

CONFERENCE AGENDA REPORT 1998



**World Service Conference
of Narcotics Anonymous**

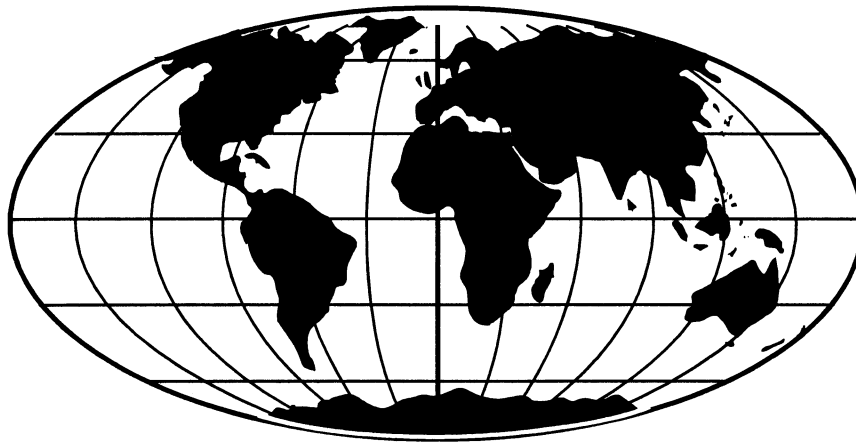
**Approval materials
for annual meeting
25 April—2 May 1998
Woodland Hills, California, USA**



THE TWELVE STEPS OF NARCOTICS ANONYMOUS

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

CONFERENCE AGENDA REPORT 1998



**World Service Conference
of Narcotics Anonymous**

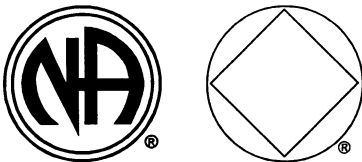
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1998 Conference Agenda Report

World Service Conference of Narcotics Anonymous

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INTRODUCTION

A copy of this report is being distributed at conference expense to every World Service Conference participant and every registered regional service committee. This fulfills the responsibility of the WSC to notify the fellowship of items being considered at the 1998 annual meeting of the World Service Conference. Also, the final Transition Group report including the motions associated with the completion of their work was mailed at conference expense to every registered area and regional service committee and every World Service Conference participant on 5 December 1997 to allow additional time for review and discussion. The Transition Group proposals are included again in the *Conference Agenda Report*, and a complete copy of their report is included with this mailing. Also included in this mailing are the issue discussion papers received by 1 December 1997. These will be discussed during a session at the WSC '98. This year the motions (WSC committees, boards, and regional committees) section of the *Conference Agenda Report* and the preliminary mailing of the Transition Group final report are both being translated into five languages: French, Spanish, German, Portuguese, and Swedish. Additional copies of the 1998 *Conference Agenda Report* can be purchased from the World Service Office by any NA member, group, service board or committee.

Following the abbreviated list of motions, we have included a list of the routine conference business sessions (not listed in any specific order). A more specific outline for the agenda will be provided in the pre-conference mailing. It is important to note that the conference proceedings will **begin on Saturday, 25 April 1998** and continue through Saturday, May 2, 1998. This is due to the large amount of business being presented this year.

Following the list of sessions are reports that have been prepared by various world service boards and committees on the business they will be presenting at this year's conference. Each motion being presented is numbered consecutively for ready reference. A financial impact statement is provided for each motion. Two general assumptions are made: the cost of changes to *A Temporary Working Guide to our World Service Structure* is a given and an assumed administrative expense; and the existing inventory levels of literature and service materials will be monitored to allow for a minimum of obsolete items to be destroyed. Costs are *not* included with each motion providing for an alteration of the *TWGWSS* and/or changes in inventory for service materials or literature items. When developing financial impact statements, staff time, production and storage costs, and trusted servant expenses were factored in as appropriate. Amounts are annualized for consistency, even though in some situations the amount may not be entirely applicable to the next conference year. All figures are in US dollars.

Following the world service board and committee motions is the newly created section entitled "Motions Pertaining to the Transition Group Proposals." A recommendation for action written by the Transition Group is provided for each of these motions. The next section is regional motions published at the request of regional service committees. Following each motion are recommendations for action from the world service committees and boards who were referred the motions by the WSC Administrative Committee following the 15 October 1997 deadline for submitting motions. These recommendations are usually given on the floor of the WSC as the motions are considered. They are provided here to give you additional information for your discussions.

Please note the next section, called the Appendix, which is where you will find all the WSC policies that each board, committee, or regional motion would amend if passed. This information is presented to comply with Motion 16 from WSC'96. This motion specified that any motion placed in the *Conference Agenda Report* that would amend any WSC policies must include the policies that would be amended. Because the Transition Group motions would, if

passed, amend many parts of A *Temporary Working Guide to Our World Service Structure*, the entire document is included in Addendum A with proposed changes indicated. The section after the Appendix is for Addendum items that contain the exact material being proposed for adoption or consideration by world services boards and committees. Also, this year an item has been offered by a region for consideration. The final section in this year's *Conference Agenda Report* is a glossary of service terms often used in discussing world service issues, including those appearing in the 1998 CAR.

The March issue of the *Conference Report* will contain annual reports from regional service committees, and world service boards and committees and letters of intent from regions planning to request seating at WSC 1998. The deadline for the March 1998 *Conference Report* is Monday, 16 February 1998, no later than 5:00PM PST. Final orientation materials for this year's conference will be mailed to conference participants approximately 30 days before the WSC 1998 annual meeting begins.

All items submitted for publication in the 1998 CAR have been reviewed by the WSC Interim Committee. If you have any questions about this report or any subject pertaining to it, please call, write or fax us through the WSO.

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WSC '98 ABBREVIATED MOTIONS LIST

For reference only

Motion 1: To implement Resolutions B and C-2 by adopting the following External Guidelines for the World Board. Further, that elections for the World Board be held at WSC 1998 with the new corporation taking effect 12 June 1998. The current Interim Committee, World Service Office Board of Directors, and the World Convention Corporation will continue to function until 11:59PM 11 June 1998. The Interim Committee will be responsible to make necessary decisions affecting NA world services and to assist in preparing the agenda for the first meeting of the new World Board.

Maker: Interim Committee, page 3

Motion 2: To implement Resolution E by adopting the following Guidelines for the Unified Budget for NA World Services.

Maker: Interim Committee, page 10

Motion 3: To implement Resolutions F & G by adopting the following External Guidelines for the World Pool and the Human Resources Panel. Further, that elections for the Human Resources Panel be held at WSC 1998.

Maker: Interim Committee, page 13

Motion 4: To create and implement the conference positions of WSC Co-Facilitators by adopting the following guidelines. Further, that the WSC Co-Facilitators be elected at WSC 1998.

Maker: Interim Committee, page 17

Motion 5: To implement a two-year conference cycle beginning at the end of WSC 2000. Prior to implementation, all changes to conference policy will be presented to the World Service Conference by the World Board.

Maker: Interim Committee, page 19

Motion 6: To approve the production of the Group Readings Wallet Card as shown in Addendum B.

Maker: WSO Board of Directors, page 21

Motion 7: To approve the inclusion of *the words* "Narcotics Anonymous" in the name of the legal entity for the new World Board.

Maker: WSO Board of Directors, page 22

Motion 8: To amend the *Fellowship Intellectual Property Trust* Instrument and Operational Rules as shown in Addendum C.

Maker: WSO Board of Directors, page 22

Motion 9: To amend NA Intellectual Property Bulletin #1, *Internal Use of NA Intellectual Property*, by changing the name of the World Service Office, Inc. to Narcotics Anonymous World Services, Inc. as shown in Addendum D.

Maker: WSO Board of Directors, page 22

Motion 10: To change the name of "regional service representative" to "regional delegate" and "RSR" to "RD" and remove all references to *The NA Way* wherever it appears in the *Fellowship Intellectual Property Trust* Instrument and Operational Rules as shown in Addendum C.

Maker: WSO Board of Directors, page 23

Motion 11: To amend NA Intellectual Property Bulletin #1, *Internal Use of NA Intellectual Property*, as shown in Addendum D.

Maker: WSO Board of Directors, page 23

Motion 12: To rescind WSC '96 Motion 16 "All motions submitted to be placed in the *Conference Agenda Report* that attempt to change, amend or delete WSC Policies, shall include those policies, or sections of those policies, it attempts to amend. Further, it shall be the responsibility of the maker of the motion to provide this information along with the motion.

Maker: WSC Administrative Committee, page 25

Motion 13: To consider the following proposal: To include the booklet *Narcotics Anonymous* (The Little White Book) in the World Services Translation Committee policy on Basic Text personal stories. (WSC '97 Motion 79b)

Property of WSC, page 25

Motion 14: That the WSC direct the WSCLC to begin development of a Sixth Edition of the Basic Text as soon as the moratorium expires. The Sixth Edition should include a chapter on Sponsorship, a chapter on Service and new stories of an international fellowship. (WSC '97 Motion 102)

Property of WSC, page 26

WSC '98 ABBREVIATED MOTIONS LIST

For reference only

- Motion 15:** To select two issue discussion topics from the following list for discussion at the 1999 World Service Conference:
Maker: WSC Administrative Committee, page 27
- Motion 16:** To approve *The Institutional Group Guide*, as shown in Addendum E.
Maker: Board of Trustees, page 29
- Motion 17:** To approve the *Additional Needs Booklet*, as shown in Addendum F.
Maker: Board of Trustees, page 29
- Motion 18:** To approve the *Outreach Booklet*, as shown in Addendum G.
Maker: Board of Trustees, page 29
- Motion 19:** To approve the IP, *Self-Support, Principle and Practice*, as shown in Addendum H.
Maker: Board of Trustees, page 30
- Motion 20:** To remove IP #24, *Hey, What's the Basket For?* from the WSO inventory.
Maker: Board of Trustees, page 30
- Motion 21:** That all motions, amendments and any other input regarding revisions or additions to the Basic Text or the booklet *Narcotics Anonymous (The Little White Book)*, be committed to a service body who will compile and forward to the conference, in two years, a detailed proposal including options, budgets and timelines for those options.
Maker: Board of Trustees, page 31
- Motion 22:** To approve the 1998-99 WSC PI work plan proposal for revising *A Guide to Public Information* and the *Guide to Phoneline Service* handbooks.
Maker: WSC Literature Committee, page 33
- Motion 23:** To approve *The Narcotics Anonymous Step Working Guides*, as shown in Addendum I.
Maker: WSC Literature Committee, page 35
- Motion 24:** To approve the following as WSLC's "A" work list for the 1998-99 conference year.
Maker: WSC Literature Committee, page 35
- Motion 25:** To maintain all standing committees, i.e., World Hospitals & Institutions (H&I), World Public Information (PI), World Policy, World Translations, and World Literature.
Maker: WSC Literature Committee, page 37
- Motion 26:** To postpone the election of the members to the World Board and implementation of the World Board and committee systems, Resolution B and C2, until WSC '99.
Maker: Georgia Region, page 38
- Motion 27:** To elect the members of the World Board as follows: 12 will be elected as Trustees (Guardians) and 12 will be elected as Board Members. Any member or trustee can hold any position within the World Board.
Maker: Georgia Region, page 38
- Motion 28:** That all elections of candidates to the World Board would require a 2/3rd majority vote.
Maker: Georgia Region, page 38
- Motion 29:** At the WSC, the World Board will have full participation rights, except for voting on all business (old, elections, and new).
Maker: Georgia Region, page 39
- Motion 30:** That at least 8 members of the recently elected World Board be from outside of the USA and that at least 3 of these not be from the regions in Canada, United Kingdom, Germany, or Australia.
Maker: Ecuador Region, page 39
- Motion 31:** That the clean time requirement for candidates for the World Board be set at 8 years.
Maker: Ecuador Region, page 40
- Motion 32:** That the length of term for members of the World Board be set at 4 years and that 6 of the 24 newly elected members serve for 2 years, 6 others serve for 3 years, 6 others serve for 4 years, and 6 others serve for 5 years.
Maker: Ecuador Region, page 40
- Motion 33:** To postpone voting on all the Transition Group's proposals/motions until the 1999 conference.
Maker: South Florida Region and Portugal Region, page 41

WSC '98 ABBREVIATED MOTIONS LIST

For reference only

- Motion 34:** To extend the Transition Group until the 1999 conference to continue guiding us through Resolution A.
Maker: South Florida Region, page 43
- Motion 35:** That the WSCLC collect and compile personal stories from recovering addicts in NA throughout the world, to be published as an anthology. This anthology shall be completed by the WSCLC, following the WSCLC review, input and approval guidelines.
Maker: Volunteer Region, page 43
- Motion 36:** To implement a five (5) year moratorium on the Basic Text, section one (1), book one (1), the first ten (10) chapters, pages ix to 103. This moratorium would begin at the end of the 1998 World Service Conference and end at the beginning of the 2003 World Service Conference.
Maker: Georgia Region, page 44
- Motion 37:** That no board/committee be allowed to appoint an individual to their board/committee if that individual has run for election to that board/committee and was not elected by the conference. This would be in effect for one full conference cycle.
Maker: Georgia Region, page 45
- Motion 38:** That the WSB develop an Outreach Handbook, considering all previously submitted drafts and input. The handbook to be placed in the 2000 CAR for fellowship approval.
Maker: British Columbia Region, page 46
- Motion 39:** The World Service Conference (WSC) facilitates hospitality room refreshments at the WSC meetings for individual purchase only. The WSC will not purchase refreshments. Additionally, neither WSO staff, nor WS trusted servants, will be responsible for directly providing refreshments.
Maker: Wisconsin Region, page 46
- Motion 40:** That the World Service Conference Literature Committee add a third book to the Basic Text that would contain four chapters entitled: God, Self, Service and Society.
Maker: Ecuador Region, page 47
- Motion 41:** That at least this year the WSC include in its budget \$150 to be used towards phone calls or letters with the purpose of maintaining communication with groups on the African continent.
Maker: Ecuador Region, page 47
- Motion 42:** That the WSC include in its budget at least \$150 for the current year to establish contact via telephone or correspondence with isolated NA group communities that are in the initial stages of their development like Bolivia, Poland, Eastern Europe, Russia, Malaysia and Indonesia.
Maker: Ecuador Region, page 48
- Motion 43:** That one section of our Vision Statement be modified so it reads in the following manner: "Our vision is that one day: Every addict in the world will experience our message in his or her own language and culture, and find a new way of life."
Maker: Ecuador Region, page 48
- Motion 44:** To remove the WSCLC from standing committee status after work on the Step Working Guides has been completed. Future literature projects prioritized by WSC would be handled by an ad-hoc committee when the conference chooses to develop new literature pieces.
Maker: Iowa Region, page 49
- Motion 45:** That the WSO begin producing and release the Basic Text (5th edition) and It Works How & Why in CD (audio) form.
Maker: Lone Star Region, page 49
- Motion 46:** To adopt the following as the NA Service Prayer: "God, grant us knowledge that we may act according to Your Divine precepts. Instill in us a sense of Your purpose. Make us servants of Your will and grant us a bond of Your selflessness, that this may truly be Your work, not ours - in order that no addict, anywhere, need die from the horrors of addiction."
Maker: Lone Star Region, page 50
- Motion 47:** That the "Just for Today" video no longer be conference approved material. Further, production and distribution of this video will cease.
Maker: Florida Region, page 50

WSC '98 ABBREVIATED MOTIONS LIST

For reference only

Motion 48: To add the following to TWGWSS:

That WSC elected trusted servants be limited to serving in WSC elected positions for a total of twelve years. Trusted servants who are currently elected to positions that would cause them to exceed the twelve year limit may fulfill their current commitment.

