and welcoming rather than isolating and shaming?</p>
<p>11-I. What would AA be like if we were not guided by the ideas in Tradition Eleven? Where would I be?</p>	<p>11-G. What would AA be like if we as a group were not guided by the ideas in Tradition Eleven? Where would our group be?</p>
<p>12-I. In reflection of attraction vs. promotion, am I making myself available to others who ask for guidance or am I forcing my will or ideas about recovery onto them?</p>	<p>12-G. In reflection of attraction vs. promotion, are we as a group making ourselves available to others who ask for guidance or are we forcing our will or ideas about recovery onto them?</p>
<p>13-I. Am I meeting the newcomer where they're at or denying someone their own journey?</p>	<p>13-G. Are we as a group meeting the newcomer where they're at or denying someone their own journey?</p>
<p>14-I. Is my AA sobriety attractive enough that a sick drunk would want such a quality for themselves?</p>	<p>14-G. Is our group's AA sobriety attractive enough that a sick drunk would want such a quality for themselves?</p>
<p>15-I. Do I take the safety of all AA members into consideration? Am I behaving with integrity or aligned with my Higher Power and/or belief system?-- In respect to all AA members?</p>	<p>15-G. Do we as a group take the safety of all AA members into consideration? As a group, are we behaving with integrity or aligned with our Higher Power and/or belief system?-- In respect to all AA members?</p>

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

<u>INDIVIDUAL</u>	<u>GROUP</u>
<p>1-I. When I say all AA members, am I sure to truly include ALL AA members, including those whose intersectional identities I may not understand and/or lifestyles I disagree with? Them too? What would happen to an alcoholic if AA as a whole did not consider their safety?</p>	<p>1-G. When we as a group say all AA members, are we sure to truly include ALL AA members, including those whose intersectional identities we may not understand and/or lifestyles we disagree with? Them too? What would happen to an alcoholic if AA as a whole did not consider their safety?</p>
<p>2-I. When I do not trust AA's current servants, who do I wish had the authority to straighten them out? When I read this question, do I think that of course, I am being prompted to look to a higher power, or of course wishing that I myself were that authority?</p>	<p>2-G. When we as a group do not trust AA's current servants, who do we wish had the authority to straighten them out? When we as a group read this question, do we think that of course, we are being prompted to look to a higher power, or of course wishing that we as a group, ourselves, were that authority?</p>
<p>3-I. If my homegroup does not consider the common welfare of all AA members, would AA, as a microcosm of society, be more likely to elect cis-gender, White, heterosexual, males into service positions and therefore have decisions made limited by this experience? Does my homegroup follow Robert's Rules and allow for minority opinion? Giving due process to consider if anyone's opinion was swayed by minority opinion?</p>	<p>3-G. If we as a homegroup do not consider the common welfare of all AA members, would we, as a microcosm of society, be more likely to elect cis-gender, White, heterosexual, males into service positions and therefore have decisions made limited by this experience? Does our homegroup follow Robert's Rules and allow for minority opinion? Giving due process to consider if anyone's opinion was swayed by minority opinion?</p>
<p>4-I. Am I making others feel unsafe to explore their own spirituality or beliefs? Am I making others feel unsafe to speak their own truth regarding their experience, strength, and hope by stating my own as right, and all other paths as wrong? Am I Judge, jury, and executioner of other people's programs?</p>	<p>4-G. Are we as a group making others feel unsafe to explore their own spirituality or beliefs? Are we as a group making others feel unsafe to speak their own truth regarding their experience, strength, and hope by stating our own as right, and all other paths wrong? As a group, are we Judge, jury, and executioner of other people's programs?</p>

<p>5-I. Have I ever pushed my own conceptions on another individual AA member or AA group without taking into consideration that they may have a different experience than my own and therefore different needs? Do I invalidate other people's needs because they don't affect me?</p>	<p>5-G. Have we as a group ever pushed our own conceptions on another individual AA member or AA group without taking into consideration that they may have a different experience than our own and therefore different needs? Do we as a group invalidate other people's needs because they don't affect us?</p>
<p>7-I. Do I complain about certain AA's behavior-- thinking they are better than me or thinking I am better than them? Pride or pride in reverse? Do I complain about certain AA's behavior rather than seeking conflict resolution, prioritizing AA's common welfare?</p>	<p>7-G. Do we as a group complain about certain AA's behavior-- thinking they are better than us or thinking we as a group are better than them? Pride or pride in reverse? As a group, do we complain about certain AA's behavior rather than seeking conflict resolution, prioritizing AA's common welfare?</p>
<p>8-I. Do I as a home group member freely share my experience, strength, and hope with other A. A. members so that they too are prepared to take on new service positions?</p>	<p>8-G. Do we as a home group freely share our experience, strength, and hope with other A. A. members so that they too are prepared to take on new service positions?</p>
<p>9-I. Do I fulfill all AA responsibilities, with thoughtful reflection and with sponsorship guidance on others' needs, or to fulfill my own needs as an ego-feeding errand?</p>	<p>9-G. Do we as a group fulfill all AA responsibilities, with thoughtful reflection and with sponsorship guidance on others' needs, or to fulfill our own needs as an ego-feeding errand?</p>
<p>10-I. Do I consider disclosing my own AA membership in a way which is self-serving and/or harmful to others?</p>	<p>10-G. Do we as a group consider disclosing our AA membership in a way which is self-serving and/or harmful to others?</p>

11-I. Have I ensured that I have made my own growth before giving it away? Or have I short-changed my step work and rushed through to 12th stepping--in a way which is not as helpful to myself or fellow AA members?

11-G. Have we as a group ensured that we have made our own growth before giving it away? Or have we as a group short-changed our step work and rushed through to 12th stepping--in a way which is not as helpful to ourselves or fellow AA members?