Maker: Florida Region, page 51

Motion 49: To recommend that the WSC place Addendum K "Am I too Young to be an Addict?", on the WSCLC's A-list.

Maker: Southern California Region, page 52

Motion 50: To postpone voting on the Step Working Guides but keep it as a priority literature project. The guide is to go out in its entirety to the fellowship following the 1998 World Service Conference for a six month review and input period to be placed in the 1999 CAR for approval.

Maker: South Florida Region, page 52

Motion 51: That the new NA Way Magazine should have 6 issues per year.

Maker: Sweden Region, page 53

Motion 52: That the price of the Basic Text and other book type items should be increased.

Maker: Sweden Region, page 53

SESSIONS FOR WSC'98
WOODLAND HILLS, CALIFORNIA, USA
SATURDAY, 25 APRIL—SATURDAY, 2 MAY 1998

Below is a list of routine conference business.

- Agenda overview, general orientation
- Introductions
- Approval of WSC'97 minutes
- Seating of new regions
- Adoption of procedures
- Committee and board question-and-answer time
- Issue-discussion papers (fund flow)
- Transition Group discussions
- Elections
- Budget presentation and adoption
- Committee and board meetings
- Time and space will be made available for zonal forum meetings, as requested, on a space-available basis. Zonal forums that wish to meet should contact the WSC Administrative Committee.
- New business
- H&I workshop
- PI workshop
- Narcotics Anonymous recovery meeting(s)
- Old business



INTERIM COMMITTEE TRANSITION GROUP PROPOSALS

Introduction

This work represents the culmination of a process that began in 1992 and led up to the creation of the Transition Group at WSC 1996. More information about world services six year inventory process is available in our December report.

The motion-oriented format of the Conference Agenda Report creates artificial divisions for our proposal. This could be misunderstood to mean that one component of our proposal might be adopted or accepted, while another could be revised or even removed. However, such an understanding would be mistaken. We have developed a new world service system whose components are interdependent and therefore not changeable without going back to the drawing board and creating yet another complete "system" whose parts have been designed to function together.

We are therefore committed, by both practical necessity as well as legal counsel, to the following course: We will be presenting a new world service system whose components are interdependent in Motions 1 through 4 for the conference's consideration. If any of these motions are not adopted, we do not plan to present any further motions for consideration at the World Service Conference.

We have struggled with what would be most helpful for your review of our proposals and have therefore included a copy of *A Temporary Working Guide to Our World Service Structure* in Addendum A that shows the impact of the adoption of Motions 1-4.

Implementing these proposals will simply be the first step toward real, productive change. But even a journey of a thousand miles begins with that first step. Without that first leap of faith, no change is possible—either in our personal lives, or in the long history of developing the world's first internationally unified and globally responsive twelve step organization! We believe that the time to begin the newest phase in our service structure's growth and development is at WSC '98.

Resolution B and C-2—The World Board and its committees

Background

In developing the proposals for the World Board and its committees, we reviewed a comprehensive list of all duties and responsibilities of the current world services system. We agreed that, to simply reproduce that list in its totality would be to risk re-inventing the same system that world services has spent so much time, effort, and resources to move toward improving upon. However, we have also ensured, in creating the proposed board and committee structure, that all of our fellowship's service *functions* remain vital components of the new system. We therefore are making general recommendations (what our trusted servants have come to call "External Guidelines") as to the duties and responsibilities of the new system in order to allow the new board and its committees some latitude in defining their processes.

In other words, we have identified general areas of responsibility for the board and its committees, but as to how they accomplish their work (what we've come to call "Internal Guidelines"), we need to allow the board the latitude to develop their own protocols based upon what actually works within the new and as-yet unfamiliar system. To do otherwise would be to attempt to write "Internal" guidelines based purely on theory, and not on experience—probably not the best way to proceed. At the same time, those vital functions such

as H&I, PI, literature development, and translations will remain world level resources within the new board's committee structure, maintaining a point of information and guidance, continuity, and consistency that all local committees will continue to be able to contact and rely upon.

We are recommending to form the World Board during the 1998 WSC, with the board assuming responsibilities on 12 June 1998. Part of the new board's responsibilities during the 1998-1999 conference year will be to further refine its operating procedures and its various committees' responsibilities. The new board would then be required to submit those procedures and responsibilities for conference review in 1999. We believe that the seating of the new board should take place in 1998 for at least two reasons: (1) The board needs to be allowed to develop its own "Internal Guidelines." Rather than create another group to flesh out the new board's duties and operational procedures, the new board can achieve these objectives with the added benefit of not having to spend its first year re-interpreting the previous group's efforts. No matter how thorough the Transition Group's work, there is simply no way for any group to have all the answers up front as to what the new board will be faced with in developing their processes and procedures.

And (2) The inventory/resolution process is now into its fifth year: it's time for world services to move forward, reassuming their primary responsibility of helping better carry the message and thereby developing projects and services more closely related to our core principles. It's time, we believe, for world services to work its "Seventh Step," and begin the long-awaited changes to our service structure.

For more in-depth background to Motion 1, please see the final Transition Group report.

Combining Two Corporations

Motion 1 also involves the combining of our two existing non-profit corporations (the World Convention Corporation and the World Service Office) into a single non-profit corporation that will be known as "Narcotics Anonymous World Services, Incorporated." Also, even though they're not legal entities today, the World Service Board of Trustees, as well as the WSC committees, will also be combined into this new entity in order to best streamline the entire world services system. This name change thus reflects the larger scope of the new organization over the present way world services is organized, with its confusing lines of accountability, divided budgeting and budget reporting mechanisms, and sometimes overlapping duties and responsibilities. In streamlining our legal structure, we will also simplify our budget reporting, so this new corporation really reflects a legal entity that is more in line with the spirit of the resolutions for a downsized, more efficient and more responsive world service system adopted in principle during the 1996 World Service Conference.

In the new World Board, we have designated board members as simply "members," rather than "trustees" or "directors." This simple designation helps to allow for the considerable change in the board's responsibilities which are greater than those of both the current "trustees" and the current "directors." It also has the added benefit of reducing the kinds of expectations and "baggage" that prospective new board members may bring to their role as World Board members by not associating their new responsibilities with either of our present boards and their respective responsibilities.

In order to maintain a working administrative, decision-making body between the end of WSC '98 and the legal commencement of the new board on 12 June 1998, Motion #1 outlines the way in which the Interim Committee will need to remain in existence immediately after the 1998 World Service Conference. In this way, we are ensuring that there will be a body in place to act on the conference's behalf between the end of the 1998 WSC and the beginning of the

new board's implementation. Doing so also allows for the legal necessity of having a decision-making body in place through the combining of our legal entities into a single 501c3 non-profit corporation.

All motions relevant to the *Fellowship Intellectual Property Trust* and to the Internal Use document in this year's *Conference Agenda Report* will be presented by the WSO Board of Directors and the World Service Board of Trustees. Since the WSO Board planned to present other housekeeping motions to the *FIPT* and the Internal Use document, it seemed the easiest way for the fellowship to review and consider all possible changes at the same place in this year's *CAR*.

Changing for the Future

We understand that some of the language that follows is legalistic and maybe even a little scary. But the fact is, we're no longer a fledgling organization like we were when the legal entities of the WCC and the WSO were first formulated. Further, the laws governing non-profit organizations have changed pretty significantly since the early and mid-eighties. The Transition Group has worked with our attorneys and accounting consultants every step of the way to ensure that the World Service Conference remains in charge of the world service system. We believe as strongly as you do that our service boards and committees are "directly responsible to those they serve," and that our leaders are trusted servants and do not govern. Nothing in any of our proposals contradicts these core principles of how our service structure will operate. Nevertheless, we are required by law to state many of the World Board's responsibilities in a way that would be legally recognized by a court of law. We hope that you'll bear with us through what might seem kind of threatening to many of our members—lawyer-speak! Please understand that for our new system to be legally viable and to protect our status as a non-profit corporation exempting us from for-profit tax laws, we need to state things in a way that will stand the test of time and legal challenges, protecting our organization and our fellowship's properties for the future.

We are committed, by both practical necessity as well as legal counsel, to the following course: We shall present Motion #1 for the conference's consideration. If that motion is not adopted, we do not plan to present any further motions for consideration at the World Service Conference.

Motion 1: To implement Resolutions B and C-2 by adopting the following External Guidelines for the World Board. Further, that elections for the World Board be held at WSC 1998 with the new corporation taking effect 12 June 1998. The current Interim Committee, World Service Office Board of Directors, and the World Convention Corporation will continue to function until 11:59PM 11 June 1998. The Interim Committee will be responsible to make necessary decisions affecting NA world services and to assist in preparing the agenda for the first meeting of the new World Board.

Intent: To implement Resolutions B and C-2 previously adopted by WSC 1996 as follows:
Resolution B: To approve in principle the adoption of a World Board, replacing the current World Service Board of Trustees, WSO Board of Directors, WCC Board of Directors, and the WSC Administrative Committee and further that within the consolidated World Board, there be a specific group whose purpose fulfills the role and function as originally defined for the WSB who remain guardians of the traditions and ensure the spiritual nature of the checks and balances that they provide.

Resolution C-2: To approve in principle a significantly downsized standing committee structure responsible to the World Board.

Policy affected: This motion would amend WSC policies as listed in Addendum A.

Financial Impact: The current expenses for world service board and committee meetings and attendance at WSC is approximately \$255,170. This figure includes the direct costs for board and committee member attendance, assigned liaisons, as well as the costs for those staff who were assigned. We estimate that World Board meetings along with board and staff attendance at WSC will be approximately \$183,090 in direct costs. In addition, it will cost approximately \$30,000 to change the registered name for all intellectual property registrations.

We have not included individual conference committee meetings in calculating expense for either the current or proposed system. These meetings fluctuate from year to year depending on the projects assigned. We have also not included administrative expenses like telephone, mail or conference calls in any of these figures.

World Board External Guidelines

World Board's Mission

The mission of the World Board is to contribute to the continuation and growth of Narcotics Anonymous. The board serves as a primary resource for the NA Fellowship by providing the support needed to carry our message while ensuring that the service and support provided are of the highest quality possible.

Accountability Statement

The World Board is the service board of the World Service Conference. As such, it is accountable to the World Service Conference and ultimately to the final authority within our service structure as stated by our Second Concept – the groups, who retain the final responsibility and authority for all NA services. In accordance with the principle of delegation described in our Third Concept, the World Service Conference, on behalf of the groups, delegates to the World Board the authority to provide effective services.

Purpose of the World Board

The purpose of the World Board is to:

- *Carry the message of recovery to addicts who still suffer from addiction.*
- *Provide support to the Fellowship of Narcotics Anonymous in their efforts to provide the opportunity to recover from addiction.*
- *Oversee all the activities of NA world services, including the fellowship's primary service center, the World Service Office.*
- *Provide service to individuals or groups of addicts seeking recovery from addiction and assist the public in understanding addiction and the Narcotics Anonymous program for recovery from addiction. Such assistance may include direct and indirect communication with addicts, organizations, agencies, governments, and the public.*
- *Ensure that no resources generated from Trust Properties are utilized to engage in any activities or exercise any powers that do not further of the primary purpose of Narcotics Anonymous, which is to carry the message to the addict who still suffers.*
- *Hold and manage in a trust for the fellowship the income produced by any world service activities in a manner that is within the spirit of the Twelve Steps, Twelve Traditions, and Twelve Concepts of Narcotics Anonymous.*

- *Hold in trust for the Fellowship of Narcotics Anonymous the rights to the exclusive control, use, printing, duplicating, sales, and use of all the intellectual properties, logos, trademarks, copyrighted materials, emblems, or other intellectual and physical properties of the WSC, or the Fellowship of Narcotics Anonymous as a whole in accordance with the will of the WSC.*
- *Control and manage the exclusive production, printing, manufacture or reproduction of the properties or the licensing for production, printing, manufacture of the properties of the Fellowship of Narcotics Anonymous and offer these properties for sale to the fellowship and the general public.*

General Duties

The duties of the World Board shall be understood to be administrative in nature. So that it can fulfill its mission and the will of the WSC, the general duties of the World Board are to:

- *Communicate all world service activity to our membership in accordance with the principles embodied in our Eighth Concept.*
- *Oversee the operations of the fellowship's primary service center, the World Service Office.*
- *Administer the activities necessary for the successful operation of the World Convention.*
- *Hold our fellowship's intellectual properties in trust in accordance with the Fellowship Intellectual Property Trust.*
- *Provide support and administration for all world service meetings.*
- *Plan and budget for basic service provision and project development.*
- *Be accountable for all world service budget responsibilities.*
- *Select committee members for project development and completion.*
- *Oversee activities associated with how our fellowship and service structure interact with society.*
- *Oversee development of new literature, periodicals, and translations.*
- *Address philosophical issues and questions about our traditions and concepts, developing position papers when necessary.*
- *Make necessary decisions affecting NA world services when the World Service Conference is not in session, always mindful of the priorities previously established by the World Service Conference.*

Membership

The World Board will consist of twenty-four members elected by at least 60% of the World Service Conference. These conference-elected members will have equal participation rights, including voting on the board and at the World Service Conference. Board members may not, however, vote on items that have been submitted to the groups in the Conference Agenda Report, or on any other items of Old Business at the World Service Conference. The Executive Director(s) of the World Service Office will be non-voting members of the board.

Membership Qualifications

In addition to the qualities expressed in Concept Four such as humility, integrity, trustworthiness, and strong commitment to open communication, the following qualifications for nomination and election to the World Board are written to express the variety of skills and experience necessary to the board's optimum operation. A single individual may not have all of the qualifications listed below. These qualifications should not be viewed as a list of absolute requirements, but rather as an expression of the qualities and experience that will help the board to best serve our fellowship:

- *History of both completing work independently and working well within a group.*
- *Familiarity with and commitment to the World Service Conference vision of a global fellowship demonstrated through world service or personal life experience.*
- *Familiarity with Narcotics Anonymous service structure.*

- *Administrative skills.*
- *Experience with plan development and financial forecasting.*
- *Organizational and communication skills.*
- *Ability to donate sufficient time to attend meetings, travel, and to fulfill the additional commitment of board membership.*
- *A working knowledge of the Twelve Steps, Traditions, and Concepts.*

Clean Time Requirement

All board members must have a minimum of ten (10) years clean.

Terms

The length of term for board members shall be six years. All members of the board are eligible for election for two consecutive terms.

[With regard to the initial election of World Board members, the World Board will be initially formed by an election at the conference. To establish one-third of board seats rotating every two years, the first board will have one-third serving a two-year term, one-third serving a four-year term, and one-third serving a six-year term. The length of term for the initial board members will be chosen by volunteers and then by lot at the first World Board meeting.]

Quorum and Decision-Making, Internal Elections, and Removal of Members

***Quorum and Decision Making:** The proposed quorum for regularly scheduled meetings of the World Board equals one half of all seated members plus one (e.g., were there twenty-four seated members, quorum would equal thirteen: one half the seated members – twelve – plus one). While the board should strive for consensus, its process requires a minimum of a majority of seated board members to vote in the affirmative (i.e., a minimum of thirteen “yes” votes) to represent a decision of the World Board.*

***Participation and Internal Elections:** All board members shall have the right to full participation. All voting members of the Executive Committee of the board will be elected by the board. Election to any position on the board will require a simple majority vote.*

***Removal of Members:** Members *may* be removed from the board by a two-thirds majority vote for the following causes:*

1. *Failure to attend two meetings within a twelve month period.*
2. *Relapse as defined by the Fellowship of Narcotics Anonymous.*
3. *Conviction of a felony or equivalent offense during their term of office.*
4. *Declared to be of unsound mind by a final order of a court.*
5. *Misappropriation of Narcotics Anonymous World Services funds.*
6. *Breach of statutory duties relating to a board member’s standard of conduct as defined by the law of the state of incorporation.*

Once removed from the board, former members may only be reinstated by an action of the World Service Conference. Removed members retain no rights of attendance and/or participation until such time as they have been reinstated by the WSC.

* All bracketed items [] indicate terms and conditions pertinent to the transition from the old world services system to the new system being proposed. They are presented as “guidelines,” but of course will expire or roll off as the implementation of each of the system’s components takes effect.

In the event of vacancies on the World Board due to removal or any other cause, the World Board may not fill such vacancies. Only the World Service Conference can elect World Board members, and all vacancies will remain until the World Service Conference elections.

Committees of the Board

The World Board accomplishes much of its work through its five committees: an executive committee; an events committee; a public relations committee; a fellowship relations committee; and a publications committee. There is also a group within the board known as the "guardians." All members serving in a leadership capacity for each committee will be board members in order to provide for clear lines of communication.

Accountability

Committees are answerable and responsible to the World Board. In keeping with Concept Five, the World Board, in turn, is directly accountable to the World Service Conference, thus ensuring definite and direct lines of accountability across all world service operations.

Role of the Committees

The committees provide a resource to the World Board and to the fellowship in specific areas of operations.

Committee Makeup

A minimum of four World Board members will be assigned by the full board to each committee. The number and experience of non-board committee members chosen by the board from the World Pool depends upon the projects assigned and prioritized by the WSC. Thus, each committee's size in a given year can vary, though each will always continue to exist.

Responsibilities

The following will be the committees' and guardians' composition and responsibilities:

I. The Executive Committee

The Executive Committee will consist of the following members:

- 1. The Chairperson of the World Board*
- 2. The Vice-chairperson of the World Board*
- 3. The Treasurer of the World Board*
- 4. The Secretary of the World Board*
- 5. The Executive Director(s) of the WSO – in a non-voting capacity*

***General Duties:** The Executive Committee will uphold the duties of the corporation and its officers in accordance with all applicable laws; direct the activities and the annual performance review of the Executive Director(s) of the WSO; retain responsibility for interacting with the executive director(s) between board meetings; remain responsible for the general administrative duties of world services; and make necessary decisions affecting NA world services when the World Board is not in session, always mindful of the priorities previously established by the board.*

***Election and Removal:** The Executive Committee, with the exception of the Executive Director(s) of the WSO, will be elected by a majority vote of the board. Officers of the board can be removed from office by the board with a two-thirds majority vote.*

II. The Events Committee

The Events Committee will consist of four (4) board members, with any additional committee members being selected as necessary from the World Pool.

General Duties: The Events Committee will be responsible for the logistical planning for WSC meetings (agenda items are actually set by the full board), the World Convention, and other world service meetings, while serving as a resource for regional/area convention committees.

III. The Public Relations Committee

The Public Relations Committee will consist of four (4) board members, with additional committee members being selected as necessary from the World Pool.

General Duties: The Public Relations Committee will be responsible for activities associated with how our fellowship and service structure interface with society. The committee will also guide the way we inform the public about NA, covering all public relations with the medical profession, the criminal justice system, governmental and non-governmental organizations, and the media. The Public Relations Committee will also serve as the H&I and PI contact for our fellowship and its local service committees.

IV. The Fellowship Relations Committee

The Fellowship Relations Committee will consist of four (4) board members, with additional committee members being selected as necessary from the World Pool.

General Duties: The Fellowship Relations Committee will be responsible for activities associated within our fellowship and service structure, conference policy and procedures, proposed changes to our service structure.

V. The Publications Committee

The Publications Committee will consist of four (4) board members, with additional committee members being selected as necessary from the World Pool.

General Duties: The Publications Committee will be responsible for overseeing the development of our fellowship's new literature, while coordinating and prioritizing the translations of existing literature, mindful of the need for conceptual fidelity of translations and literature. The committee will also be responsible for the revisions of existing literature, while serving as a resource for area and regional literature committees and local translations committees.

VI. The Guardians

The Guardians will consist of four (4) members appointed by the full board from the board's conference-elected membership.

General Duties: These members will serve as a resource to the fellowship, the World Board, and to the World Service Conference. Acting as a kind of "bellwether"¹ for our fellowship and for the World Board, the guardians shall address principle-related issues confronting our membership. A group whose responsibilities involve the very core principles of our program, the guardians are charged with the responsibility of moving proactively on such fellowship issues by developing position papers, though they also may provide guidance to our membership on issues as identified by the fellowship as problematic, controversial, and/or topical. Remaining the "guardians" of NA's Traditions and Concepts, this group will also guide the World Board in philosophical discussions that affect the continuation and growth of NA.

¹ Bellwether: Refers to the practice of "belling" a member of a flock: indicates "one that takes the lead or initiative."

Narcotics Anonymous World Service System

REGION REGION REGION REGION REGION REGION

WORLD SERVICE CONFERENCE
WSC Co-Facilitator WSC Co-Facilitator

WORLD BOARD

Executive Committee

Guardians

World Service Office

Events Committee

Publications Committee

Fellowship Relations Committee

Public Relations Committee

Human Resource Panel

World Pool

Services administered by the World Board

Resolution E – The Unified Budget

Background

Under our current budgeting practices, world services develops three separate budgets each year: one for the World Service Conference and its related activities, one for the World Service Office, and one for the World Convention Corporation. The unified budget proposal is actually a proposal to coordinate all of this separate financial information into a single, comprehensive financial plan encompassing all of world services' activities. The current budget year for the World Service Office and the World Convention is 1 January through 31 December. The current budget year for the World Service Conference begins on 1 June and ends 31 May.

For an examination of how the Unified Budget will address the major problems with our current system, please see the final Transition Group report.

Provided that Motion 1 is adopted, the following will be presented:

Motion 2: To implement Resolution E by adopting the following Guidelines for the Unified Budget for NA World Services.

Intent: To implement Resolution E previously adopted by WSC '96 as follows.
Resolution E: To approve in principle the adoption of a unified budget encompassing all world service funds.

Policy affected: This motion would amend WSC policies as listed in Addendum A.

Financial Impact: The expenses associated with implementing this motion are, at this point, difficult to predict. We know that it will be necessary to work with the accounting firm to redesign the structure of the financial accounts currently used by the three entities that would be effected and create new accounts as may be necessary. For our planning purposes, we have been using an estimate of \$10,000 - \$20,000 in direct costs for this work. Since we have no basis for comparison, the staff expense is not possible to forecast.

Guidelines for the Unified Budget for NA World Services

1. Any new world service projects will have been thoroughly planned with an accompanying budget and timeline, and be prioritized and approved by the World Service Conference. No prospective project may be prioritized by WSC participants unless it has been accompanied by a project timeline and budget.
2. In order to reflect the realities of our service delivery system, all items submitted for budget consideration will be accompanied by an expense estimate that includes a staff-time component.
3. In the unified budget, provisions will be made for the maintenance of a world services operational reserve fund.
4. A four-tiered accounting process will be used in which funds shall be designated as:
 - **Fixed Operational Funds** – funds allocated toward world service activities that are recurring in nature and have little to no functional change from budget year to budget year.
 - **Variable Operational Funds** – funds allocated toward world service projects and/or activities that vary from budget year to budget year. This includes those items prioritized by the World Service Conference.

- **Capital Funds** – funds allocated toward the planned use of cash to offset the effect of depreciation, improve asset value, provide financial resources necessary to effectively address the intellectual property management called for in the FIPT, or to acquire any fixed asset that has a depreciable value.
- **Reserve Funds** – those allocations that are set aside to meet current and/or future financial needs.

5. The fiscal year end for Narcotics Anonymous World Services, Inc. will be 30 June.

[The new World Board will spend the remainder of 1998 consolidating world services' funds. The board will then develop a unified budget for the first six months of 1999 prior to presenting the first annual unified budget covering the period of 1 July 1999 through 30 June 2000 to WSC 1999. This allows the conference to impact the upcoming budget year.]

6. Beginning with 1999, the world services annual report will include the decisions made at the conference, and will be issued within 90 days after the end of the fiscal year. In addition to the already established protocols for an annual report and an annual audit, the World Board will issue quarterly financial reports to all conference participants.
7. New project proposals can be forwarded from the fellowship and from the board itself. One of the duties of the World Board is to develop project plans which include budgets and timelines for all prospective world service projects. The World Board will report to the conference on all ideas that they receive, and will choose to propose some of those ideas to the conference for further discussion and eventual prioritization. The board will decide which items they believe are desirable, practical, and achievable and develop project plans for these items. These will be forwarded to conference participants prior to the WSC for eventual prioritization at the conference. No project proposal would be considered for prioritization or action during the same WSC as it was originally proposed.
8. All project ideas submitted to the board from the fellowship will be considered and all forwarded projects, along with the board's decisions as to which projects will be further developed, will be reported to conference participants. In the event that conference participants do not agree with the board's decision to not develop an item for prioritization, the conference may provide direction that a project plan be developed and presented to the next World Service Conference for prioritization.
9. While there is no minimum or maximum number of projects that may be offered and/or prioritized, all project-related decisions will, of course, be limited by available resources, both human and financial. For the purposes of budget development and oversight, the World Board will be responsible for determining Basic Services, which will appear under Fixed Operational Funds in the budget proposal. The conference will then prioritize projects based on available resources that will appear under Variable Operational Funds in the budget proposal and finally review and adopt the budget for the upcoming conference cycle.

Process for New Projects

INDIVIDUALS WSC GROUPS SERVICE COMMITTEES WORLD BOARD

Projects are presented to the World Board from individuals, groups, service committees, the World Service Conference and from within the board.

World Board

The World Board discusses all ideas received. The board decides if the idea is feasible and how it fits into the overall priorities of world services and the needs of the fellowship.

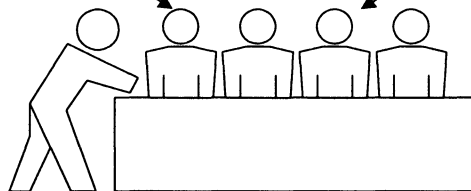
All ideas received are reported to conference participants along with the boards decision as to whether or not to pursue the development of a project plan.

Yes

No

The World Board develops project plans that include a timeline as well as the financial and human resources necessary to complete the project.

The conference may direct the board to reconsider any project or issue presented to them. The board will then develop a project plan and present it to the following WSC for prioritization.



The World Board presents all project plans to the WSC. The conference then prioritizes all projects received. The conference approves the projects that are able to be completed in the next conference cycle.

Resolution F – The World Pool Resolution G – the Human Resources Panel

Background

The inventory process has revealed our elections process to be less principle-based than conference participants would like it to be. The WSC self-assessment from 1994 stated that elections were often “squeaky wheel”-oriented, meaning that elections seemed often to be personality-driven and not necessarily based upon skills and experience. Members have also stated that the elections process needs to be opened up, providing everyone with the equal opportunity to serve the fellowship by creating an open, equitable, and principled election/selection process. Lastly, the '94 WSC self-assessment stated that world services needs to better utilize the now largely untapped resources that exist in our growing fellowship.

We believe that the creation of a Human Resources Panel and World Pool makes possible an election/selection process that will allow the World Service Conference to base trusted servant choices upon the principles of ability and experience, rather than familiarity and personality. We hope too that the HRP and the World Pool will allow members nominated from around the world to receive due consideration without having to be present at the conference. While current conference procedure certainly allows for such nominations, the new process can make this kind of worldwide participation a more viable, principle-based reality. Lastly, we also understand that there is no effective way for our members to offer their talents to the fellowship that is viable and productive. A long-held recognition about our present system is that world services is not tapping even a fraction of the available resources that exists among our maturing fellowship. This process may create a more open opportunity for world services to benefit from our collective resources by providing an established and recognized process by which to do so.

Of course, we must recognize that, even with the adoption of the World Pool and the Human Resources Panel, such a shift in our attitudes about conference elections can only be accomplished gradually. We believe that the Human Resources Panel and the World Pool are potential agents of that necessary shift in our collective thinking. But we also believe that the new system and process itself will have to evolve over time. It may take years for this new process to take firm hold. But we believe creating the Human Resources Panel and the World Pool are the first step toward creating the necessary changes toward eliminating the “squeaky-wheel” orientation of our elections, opening up our process, and tapping into the wealth of skills and experience left virtually untapped by our current system.

For more detailed background to the World Pool and the Human Resources Panel, please see the final Transition Group report.

Provided that Motions 1 and 2 are adopted, the following will be presented:

Motion 3: To implement Resolutions F & G by adopting the following External Guidelines for the World Pool and the Human Resources Panel. Further, that elections for the Human Resources Panel be held at WSC 1998.

Intent: To implement Resolutions F and G previously adopted by WSC '96 as follows:
Resolution F: To approve in principle the adoption of a World Pool of experienced trusted servants as a resource to world service projects and initiatives.

Resolution G: To approve in principle the adoption of a Human Resources Panel as a means by which the WSC may choose trusted servants based on the willingness to serve, experience, and knowledge.

Policy affected: This motion would amend WSC policies as listed in Addendum A.

Financial Impact: We estimate that this committee will need to meet several times in their first year to create policies and criteria for presentation to the conference. With three meetings the first year, we estimate that this group will cost approximately \$32,000. Without specific experience in providing administrative support to this group, it is not possible to estimate the cost of necessary staff resources.

External Guidelines for the World Pool and the Human Resources Panel

Guidelines for General Eligibility and Implementation

[Additional eligibility requirements for the World Pool, criteria for selection of nominees, and administrative policy for the World Pool will be developed by the Human Resources Panel for presentation to the 2000 World Service Conference.]

Purpose of the World Pool

The purpose of the World Pool is to constitute a pool of trusted servants willing and qualified to serve on the World Board, the WSC Co-Facilitator positions, the Human Resources Panel, and the World Board's committee projects. The pool will consist of a compilation of members' service resumés demonstrating a variety of recovery- and service-related experience as well as any skills necessary for the successful completion of world level assignments.

Clean Time Requirement for the World Pool

Eligibility for World Pool inclusion requires all prospective pool candidates to have a minimum of five (5) years clean.

Purpose of the Human Resources Panel

The purpose of the Human Resources Panel is to:

- *facilitate an election/selection process that will allow the World Service Conference to base trusted servant choices upon the principles of ability and experience.*
- *allow members to be nominated from around the world without having to be present at the conference to receive due consideration.*
- *create a more open opportunity for world services to benefit from our collective resources by providing an established and recognized process by which to do so.*

Duties of the HRP

The Human Resources Panel provides a list of qualified candidates to serve the fellowship by:

1. *Developing a description of the desired skills and experience necessary to complete the upcoming conference cycle's projects and services based upon the World Board's formal request.*
2. *Utilizing all available resources for the purpose of soliciting candidates' service resumés worldwide.*
3. *Screening applicants' resumés for the purpose of identifying qualifications and skills.*
4. *Informing potential candidates as to the qualifications necessary to serve on the World Board, the terms of office, as well as of the general duties of the World Board, its committees, and the World Service Office.*

5. *Informing potential candidates as to the qualifications necessary to serve as the WSC Co-Facilitator or as a member of the Human Resources Panel.*
6. *Providing the World Service Conference with a list of individuals best qualified for election to the World Board, the WSC Co-Facilitator positions, and the Human Resources Panel. These lists for the purposes of elections at the WSC will not be governed by any minimum ratio, though the HRP should strive to always offer the conference a choice in candidates. Further, the maximum candidate-to-open-position ratio should also have a limit of no more than three (3) candidates for each open position up for election.*
7. *Providing the World Board with a list of individuals' resumé (addicts and non-addicts) for appointment to serve on committee projects. (Clean time requirements are not applicable for non-addicts.)*
8. *Maintaining a pool of individuals' resumé for committee appointment in the event of a vacancy.*
9. *Having a face-to-face meeting or conference calls (when necessary) prior to the World Service Conference to review candidates' resumé for World Board and committee needs, determining the need for interviews of prospective candidates.*
10. *Being available during the conference election process to answer participants' questions. However all information about the panel's internal discussion about specific candidates will be kept strictly confidential by members of the Human Resources Panel.*

Nominations

"Nominations" to the World Pool consist of submitting a service resumé for consideration to the Human Resources Panel. All members who meet the minimum requirements will be included in the World Pool. While local service boards' and committees' nominations of candidates to the World Pool are recommended, they are not required for nomination to the pool.

The Human Resources Panel will make nominations to the World Service Conference for election to the positions of World Board member, Conference Co-Facilitator, and the Human Resources Panel positions. Nominations may also be made for each of these positions by conference participants, but it is recommended that all prospective candidates go through the World Pool/Human Resources process.

Accountability

The Human Resources Panel is accountable to the World Service Conference.

Composition

The Human Resources Panel will consist of four (4) individuals elected by a simple majority of the World Service Conference.

Term

The term of office for the Human Resources Panel member will be one (1) conference cycle. All members of the panel are eligible for election for two (2) consecutive terms.

Membership Requirements

As well as holding no other world-level service commitment by the time they assume their duties on the Human Resources Panel, all prospective Human Resources Panel members should demonstrate the following:

- *Trustworthiness – possessing integrity and the ability to provide leadership (as discussed in our Fourth Concept).*

- *Discretion – possessing the ability to fulfill their responsibilities with the conference's confidence that service resumés' confidentiality will be protected.*
- *Experience – members should possess previous world service experience, and should demonstrate some personnel/human resources experience.*
- *Ability to read English.*
- *A working knowledge of the Twelve Steps, Traditions, and Concepts of Narcotics Anonymous.*

Clean Time

Human Resources Panel members must have a minimum of eight (8) years clean.

Participation by WSO Staff

WSO staff will be responsible for ensuring that communication is forwarded through all available channels regarding the needs of the World Board. The communication will identify the types of skills and experience needed for participation on the board and its committees. The staff will also have administrative and clerical responsibilities for the HRP as well as facilitate the meetings of the HRP.

WSC Co-Facilitators

Background

An issue that arose during our discussions of the input from conference participants at the world services meeting in Providence, Rhode Island, was that of how the facilitator(s) of the World Service Conference should be selected. Initially, we had planned to recommend that the Events Committee simply select or appoint the conference facilitator. But, upon further reflection, we have decided to recommend that the conference directly elect two Co-Facilitators of the World Service Conference.

We have two reasons for the decision to create these positions. First, we believe that the co-facilitators should not be current board members, nor currently seated Regional Delegates. The conference is made up of Regional Delegates and World Board members, and needs trusted servants elected from outside both of these constituencies to facilitate the meeting fairly and impartially.

In addition to the issue of impartiality, we also believe that the conference should have the right to elect its own co-facilitators, just as the board is given the right to elect its own "chair." It is crucial for the optimal operation of the World Service Conference that participants believe in their co-facilitators and trust their integrity and impartiality. The only means by which these elements can reasonably be ensured, we believe, is to allow the conference itself to choose its co-facilitators.

We are recommending co-facilitators because the hours at the podium become long and arduous, and each co-facilitator will need someone to "relieve" (or sit in for) him or her. Facilitating the conference is simply too big a job for only one person. The Human Resources Panel will make recommendations as to the list of nominees for the positions, and it must also be emphasized that neither of the co-facilitators may hold any other world service responsibilities aside from facilitating the World Service Conference.

Provided that Motions 1, 2, and 3 are adopted, the following will be presented:

Motion 4: To create and implement the conference positions of WSC Co-Facilitators by adopting the following guidelines. Further, that the WSC Co-Facilitators be elected at WSC 1998.

Intent: To provide for the equitable facilitation of all World Service Conference meetings.

Policy affected: This motion would amend WSC policies as listed in Addendum A.

Financial Impact: This position is not comparable to any current world service position. For the purposes of cost estimates for attendance at the conference only, we currently fund four members of the WSC Administrative Committee to the WSC for approximately \$5,500. To fund two WSC Co-Facilitators to the WSC will cost approximately half of that or \$2,750.

WSC Co-Facilitators Guidelines

Purpose of the WSC Co-Facilitators

The purpose of the WSC Co-Facilitators is to preside over the business meeting of the World Service Conference.

Clean Time Requirement for the WSC Co-Facilitators

WSC Co-Facilitators must have a minimum of eight (8) years clean time.

Duties of the WSC Co-Facilitators

The duties of the WSC Co-Facilitators are to:

- 1. Preside over the business meeting of the World Service Conference.*
- 2. Communicate with the World Board as necessary in order to be prepared for the conference meeting.*

Qualifications for the WSC Co-Facilitators

The qualifications for the WSC Co-Facilitators are:

- 1. A demonstrated ability to preside over business meetings.*
- 2. A working knowledge of WSC conference policies and procedures.*
- 3. A working knowledge of Robert's Rules of Order and general parliamentary procedure.*
- 4. Demonstrated organizational skills.*
- 5. Holding no other world service positions or responsibilities at the time of assuming the co-facilitator's duties.*
- 6. A working knowledge of the Twelve Steps, Traditions, and Concepts of Narcotics Anonymous.*

Accountability

WSC Co-Facilitators are accountable to the World Service Conference.

Composition

The WSC Co-Facilitators are two (2) individuals elected by a simple majority of the World Service Conference.

Term

The term for each position will be one conference cycle. The Co-Facilitators may be elected to two consecutive terms.

Two-Year Conference Cycle

Background

The Transition Group is also proposing a change from our current one-year conference cycle to a two-year cycle. Our present "one-year" conference cycle is, for all practical purposes, actually a six-month work cycle. Each year in April, we hold our annual WSC. Office staff and trusted servants alike then scramble afterwards to shift priorities to accommodate the recent conference's actions, as well as to report on the proceedings. For all intents and purposes, the actual work mandated by conference actions starts up in June. The *Conference Agenda Report* deadline is December 1. The result? A six-month window, from the middle of June until the middle of December, to complete all board and committee work assigned by the conference so that the CAR can be distributed in January in time for CAR workshops across the fellowship.

We believe that the two-year cycle will lengthen the actual work cycle to approximately fifteen months—a more realistic time frame in which to complete conference-prioritized work. Within the two-year cycle, projects can proceed from the June following the conference, through the first of September of the following year—a fifteen month work cycle.

Lengthened review/input and translations processes

Two commonly held complaints about our current system are that (1) our membership rarely has adequate time to review and input world service projects, and (2) our translations are either not timely or, when they are produced within a timely fashion, prohibitively expensive.

The two-year conference-cycle can allow for greater fellowship review and input, especially in light of the new project development and prioritization process. In fact, we believe that a two-year cycle could easily allow a 150-day CAR review period instead of the current 90-day review period. Additionally, the two-year cycle can allow for longer translation windows, thus reducing translations expenses for service-related communications and reporting. The other advantage offered by the lengthening of the review/input time-frame is the fact that our membership will have had communication from world services during the life of all world service projects, and so they'll be better prepared to deal with those projects prior to the World Service Conference every two years.

The actual details of how these changes should be effected under the two-year cycle, we believe, should be left to the World Board to develop and then present to the conference. Current conference policies describe, in many places, an annual WSC, but most would be minimally affected (e.g., would require simple "housekeeping" revisions) by this change.

Proactive fellowship development and the world-wide workshop system

The TG believes that moving to a two-year conference cycle may also allow for the creation of a fellowship-wide interactive workshop system as described in the Fellowship Development Plan by potentially (1) freeing up resources² that might have otherwise gone toward conducting the annual meeting; and (2) by creating the possibility for increased face-to-face interaction between world services and our membership that could be made possible by the lengthened work cycle.

² These resources include not only the financial impact associated with the annual meeting, but also the staff's logistical and administrative support, which represents a substantial commitment of WSO resources in our present system. In the two-year cycle, both financial and human resources usually associated with the successful convening of our annual meeting could then become available for world service projects and for supporting the worldwide workshops.

Cost-equalization and full-funding

We believe that moving to a two-year cycle may reduce the overall expense associated with the World Service Conference, thus making it possible for the first time to consider funding all board members, as well as all regional delegates, to the conference, either through cost equalization, full funding, or a combination of the two. This advantage of a two-year cycle could also make the playing field far more level for international participants, as well all members who might not otherwise have the personal resources to serve at this level.

Reducing overall expenses and activities until the implementation of Resolution A

Conference participants at the 1997 WSC indicated during the small group meetings that they wished to see an eventual change in representation at the conference resulting in a downsized, more efficient WSC. However, they also indicated that such a transition should be gradual. Moving to a two-year conference cycle could allow world services to reduce its overall expenses and activities pending such changes in the conference. In essence, the two-year conference cycle could be seen as the first stage of the conference's transition process.

Provided that Motions 1, 2, 3, and 4 are adopted, the following will be presented:

Motion 5: To implement a two-year conference cycle beginning at the end of WSC 2000. Prior to implementation, all changes to conference policy will be presented to the World Service Conference by the World Board.

Intent: To change from an annual conference cycle to a two-year conference cycle beginning after WSC 2000.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: The current direct cost of the World Service Conference is approximately \$140,000. The cost of the World Service Conference under our proposal is approximately \$120,000. The staff time and associated expense for the conference itself is not included in either of these figures but should not change drastically. Both figures do include \$30,000 for the Development Forum.

Expenses associated with the conference meeting under the current world service system amount to \$140,000 per meeting. Under the system being proposed in the Transition Group motions this year, expenses would amount to \$120,000 per meeting. With the two-year cycle, such expenses would be incurred every other year, as opposed to our present annual expense. Some of the savings from a two year cycle would potentially be offset by worldwide workshops and/or increased assistance to funding participation of regional delegates. Since there are no real plans on how these workshops or assistance to participants would work, there is no way to estimate what this expense might be.



WSO BOARD OF DIRECTORS

Group Readings Wallet Card

Over the years, the WSO Board has received a number of requests for a wallet card that includes our steps, traditions, and other group readings. Based upon these requests and the limited expense in creating this item, we are proposing for your approval a Group Readings Wallet Card that includes some of our standard group readings—Who Is an Addict? Why Are We Here? What is the NA Program? How It Works and the Twelve Traditions of NA. The WSO is required to seek conference approval to produce an item that contains different pieces or portions of conference-approved literature. This is considered an alteration of trust property or “bundling.” Adopting Motion 6 will place this new item in the WSO inventory for availability to our membership.

Motion 6: To approve the production of the Group Readings Wallet Card as shown in Addendum B.

Intent: Adoption of this motion will place the Group Readings Wallet Card in the WSO inventory.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: The identifiable cost associated with the first printing is approximately \$875.

Changes to the Fellowship Intellectual Property Trust, and to Intellectual Property Bulletin #1, Internal Use of NA Intellectual Property if Motion 1 is adopted.

The following five motions are offered by the WSO Board of Directors in conjunction with the World Service Board of Trustees. All changes to the *Fellowship Intellectual Property Trust* are shown in Addendum C and all changes to *Intellectual Property Bulletin #1, Internal Use of NA Intellectual Property* are shown in Addendum D. New language is indicated by underline and deleted language is shown by strikethrough in both of these Addenda.

If Motion 1 is adopted, Motion 7 is offered to reflect a clear decision of the conference regarding the change of the corporate name for the new World Board. Motions 8 and 9 are necessary “housekeeping” measures to align the language in the *FIPT* and *Intellectual Property Bulletin #1* with the changes that will have taken place regarding the adoption of Motion 1.

In preparing these motions it became obvious that we are placed in a difficult position. Our Intellectual Property attorney has been consulted throughout this process and has advised us that the change of name does not legally constitute a revision to the Trust Instrument. The legal definition of the word “revision” has a far different meaning than what we are accustomed to in our fellowship. Since the *FIPT* is a legal document, the legal definitions are what we are concerned with. Article 7 of the *FIPT* specifically addresses revisions to the Trust Instrument and has language that could be interpreted to require a one and one-half to two year process to change the Trust Instrument. However, based on the advice we received that these changes do not represent “revisions” based upon legal definitions, we have decided to forward these motions for action at this year's conference. It is clear that in order to ensure that the fellowship's Intellectual Property is always protected we must forward these motions to coincide with the decision to change the name of the corporation. We point this out because we believe that the fellowship's standards are often higher than may be required as a matter of law. In this case we concur with the need to present these motions this year. The language in

Article 7 should be addressed at some point in the future to allow for these types of changes without an extended process.

These motions are offered here rather than in the Transition Group section because we had additional changes to present for each of these documents.

Motions 7, 8, 9, 10 and 11 are offered by both the WSO Board of Directors and the World Service Board of Trustees. Motions 7, 8 and 9 will be introduced only if Motion 1 is adopted by the conference.

Motion 7: To approve the inclusion of the words "*Narcotics Anonymous*" in the name of the legal entity for the new World Board.

Intent: To change the name of the "World Service Office, Inc." to "Narcotics Anonymous World Services, Inc."

Policy affected: All mentions of WSO, Inc. throughout our literature and service material would be revised appropriately.

Financial Impact: As indicated under Motion 1, it will cost approximately \$30,000 to change the registered name for all intellectual property registrations. In addition, the cost of producing and distributing an amended trust document is approximately \$1,500.

Motion 8: To amend the *Fellowship Intellectual Property Trust Instrument and Operational Rules* as shown in Addendum C.

Intent: To amend the Fellowship Intellectual Property Trust to reflect the changes brought about by the adoption of Motion 1.

Policy affected: This motion would amend WSC policies as listed in Addendum C.

Financial Impact: See Motion 7.

Motion 9: To amend NA Intellectual Property Bulletin #1, *Internal Use of NA Intellectual Property*, by changing the name of the World Service Office, Inc. to Narcotics Anonymous World Services, Inc. as shown in Addendum D.

Intent: To amend NA Intellectual Property Bulletin #1, *Internal Use of NA Intellectual Property* to reflect the changes made with the adoption of Motion 1.

Policy affected: This motion would amend WSC policies as listed in Addendum D.

Financial Impact: See Motion 7

Changes to the FIPT as the result of adopting *A Guide to Local Services in Narcotics Anonymous* and the new *NA Way Magazine*.

The following motion is another "housekeeping" measure to address two areas of the *Fellowship Intellectual Property Trust*. We are offering new language to replace the term "regional service representative" with "regional delegate," bringing it in line with the language in *A Guide To Local Services In Narcotics Anonymous*, adopted at WSC '97. We are also requesting that references to the new *NA Way Magazine* be removed from the list of protected properties in the trust so that it may be freely reproduced by our membership and placed on the WSO homepage on the World Wide Web without infringing upon our intellectual property trust.

Motion 10: To change the name of “regional service representative” to “regional delegate” and “RSR” to “RD” and remove all references to *The NA Way* wherever it appears in the *Fellowship Intellectual Property Trust Instrument and Operational Rules* as shown in Addendum C.

Intent: To amend the *Fellowship Intellectual Property Trust* to reflect changes made at WSC 1997.

Policy affected: This motion would amend WSC policies as listed in Addendum C.

Financial Impact: If Motions 7 and 8 are adopted, this motion would have no financial impact. If they are not adopted, it would cost approximately \$1,500 to effect this change.

Adding language to clarify sections of NA Intellectual Property Bulletin #1, *Internal Use of NA Intellectual Property* and to add protection for our Service Boards, Committees, and Service Offices

The *Fellowship Intellectual Property Trust* and Intellectual Property Bulletin #1 have been reviewed in detail this year due to the work of the Transition Group. At the advice of our Intellectual Property attorney, we are offering the following language to better explain parts of the *Internal Use Policy*. Because Narcotics Anonymous functions in society at large and is bound by the laws of that society, we have also added language to the section *Guidelines for Use* that will provide us with a statement that one part of the fellowship is not legally responsible for another.

There have been many instances where an individual is injured at an NA meeting or function and then decides to sue the group, the meeting facility, as well as the perceived “sponsor” of the meeting or event—that is, decides to sue Narcotics Anonymous. The individual’s attorney does a search, and turns up the local service office, which naturally has the “deepest pockets,” meaning the most money, of all of the possible entities whom the individual could sue. This may be unfair, however, because the office itself may have no direct affiliation with the meeting or event at which the person was injured beyond the fact that both the meeting and the office serve the local NA community. The changes proposed here in Motion 11 allow the local office, and any service office or service committee, to show that although we may all share the Narcotics Anonymous name, we are not *legally* tied to each other unless we have entered into a specific agreement. This language is provided for legal reasons only and does not change the lines of accountability and authority within our fellowship.

Motion 11: To amend NA Intellectual Property Bulletin #1, *Internal Use of NA Intellectual Property*, as shown in Addendum D.

Intent: To clarify language and reflect decisions made at WSC 1997 in NA Intellectual Property Bulletin #1.

Policy affected: This motion would amend WSC policies as listed in Addendum D.

Financial Impact: If Motions 7 and 9 are adopted, this motion would have no financial impact. If they are not adopted, it would cost approximately \$1,500 to effect this change.

Rogan Allen, Chairperson



ADMINISTRATIVE COMMITTEE

Regarding WSC '96 Motion 16

At WSC 1997, there was a motion presented to abolish the requirement for listing (in the *Conference Agenda Report*) policies that would be amended if a motion passes at the World Service Conference. This motion failed 66-27-3, five votes less than 2/3 of the last roll call taken.

As we stated last year, this process requires overwhelming allocation of human resource time and administrative expenses. It is difficult or impossible for the Administrative Committee to guarantee that all policies affected have been included. In the past two years, over 95% of the motions submitted for inclusion in the CAR have not included the required information about affected policies required by Motion 16. Even though it is required of the motion's maker, the WSC Administrative Committee has had to do the necessary research.

While the Administrative Committee agrees that this process does make the *Conference Agenda Report* a more complete resource for members, groups, and area and regional service committees during their CAR deliberations and discussions, it seems impractical to continue beyond this year.

Motion 12: To rescind WSC '96 Motion 16 "All motions submitted to be placed in the *Conference Agenda Report* that attempt to change, amend or delete WSC Policies, shall include those policies, or sections of those policies, it attempts to amend. Further, it shall be the responsibility of the maker of the motion to provide this information along with the motion."

Intent: To eliminate the overwhelming use of human and financial resources used to fulfill WSC '96 Motion 16.

Policy affected: This motion would amend WSC policies as listed in the Appendix, page 55.

Financial Impact: None.

Motions committed to CAR '98

The following two motions (Motion 13 and Motion 14) were committed to the *Conference Agenda Report* at WSC 1997. We reported in the November *Conference Report* concerning the difficulty of committing motions to a document and the potential ramifications, however researching past conference minutes reveals that there is precedence for the process. The WSC Administrative Committee, therefore, is including these motions for your consideration at WSC 1998. The motions are the property of the conference. The original makers of the motions, or any conference participant, may rise to the microphone and present them for the conference to consider. If no one rises to present these motions, then we will consider them dispensed with.

Motion 13: To consider the following proposal: To include the booklet *Narcotics Anonymous* (The Little White Book) in the World Services Translation Committee policy on Basic Text personal stories. (WSC '97 Motion 79b)

Intent: To allow for the inclusion in The Little White Book of local and locally approved recovery stories to meet the needs of our ever growing world wide fellowship.

Policy affected: This motion would amend WSC policies as listed in the Appendix, page 55.

Financial Impact: Staff time associated with this motion is impossible to predict at this time. The implied variables that seem to be affiliated with this motion prevent the identification of the direct cost associated with this motion.

RECOMMENDATIONS

WSO Board: No recommendation.

The WSO Board will implement whatever the conference decides.

WSB: To reject.

See WSB motion that says "That all motions, amendments and any other input regarding revisions or additions to the Basic Text or the booklet *Narcotics Anonymous* (The Little White Book), be committed to a service body who will compile and forward to the conference, in two years, a detailed proposal including options, budgets and timelines for those options."

WSTC: To adopt.

This will give non-English speaking communities the opportunity to choose whether they want the original stories, their local stories or a mixture of both in their translations of the Little White Book. Non-English speaking communities tend to prioritize other pieces of literature when they start working on translating NA literature. This might help increase the interest in translating and buying the Little White Book.

Motion 14: That the WSC direct the WSCLC to begin development of a Sixth Edition of the Basic Text as soon as the moratorium expires. The Sixth Edition should include a chapter on Sponsorship, a chapter on Service and new stories of an international fellowship. (WSC '97 Motion 102)

Intent: That the Basic Text give more guidance on sponsorship, service and reflect the world-wide nature of our fellowship.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: Staff time associated with this motion would be consistent with that allocated for a full literature development project. Without the benefit of a specific developmental plan the staff time is impossible to project at this time. Given that this appears to be a major literature development project, the direct cost associated with this motion may be near what similar projects have cost in the past (\$200,000-\$375,000 or more). It would also seem obvious that some of our membership, which have a current edition, would purchase a new edition of our Basic Text. Income over direct production costs of printing could be as much as \$250,000 during the first year of availability. Without the benefit of a developmental plan, it is impossible to identify the direct cost associated with this motion, especially concerning the translated editions and projecting the first year of availability, when some income may be available to offset the developmental cost.

RECOMMENDATIONS

WSO Board: No recommendation.

Although the WSO board has previously expressed its opinion on this issue we do not believe that our recommendation should in any way affect the fellowship's decision on this motion.

WSB: To reject.

See WSB motion, that says "That all motions, amendments, and any other input regarding revisions or additions to the Basic Text or the booklet *Narcotics Anonymous* (The Little White Book), be committed to a service body who will compile and forward to the conference, in two years, a detailed proposal including options, budgets and timelines for those options."

WSCLC: To adopt.

With recommendation to leave Book One intact.

WSTC: To adopt.

We think this is a good idea. It will certainly make the Basic Text richer and more complete. However, in adopting the motion we may create a lot of additional work for the future world level translations committee. This should be taken into consideration. On the other hand again, developing the project is going to take a very long time, and seen from this angle, it may be important to start the process as soon as possible.

Issue Discussion Topics

At WSC '97, Motion 48 "That the World Service Conference place issue discussion topics into the *Conference Agenda Report* and final two topics be selected by the fellowship. Topics are to be submitted by RSRs at the 1997 World Service Conference and placed in the 1998 *Conference Agenda Report*" was passed. The annual meeting ended without any topics being submitted, so the deadline was extended to December 1, and all conference participants as well as the Transition Group were invited to submit topics. At the conference Regional Delegates will be asked to select two topics, encourage fellowship wide discussions on them throughout the year, and write issue papers for discussion at WSC '99. The motion in 1997 did not specify action beyond 1998.

Motion 15: To select two issue discussion topics from the following list for discussion at the 1999 World Service Conference:

- **Regions sponsoring regions**
- **Strengthening the Area Service Committee**
- **Attraction rather than promotion, especially in service. And recovery too**
- **Importance of the commitment to a home group**
- **The newcomer is the most important person in any meeting, not just a visitor**
- **Improving fellowship communication**
- **Resolution A, Change in participation at a new WSC to achieve the following objectives: 1) to reduce the total number of representatives 2) to provide for equal representation from all geographic entities; and, 3) to encourage a consensus-based decision-making process**

Intent: To allow the fellowship to choose the issue discussion topics for the conference year 1998-'99.

Policy affected: This motion would not amend any WSC policies.

Financial impact: None

Ron Sheppeard, Chairperson



WORLD SERVICE BOARD OF TRUSTEES

The following three motions represent years of work by various committees, members of the fellowship and the board of trustees. These are items that you, the fellowship, have asked your world level trusted servants to bring forward for fellowship approval in order to provide better services for Narcotics Anonymous.

The Institutional Group Guide originated from fellowship inquiries about how they could best help and assist isolated groups, in particular, groups in correctional or institutional settings. After work by the conference ad hoc committee on outreach and the H&I Committee, this project was then given to the trustees who sent it out for fellowship review and input. We believe it will provide guidance to existing institutional groups and information to those members and service committees wishing to help these specific NA groups.

Motion 16: To approve *The Institutional Group Guide*, as shown in Addendum E.

Intent: To add *The Institutional Group Guide* to the WSO inventory as a conference approved service resource.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: The identifiable cost associated with this motion is approximately \$1,075.

The *Additional Needs Booklet* has been years in the making, as far back as 1986-1987 when the conference created a standing committee on additional needs. After several years of work the committee was disbanded and its work was given to the trustees. The trustees then worked with fellowship committees resulting in this booklet. As we noted with the review and input form, a short information pamphlet (IP) and handbook insert will automatically be formatted from this booklet. An IP means members can become familiar with this aspect of carrying the message even if they aren't directly involved in service work. The insert will give H&I and PI the ability to add information about additional needs directly to their handbooks making it easier for our fellowship to access this information in their areas of interest.

Motion 17: To approve the *Additional Needs Booklet*, as shown in Addendum F.

Intent: To add *The Additional Needs Booklet* to the WSO inventory as a conference approved service resource.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: The identifiable cost associated with this motion is approximately \$1,275.

The *Outreach Booklet* is the final result of the trustees' work on the material developed by the conference ad hoc committee on outreach. We believe this booklet contains all the necessary information for fellowship committees to use as a resource in their outreach efforts.

Motion 18: To approve the *Outreach Booklet*, as shown in Addendum G.

Intent: To add *The Outreach Booklet* to the WSO inventory as a conference approved service resource.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: The identifiable cost associated with this motion is approximately \$975.

Fund Flow Informational Pamphlet

In order to anticipate and meet the needs of the fellowship, now and in the future, the World Service Board of Trustees and the World Service Office Board of Directors submitted a *World Services Development Plan* at WSC 97'. In Goal One-A-Financial Resources of that plan, it states that: "Changing our current fund flow and establishing a plan for direct group contributions will diminish our reliance on income from conventions and literature sales. A renewed reliance on member support in the form of direct donations will also move us closer to the kind of self-support discussed in our traditions as well as in the principles outlined in our concepts for service." In describing ways to meet Goal One-A, item G under that goal commits to "Creating a new fund flow system by December 1997." Item G further states that: "This work will be done by the World Service Board of Trustees' Internal Committee. The implementation of this system should take place as soon as possible after its creation. Education of and communication with the fellowship will be an essential component of any such system's chance for success." The WSB believes the objective of creating a new fund flow system has already been met by the fellowship committing itself to direct group contributions by adopting *A Guide to Local Services in NA*. In addition, the WSC identified fund flow as the primary topic for fellowship discussion during conference year '97-98 and devoted an open forum to address this issue at WSC '97.

The WSB Internal Committee put together a work group to write a paper addressing fund flow, to take a look at our existing literature and service material addressing fund flow, and to discuss how to communicate and educate the fellowship regarding direct group contributions. In looking at the transcription of the open forum at WSC '97, it was obvious that developing a "paper" would not be adequate. Discussing how we support NA services is not just a service related issue but goes to the heart of some of our primary recovery principles, and as a result the work group decided that an informational pamphlet was required to give the material the widest fellowship distribution and attention.

The fund flow work group felt that developing the fund flow IP satisfied Goal One B of the World Services Development Plan and was an informational tool that needed a more "streamlined" process than our typical IP development process allowed for. As a result, we are offering *Self-Support, Principle and Practice* directly to the groups for approval without a review and input period. The work group also felt that the IP *Hey, What's the Basket For?* would be redundant if the fellowship approves the fund flow IP and the WSB is offering a motion to remove it.

Motion 19: To approve the IP, *Self-Support, Principle and Practice*, as shown in Addendum H.

Intent: To add *Self-Support, Principle and Practice* to the WSO inventory.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: The identifiable cost associated with this motion is approximately \$675.

Motion 20: To remove IP #24, *Hey, What's the Basket For?* from the WSO inventory.

Intent: To remove IP #24 from the WSO inventory.

Policy affected: This motion would amend WSC policies as listed in the Appendix, page 56.

Financial Impact: The staff time is approximately 1 hour. It is assumed that existing supplies in inventories may be distributed so there is little or no identified direct cost

associated with this motion. The WSO currently sells approximately 62,196 copies of IP#24 annually. For comparison, this is about ¼ the level of IP#1 sales. It is expected that this item would just replace those sales over time.

Revisions to the Basic Text

With the moratorium on the Basic Text coming to an end at this year's conference, people have begun to consider revisions or additions they would like to see and some have already forwarded motions regarding the Basic Text and the Little White Book. The board of trustees has been asked to provide recommendations on such motions which are being sent for fellowship consideration in this year's *Conference Agenda Report*. Following discussions on the motions (and recognizing that further motions and amendments can be expected to be offered at this year's conference) the WSB felt responsible to propose the following motion:

Motion 21: That all motions, amendments and any other input regarding revisions or additions to the Basic Text or the booklet *Narcotics Anonymous* (The Little White Book), be committed to a service body who will compile and forward to the conference, in two years, a detailed proposal including options, budgets and timelines for those options.

Intent: To provide a coordinated approach for the consideration of revisions to the Basic Text and The Little White Book, thereby avoiding a piecemeal process.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: Staff time associated with this motion is impossible to project at this time. It is assumed that this project would be similar to other historical projects. The identified direct cost associated with this motion would be between approximately \$31,300 and \$58,900 over the two years.

Stu Tooredman, Chairperson



WSC PUBLIC INFORMATION COMMITTEE

We offer the following motion to fulfill our commitment for the revision of *A Guide to Public Information* and the *Guide to Phonenumber Service*. With respect to the possible changes to the World Service Conference in 1998, we ask that if our motion is passed by the WSC, the new World Board follows through with the last phase of this work, setting the workplan proposal as a priority for CY 1998-1999.

Motion 22: To approve the 1998-99 WSC PI work plan proposal for revising *A Guide to Public Information* and the *Guide to Phonenumber Service* handbooks.

Intent: As stated in the goals section of the proposal.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: Since the workplan submitted with this motion does not include a developmental timeline the staff hours are an approximation based upon the activities listed. Conference calls 12 to 15 hours. Face to face meetings 80 hours. Mailing 24 hours. General project administration 20 hours. The identified direct cost associated with this motion would be approximately \$17,800 based on the activities listed.

WSC PI Work Plan Proposal for CY 1998-99

Goals:

1. To complete work on *A Guide to Public Information* for distribution and consideration by the WSC in the 1999 CAR.
2. To complete work on the *Guide to Phonenumber Service* for distribution and consideration by the WSC in the 1999 CAR.

Objectives CY 1998-1999:

1. To complete review and input for *A Guide to Public Information* by WSC PI Committee workgroups.
2. To complete review and input for the *Guide to Phonenumber Service* by WSC PI Committee workgroups.

Project Activities CY 1998-1999

1. The WSC PI Committee will meet three times by conference call. Each call will include the chairperson and the vice chairperson. Three voting members and three pool members will also be included on a rotating basis.
2. One WSC-funded face-to-face meeting of the WSC PI Committee should be scheduled in September of 1998 to facilitate the completion of work on *A Guide to Public Information* and *Guide to Phonenumber Service*.
3. All activities will be coordinated through the staff assigned by WSO management.
4. One substantial mailing will be scheduled for the post input and review phase of the projects.
5. The committee will report its progress throughout the year through the *Conference Report*.

Erik Rogers, Chairperson



WSC LITERATURE COMMITTEE

The Narcotics Anonymous Step Working Guides

The WSCLC in keeping with last year's decision of the World Service Conference has completed this project which had been on the WSCLC "A" list for several years. This book, a companion piece to *It Works: How and Why*, is an additional tool for the members of Narcotics Anonymous to further develop their personal recovery. As it went through the development stages ("D" and "C" list) it reached a stage where it was ready for final development. Per the decision of the World Service Conference it was made a priority project of the WSCLC by its inclusion on the "A" list.

There was more input received and participation by regional and area literature committees than any literature project in the last nine years. We believe that this is indicative of its importance to our fellowship.

With this sentiment and an expression of gratitude the WSCLC submits the following motion for approval:

Motion 23: To approve *The Narcotics Anonymous Step Working Guides*, as shown in Addendum I.

Intent: Adoption of this motion will place the *Narcotics Anonymous Step Working Guides* in the WSO inventory as NA fellowship approved literature.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: The identifiable cost associated with this motion is approximately \$3,700. Income over direct production costs of printing could be as much as \$16,500 during the first year of availability.

WSCLC 1998-99 "A" Work List

The WSCLC, based on input it has received from regions through motions committed by previous World Service Conferences and written requests received directly from regions, proposes the addition of two new chapters to the Basic Text, *Narcotics Anonymous*. One chapter would be on sponsorship and the other on service. Additionally, we propose the addition/substitution of personal stories compiled from our worldwide fellowship.

The WSCLC strongly believes that there should not be any changes made to the existing chapters of the Basic Text (excluding the section of Personal Stories.)

The input received to date indicates a belief held by many members of our fellowship that the Basic Text does not adequately address the issues of sponsorship and service as it relates to our personal recovery.

Based on the above, the WSCLC requests that the 1998 World Service Conference adopt the following motion to establish the priority list for this upcoming conference year 1998-1999. All four of the WSCLC work lists, (A, B, C, D) can be found in Addendum J.

Motion 24: To approve the following as WSCLC's "A" work list for the 1998-99 conference year.

- 1. A new chapter on Sponsorship to be included in the Basic Text**
- 2. A new chapter on Service to be included in the Basic Text**
- 3. The addition/substitution of personal stories compiled from our worldwide fellowship in the Basic Text**

Intent: Adoption of this motion will prioritize WSCLC projects for the 1998-1999 conference.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: There is no way to approximate the staff time at this point. The anticipated direct cost associated with this motion would be between approximately \$56,300 and \$65,300 annually.

Jorge Blanco, Chairperson

MOTIONS PERTAINING TO THE TRANSITION GROUP PROPOSALS

This section is a new section that has not been seen in previous *Conference Agenda Reports*. The WSC Administrative Committee contacted all WSC Committees and Regions that submitted motions regarding the Transition Group's work, and suggested that they reconsider for two reasons 1) the finalized Transition Group report and proposals had not been seen yet, and 2) amendments don't appear in the *Conference Agenda Report*. We suggested, as a preferred alternative, that these committees and regions report in the March *Conference Report* their intention to present these items as amendments during the Old Business session and also state their concerns in issue papers. The motions placed in this section represent the motions submitted that were not removed according to the above suggestion. Each motion has been given a recommendation by the Transition Group and presented here for clarity and convenience. We asked all committees and boards to give a recommendation on Motion 33.

Motion 25: To maintain all standing committees, i.e., World Hospitals & Institutions (H&I), World Public Information (PI), World Policy, World Translations, and World Literature.

Maker: WSC Literature Committee

Intent: Adoption of this motion will result in the fulfillment of Resolution C-2 previously adopted.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: The current level of support staff would be continued. Based on recent levels of activity, the identified direct cost associated with this motion would be between approximately \$411,600 and \$461,600, annually.

RECOMMENDATION

Transition Group: To reject.

Over the last five years, the conference has taken enormous care, and devoted considerable resources, to create conference-sanctioned groups specifically charged with reviewing the world service structure and processes and recommending changes. The conference has been equally diligent in framing its expectations of these groups, providing direction, and holding them accountable at every turn during the Inventory/Resolution process.

At WSC 1997, the conference gave us no instruction to change direction in the make-up of the proposed committee structure of the board as it was presented in our report other than to express concern about having only two board members assigned to a committee. We addressed this concern by increasing to four the number of board members assigned to each committee in our subsequent report to conference participants prior to the world services meeting in Providence, Rhode Island. This meeting also elicited few requests for us to reconsider the board and committee structural proposal. In fact, further review of the entire body of Inventory/Resolution material indicates that input throughout the project's history has primarily concerned maintaining the functions of the present standing committees while avoiding self-perpetuation.

We believe that our proposals address the important structural issues revealed in the world services inventory, and we also believe that conference participants, and the fellowship at large, have spent a lot of time and money in helping the RG and the TG in

developing these proposals. For all of the above reasons, we recommend to reject this motion.

Motion 26: To postpone the election of the members to the World Board and implementation of the World Board and committee systems, Resolution B and C2, until WSC '99.

Maker: Georgia Region

Intent: To postpone the election and implementation of the world board and committee system until WSC 1999.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: This motion itself has no financial impact as it merely places an item on the agenda for WSC 1999.

RECOMMENDATIONS

Transition Group: To reject.

The Human Resource Panel can not develop its guidelines, develop the criteria for the selection process for candidates, and create and administer the World Pool in their first year. We expect and have reported in our proposal that it will take two years before the HRP can function to fulfill its purpose. We believe it is imperative to take the first steps towards a new system that will not be serving at capacity until the year 2000.

Motion 27: To elect the members of the World Board as follows: 12 will be elected as Trustees (Guardians) and 12 will be elected as Board Members. Any member or trustee can hold any position within the World Board.

Maker: Georgia Region

Intent: To establish an equal check and balance for the world board as directed in the Resolution B, "... and further that within the consolidated world board, there be a specific group whose purpose fulfills the role and function as originally defined for the WSB who remain guardians of the traditions and ensure the spiritual nature of the checks and balances that they provide."

Policy affected: This motion would not amend any WSC policies.

Financial Impact: None.

RECOMMENDATIONS

Transition Group: To reject.

We are *not* in favor of specific elections and multiple classes of board members. This would simply duplicate the problems identified in the inventory. We believe that the WSB function is being preserved by having the Guardians and that the board we are proposing much more closely resembles the World Service Board of Trustees than the WSO Board of Directors. Therefore, we preserve the function of the trustees but lose the "different classes." We are proposing a new service delivery system in order to get a different result.

Motion 28: That all elections of candidates to the World Board would require a 2/3rd majority vote.

Maker: Georgia Region

Intent: To establish a standard policy of 2/3rd majority for all elections to the World Board.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: None

RECOMMENDATIONS

Transition Group: To reject.

Our proposal requires that election to the World Board requires 60% or more of the conference, which we believe represents a substantial majority. The conference currently requires 66.67% for World Service Board of Trustees elections and 50% for all other positions. Sixty percent represents a balance between the two.

Motion 29: At the WSC, the World Board will have full participation rights, except for voting on all business (old, elections, and new).

Maker: Georgia Region

Intent: To establish regional delegates as the only voting participants of the WSC.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: None

RECOMMENDATIONS

Transition Group: To reject.

The Transition Group has reviewed the history of the RD-Non-RD voting question and believe the practice currently in place should continue.

The decision at WSC '95 not to allow non-RDs to vote on any issue which had been reviewed and acted upon by the groups of Narcotics Anonymous was based on the argument that everyone has a right to speak and vote in their home groups. Since non-RDs did not carry a "conscience," they, therefore, should not be allowed to vote again at the WSC.

The right to vote on new business and in elections is a right which should be available to both the RDs and the World Board members because this is a situation where no one carries a "conscience" and all are equal in the decision making process and should have equal voting privileges. Further, motions to remove voting rights of non-RDs in new business and elections were rejected by the groups speaking through their RDs at WSC '97.

Motion 30: That at least 8 members of the recently elected World Board be from outside of the USA and that at least 3 of these not be from the regions in Canada, United Kingdom, Germany, or Australia.

Maker: Ecuador Region

Intent: To assure that in its initial creation, this important and influential service board reflect in its membership the diversity of our present world wide community, and that of those who find themselves in early development. Therefore, this motion need only be applied to the elections in 1998 without any intention that it be established as policy.

Policy affected : This motion would not amend any WSC policies.

Financial Impact: Obviously, any time meetings are held in the United States there would be a higher travel expense. Given the often-dramatic fluctuations in airfares it is not reasonable to project the dollar difference at this time.

RECOMMENDATIONS

Transition Group: To reject.

In our October report to conference participants we recommended that the conference *not* set aside any designated number of seats for international members. We believe that electing people simply because they come from a country other than the United States is contrary to the principles we hope will govern all our elections: anonymity, qualifications, and experience. As one international member of the TG put it, "I wouldn't want to feel as though my election to any service position was merely the result of the citizenship designation on my passport. If I thought that's why I was there, I would really feel like a second-class citizen. I feel I am here because I'm fully qualified to serve." We agree, and believe that members should know that they've been elected on the basis of their qualifications. We also believe that designating a specific number of "international seats" could one day actually serve to *limit* international participation. For these reasons, we recommend to reject.

Motion 31: That the clean time requirement for candidates for the World Board be set at 8 years.

Maker: Ecuador Region

Intent: That the clean time requirement for candidates be balanced between (1) the importance of having experienced trusted servants from the older regions on the board and (2) that also on the world board there be representation (in the form of/from) experienced servants from developing regions like Latin America, Europe, India and Southeast Asia.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: None

RECOMMENDATIONS

Transition Group: To reject.

We feel that eight (8) years will not create the balance called for in the intent. In order to fulfill its responsibilities and serve a world wide fellowship, we believe that ten (10) years clean is needed for World Board members. Non-board committee members would only need five (5) years clean. We have received input on this for over a year and the input has supported ten (10) years.

Motion 32: That the length of term for members of the World Board be set at 4 years and that 6 of the 24 newly elected members serve for 2 years, 6 others serve for 3 years, 6 others serve for 4 years, and 6 others serve for 5 years.

Maker: Ecuador Region

Intent: To avoid one of the greatest problems identified in our inventory process-Composite, Resolution, Transition; avoiding trusted servant "burn out" and to promote a greater rotation of the members of the board.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: None

RECOMMENDATIONS

Transition Group: To reject.

This motion proposes an election of six board members every year. However, this would conflict with the motion to hold the WSC meeting every two years and would have terms expiring in years where there was no WSC meeting to elect members to replace the members whose terms have expired. The Transition Group proposal to elect eight members every two years takes into consideration the two year conference cycle.

Motion 33: To postpone voting on all the Transition Group's proposals/motions until the 1999 conference.

Maker: South Florida Region , and Portugal Region

Intent by South Florida Region: This alternative is to give the fellowship as well as the WSC boards and committees more time to review & understand the Transition Group final report and prepare for these changes.

Intent by Portugal Region: To give enough time for the necessary translations and consequently allow for extended discussions throughout the fellowship, including non-English speaking NA communities.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: The motion itself has no financial impact as it merely places an item in the 1999 Conference Agenda Report.

RECOMMENDATIONS

Transition Group: To reject.

In addition to our recommendation provided for Motion 24, we strongly recommend that it is past time for the conference to try something new. If there are changes necessary in the future, they can be addressed. Five years seems enough time to discuss.

Administrative Committee: To reject.

We agree with the Transition Group's history of the inventory process and the WSC '97 decision on the timeline for Transition Group work.

WSO Board: To reject.

The WSO Board of Directors unanimously supports moving ahead with the implementation of the Transition Group proposals this year.

WCC: To reject.

We have spent the last four years working to get to this point in our inventory process. Other important world service work has been postponed or slowed down as we have redirected our resources toward supporting the completion of the Transition Group's work. The WCC is ready to make this change if the conference passes the TG motions. We see no reason to postpone the transition motions any longer.

WSB: To reject.

The WSB feels that the inventory process has gone on long enough. To postpone making a decision on the proposed structural changes any longer would only delay our ability to focus on the issues and projects affecting the health and growth of Narcotics Anonymous.

WSC H&I Committee: To reject.

We feel that at this point in the inventory, resolutions, and transition process, it is time to put the proposals forward to the fellowship. We also feel this decision is best left to the fellowship to make. Our goal is to serve and support those decisions and trust the fellowship to provide the direction for world services.

WSC PI Committee: No recommendation

Due to the motion's intent, WSC PI believes that the issue should be solely decided by the regional delegates.

WSC Policy Committee: To reject.

The committee does not support waiting for another year to vote on the Transition Group proposals. We question whether the additional year would make a difference, and we believe that the World Service Conference cannot afford to postpone these decisions.

WSCLC: To adopt.

We believe that the fellowship needs more than 90-120 days to make an informed decision on motions which it has not previously had available for review, when they are of the magnitude of change of these motions.

WSTC: No recommendation

As we have done before in matters of conference business, the WSTC chooses to stay out of these kinds of issues keeping its focus on the single purpose of translations work.

REGIONAL MOTIONS

The following motions have been considered by conference boards and committees. In the WSC section of *A Temporary Working Guide to our World Service Structure*, under Committee System, the following process is prescribed:

- "All input to the conference, including questions, ideas, motions, suggestions, etc., is directed to a specialized committee." (Page 10)
- "The committee discusses each item of input during the committee sessions. The committee then drafts a brief report on the discussion (including all important points, pro and con). The report is later presented to the World Service Conference as a whole." (Page 13)
- "Regions are strongly encouraged to work through the conference committee system with their input. Experience has shown that the utilization of the broader base and experience of the conference committees allows for more adequate discussion and consideration of fellowship concerns. It should be stressed that two-way communication between the committees and the fellowship is essential." (Page 14)

Recommendations on each of these motions by the respective world service boards and/or committees are listed following each motion.

Motion 34: To extend the Transition Group until the 1999 conference to continue guiding us through Resolution A.

Maker: South Florida Region

Intent: To keep Resolution A assigned to an ad-hoc committee so that we can continue pursuing the goals of a downsized conference.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: Without a specific workplan it is not possible to project direct costs at this time.

RECOMMENDATIONS

Transition Group: To reject.

We believe that all available time, as well as human and financial resources, need to be devoted to developing the system that we have provided the frame for. We are tired and do not want to continue as an Administrative Committee ad-hoc or another separate committee. We will be making recommendations about Resolution A to the conference and do not believe that the timeline specified is realistic.

Interim Committee: No recommendation

We do not believe it is appropriate for the administrator to provide a recommendation on this motion.

Motion 35: That the WSCLC collect and compile personal stories from recovering addicts in NA throughout the world, to be published as an anthology. This anthology shall be completed by the WSCLC, following the WSCLC review, input and approval guidelines.

Maker: Volunteer Region

Intent: That an anthology of personal stories of recovering addicts in NA throughout the world be in our inventory of approved recovery literature.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: Since we have no idea of how many personal stories will be submitted, the languages and translations, or what specific tasks will be required, it is impossible to project the staff hours at this time. Given that this appears to be a major literature development project, the direct cost associated with this motion may be near what similar projects have cost in the past (\$200,000-\$375,000 or more).

RECOMMENDATIONS

WSO Board: No recommendation.

The WSO Board will implement whatever the conference decides.

WSB: No recommendation

Without a work plan proposal and timeline, the board is unable to support any recommendation.

WSCLC: No recommendation

The WSCLC does not want to impact this decision and will support whatever the conference decides.

Motion 36: To implement a five (5) year moratorium on the Basic Text, section one (1), book one (1), the first ten (10) chapters, pages ix to 103. This moratorium would begin at the end of the 1998 World Service Conference and end at the beginning of the 2003 World Service Conference.

Maker: Georgia Region

Intent: To prevent revisions to the Basic Text, Book One, for five (5) years.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: *Undetermined at this time (9/97).*

RECOMMENDATIONS

WSO Board: No recommendation

The WSO Board, in fulfilling our responsibility as the Trustee of the *Fellowship Intellectual Property Trust*, has researched past conference action regarding the Basic Text. In our opinion the Basic Text is one item and does not contain separate books.

WSB: To reject.

See WSB Motion 21 that says "That all motions, amendments and any other input regarding revisions or additions to the Basic Text or the booklet *Narcotics Anonymous* (The Little White Book), be committed to a service body who will compile and forward to the conference, in two years, a detailed proposal including options, budgets and timelines for those options."

WSCLC: To reject.

The WSCLC believes that the existing section, entitled Book One in our Basic Text, should not be changed. The committee, as put forth in our motion, does believe that Book One should be enlarged by the addition of two (2) new chapters. Since this motion is unclear on this point, we feel that it should be rejected. Also our understanding is that the current moratorium expires at the beginning of the conference not the end of the conference.

Motion 37: That no board/committee be allowed to appoint an individual to their board/committee if that individual has run for election to that board/committee and was not elected by the conference. This would be in effect for one full conference cycle.

Maker: Georgia Region

Intent: To insure that the conscience of the World Service Conference is carried out.

Policy affected: This motion would amend WSC policies as listed in the Appendix, page 58.

Financial Impact: None

RECOMMENDATIONS

Administrative Committee: To adopt.

We believe that the outcome of elections should be the final word and that the process should not be circumvented.

WSO Board: To reject.

While we support the intent that all world level trusted servants should have the support of the conference, the language of this motion is very restrictive. If someone runs for the World Service Board of Trustees and receives 60%, they would not be elected. Does this mean that this person would have less support to serve on a specific project or committee than someone who has never run for any position at the conference? We believe that many people do not receive the necessary support because the conference is not familiar with them. We do believe that all decisions and appointments should be clearly communicated to conference participants who then have the ability to object to any decision that they do not support.

WCC: No recommendation

The WCC has no recommendation on this motion because we view the setting of general conference policy as being beyond our purview.

WSB: To reject.

In terms of the WSB or WSO Board, there is not the ability to "appoint" a person to one of the boards now. Nor will there be such an ability in the proposed single world board, should that board be approved. The WSB, as currently structured, has from time to time appointed people to its committees on an ad hoc basis for short term help with projects, but those people are not appointed as permanent members of a WSB committee. In terms of the proposed world board, the board would appoint people to its committees on an as-needed basis from the world resource pool. Basically, the WSB feels that this motion is too restrictive, limiting the ability of one of the current boards or the new proposed board to utilize human resources.

However, what this motion would affect now would be the ability of the WSC Policy Committee or the WCC to appoint. If we do not adopt the proposed single board service structure, and maintain the current conference committee structure, with the current WCC and Policy Committee guidelines, the WSB would approve, in principle, a motion to limit the Policy Committee's or the WCC's ability to appoint a person who directly ran for election and was not elected.

WSC H&I Committee: To reject.

While there is inconsistency in the internal guidelines of the present standing committees' guidelines that lends itself to confusion, we feel there is some latitude that is warranted

by a committee's leadership. We also feel this type of action is premature considering the proposals being put forth by the Transition Group.

WSC PI Committee: To reject.

We believe that not being elected by the conference should not preclude a member from participating on a conference committee.

WSC Policy Committee: No recommendation.

Policy recommends no action at this time. We believe that this motion may lead to structural changes and we are committed to waiting until decisions have been made about the Transition Group proposals. During committee discussions it was evident that there was support for the intent of this motion.

WSCLC: To reject.

This motion goes directly against our current policy in that an individual who is not elected is automatically made a general (non-voting) member of the committee. Due to the overly restrictive nature of this motion we have no choice but to recommend rejection as currently worded.

WSTC: No recommendation.

This is a question of conference procedure. As we have done before in matters of conference business, the WSTC chooses to stay out of these kinds of issues keeping its focus on the single purpose of translations.

Motion 38: That the WSB develop an Outreach Handbook, considering all previously submitted drafts and input. The handbook to be placed in the 2000 CAR for fellowship approval.

Maker: British Columbia Region

Intent: To create an outreach handbook that contains more detailed information about outreach than is contained within the Outreach Booklet put forward for approval in the 1998 CAR by the WSB.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: Without a specific workplan it is not possible to estimate staff time or direct cost at this time.

RECOMMENDATIONS

WSB: To reject.

The WSB is offering the *Outreach Booklet* for approval at this WSC. The WSB noted its original concerns about the previous version of the Outreach Handbook, as developed by the former Outreach Ad Hoc Committee, to the conference. The conference dissolved the Outreach Ad Hoc and assigned the task of developing an outreach tool to the WSB. The work has been reported on, input has been requested, received, and factored, and the WSB believes the work as presented in the CAR to be a finished product.

Motion 39: The World Service Conference (WSC) facilitates hospitality room refreshments at the WSC meetings for individual purchase only. The WSC will not purchase refreshments. Additionally, neither WSO staff, nor WS trusted servants, will be responsible for directly providing refreshments.

Maker: Wisconsin Region

Intent: That World Service Conference funds not be spent on refreshments. Also, to remove any implied endorsement by Narcotics Anonymous world services through the purchasing of controversial substances.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: The identified direct cost associated with the refreshments has been approximately \$5,500 each year. This cost has been offset by donations which totaled approximately \$4,000 each year. The approximate staff time spent on refreshments is 31.5 hours. The information is based on the last two conference years

RECOMMENDATIONS

Administrative Committee: To adopt.

This activity is money and staff intensive as well as unmanageable.

Motion 40: That the World Service Conference Literature Committee add a third book to the Basic Text that would contain four chapters entitled: God, Self, Service and Society.

Maker: Ecuador Region

Intent: So that our worldwide community can have at their disposal our accumulated/combined experiences on these recovery issues/matters.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: Without a specific workplan it is impossible to project the staff hours at this time. Given that this appears to be a major literature development project, the direct cost associated with this motion may be near what similar projects have cost in the past (\$200,000-\$375,000 or more).

RECOMMENDATIONS

WSO Board of Directors: No recommendation.

The WSO Board will implement whatever the conference decides.

WSB: To reject.

See WSB Motion 21 that says "That all motions, amendments and any other input regarding revisions or additions to the Basic Text or the booklet *Narcotics Anonymous* (The Little White Book), be committed to a service body who will compile and forward to the conference, in two years, a detailed proposal including options, budgets and timelines for those options."

WSCLC: No recommendation.

While we find this an interesting idea we do not have enough information to make an informed decision, so we are making no recommendation.

Motion 41: That at least this year the WSC include in its budget \$150 to be used towards phone calls or letters with the purpose of maintaining communication with groups on the African continent.

Maker: Ecuador Region

Intent: So that the World Service Conference can (1) begin guiding and stimulating these groups, and (2) at the same time obtain accurate information that can be used in the creation of future development plans supported by the WSC.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: See motion.

RECOMMENDATIONS

Interim Committee: To reject.

World services each year goes through an assessment process to allocate resources for fellowship development. Once NA communities are assessed, the outcome is prioritized and put in the fellowship development plan as well as annual budget. It would not be wise to allocate resources without going through this process because an NA community may not need these resources or may be in need of other resources. Currently, we maintain communication with these NA communities through the WSO. We believe that our communication effort with these NA communities far exceeds what is asked for in this motion.

Motion 42: That the WSC include in its budget at least \$150 for the current year to establish contact via telephone or correspondence with isolated NA group communities that are in the initial stages of their development like Bolivia, Poland, Eastern Europe, Russia, Malaysia and Indonesia.

Maker: Ecuador Region

Intent: So the World Service Conference can (1) begin guiding and stimulating (these groups), and (2) at the same time obtain accurate information that can be used in the creation of future development plans supported by the WSC.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: See motion.

RECOMMENDATIONS

Interim Committee: To reject.

World services each year goes through an assessment process to allocate resources for fellowship development. Once NA communities are assessed, the outcome is prioritized and put in the fellowship development plan as well as annual budget. It would not be wise to allocate resources without going through this process because a NA community may not need these resources or may be in need of other resources. Currently, we maintain communication with these NA communities through the WSO. We believe that our communication effort with these NA communities far exceeds what is asked for in this motion.

Motion 43: That one section of our Vision Statement be modified so it reads in the following manner: "Our vision is that one day: Every addict in the world will experience our message in his or her own language and culture, and find a new way of life."

Maker: Ecuador Region

Intent: To place our efforts and focus on a broader vision, in such a way so that, by means of the attraction to our program, all addicts around the world will experiences our message and find a new way of life, and not just have "the chance" to do so.

Policy affected: This motion would amend WSC policies as listed in the Appendix, page 58.

Financial Impact: None, assuming the depletion of anything that contains the existing Vision Statement prior to producing the new statement.

RECOMMENDATIONS

Administrative Committee: To reject.

The proposed change makes the mission impossible to accomplish and outside the realm of what Narcotics Anonymous does in terms of carrying the message versus making sure that the message is received by all addicts.

WSO Board: To reject.

We believe that the Narcotics Anonymous message should be offered and available to any addict seeking help. This motion seems to attempt to have NA act as a missionary organization and implies that NA can somehow make someone find a new way of life. It is our collective responsibility to provide the opportunity for recovery as is already stated in the Vision Statement.

WSB: To reject.

The language steps outside of our public relations policy of attraction vs. promotion, in that all we can realistically do is to provide the opportunity for an addict to experience our message. To reflect in our vision statement that NA's goal is to somehow ensure that every addict experiences our message, would seem to portray us as more of a missionary style organization.

Motion 44: To remove the WSCLC from standing committee status after work on the *Step Working Guides* has been completed. Future literature projects prioritized by WSC would be handled by an ad-hoc committee when the conference chooses to develop new literature pieces.

Maker: Iowa Region

Intent: To redirect fellowship resources to other priority projects.

Policy affected: This motion would amend WSC policies as listed in the Appendix, page 58.

Financial Impact: Under our present system approximate savings of \$60,000 - 75,000. Although these funds would probably be transferred to whatever group assumed the functions of the committee.

RECOMMENDATIONS

Administrative Committee: No recommendation.

We are not prepared to look at only one committee's place in an entire system that is being evaluated for change.

WSCLC: To reject.

This motion is in direct conflict with prior decisions of the conference. Resolution C-1 (1995 Conference), the forming of an adhocracy from the existing conference committee structure, was overwhelmingly defeated when presented. We see this as another attempt through another channel to create an "Adhocracy" structure against the already expressed group conscience of the fellowship. Additionally the WSCLC has a large backlog of projects submitted by different regions worldwide and the conference for further development. It is the opinion of the WSCLC that continuity is important so that there are always individuals experienced in the process to help newer members. This motion

would remove that and create inefficiencies as ad-hoc committees had to "re-invent the wheel" each time a project was assigned.

Motion 45: That the WSO begin producing and release the Basic Text (5th edition) and It Works How & Why in CD (audio) form.

Maker: Lone Star Region

Intent: To create a new inventory item at the WSO.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: Undetermined at this time.

RECOMMENDATIONS

WSO Board: To reject.

We have had the Basic Text on audio tape for many years and produced *It Works: How & Why* last year. We currently have no audio versions of our literature available in any languages other than English. It would seem that if we were to develop other audio products we would concentrate our efforts on non-English audio versions of the items already available. Further, the sales of our current audio products do not seem to represent a large demand in the fellowship, as very small quantities of these products are sold each year. The WSC has left the decisions about alternate media to the WSO Board of Directors in the past and we see no reason to change that. The WSO is constantly exploring new media technologies and when appropriate institutes these kinds of changes.

Motion 46: To adopt the following as the NA Service Prayer: "God, grant us knowledge that we may act according to Your Divine precepts. Instill in us a sense of Your purpose. Make us servants of Your will and grant us a bond of Your selflessness, that this may truly be Your work, not ours - in order that no addict, anywhere, need die from the horrors of addiction." (adapted from Basic Text, 5th edition, page xvi)

Maker: Lone Star Region

Intent: To make our traditional service prayer official.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: None based upon wording in motion.

RECOMMENDATIONS

WSB: To reject.

The wording from the Basic Text is not intended to be an official literature prayer; NA does not have any "official" prayers. Adopting official prayers would seem in conflict with our statement that we are a simple, spiritual, not religious program.

Motion 47: That the "Just for Today" video no longer be conference approved material. Further, production and distribution of this video will cease.

Maker: Florida Region

Intent: To remove material that conflicts with *A Guide to Public Information*, regarding "how to do a 12 step call." To remove from approved service material status.

Policy affected: This motion would remove the "Just for Today" video from the WSO inventory.

Financial Impact: Based on an average of the sales of this product over the last two years, income over direct production costs would be approximately \$5,700 annually and the remaining items in stock would be valued at approximately \$3,600. It is assumed that the lost income and value would be approximately \$9,300

RECOMMENDATIONS

WSO Board: To reject.

This tape was made primarily for those unfamiliar with Narcotics Anonymous, outside the fellowship and not as a training tool for NA members. The 1997 World Service Conference considered a motion to edit the video and to add a trailer to the end of this tape, to address this issue, and neither motion was adopted. We believe that nothing has substantially changed since the last time the WSC took up this issue.

WSB: To reject.

The board concurs with the WSO Board and the WSC PI Committee in their reasons to reject this motion.

WSC PI Committee: To reject.

The JFT video is a valuable PI tool. Its intended audience is the public, not the fellowship. The video is not intended to be a training tool for 12 Step work. WSC PI believes that the issue raised concerning the video does not warrant removal of this item from WSO inventory and or availability to the fellowship's PI committees.

Motion 48: To add the following to TWGWSS: That WSC elected trusted servants be limited to serving in WSC elected positions for a total of twelve years. Trusted servants who are currently elected to positions that would cause them to exceed the twelve year limit may fulfill their current commitment.

Maker: Florida Region

Intent: To establish term limits for WSC elected trusted servants.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: None

RECOMMENDATIONS

Administrative Committee: To reject.

We believe that elections themselves should set term limits. Also, it is not appropriate for WSC '98 to decide who shall be eligible for election in 2009.

WSO Board: To reject.

This information is included in the service resume that is required of every candidate and distributed to conference participants prior to every election. The conference then has the ability to consider this information when choosing who they wish to serve.

WCC: No recommendation.

The WCC has no recommendation on this motion because we view the setting of general conference policy as being beyond our purview.

WSB: To reject.

The conference has always had the ability to impose term limits and healthy rotation by choosing to elect or not. This motion would arbitrarily limit a future conference's ability to exercise its discretion.

WSC H&I Committee: To reject.

While there is some validity to the intent of the motion, we feel this action is also somewhat premature until upcoming proposals are dealt with. In addition, there are some circumstances where a trusted servant could serve more than twelve years in several different positions while observing the spirit of rotation. If they are not performing up to expectations, then the fellowship will limit the term utilizing elections.

WSC PI Committee: To reject.

The regional delegates should be allowed to choose whomever they wish to serve in world services. This motion would restrict their choices and future regional delegates' choices.

WSC Policy Committee: To reject.

The committee does not support setting a specific life time limit to serve within World Services. In addition we, as a committee, are committed to waiting until decisions have been made about the Transition Group proposals insofar as this motion may lead to structural changes.

WSCLC: To reject.

We believe that the conference should always be able to select the most qualified individuals to serve. This motion would put a restriction on that ability.

WSTC: No recommendation

In matters of conference business, the WSTC chooses to stay out of these kinds of issues keeping its focus on the single purpose of translations.

Motion 49: To recommend that the WSC place Addendum K "Am I too Young to be an Addict?", on the WSCLC's A-list.

Maker: Southern California Region

Intent: To include to the WSCLCs A list (Am I too Young to be an Addict?)

Policy affected: This motion would not amend any WSC policies.

Financial Impact: None based on wording of motion.

RECOMMENDATIONS

WSCLC: Commit to WSCLC

The committee recommends that this motion be committed to the WSCLC due to a lack of direction from the fellowship on the various items previously proposed on similar or related topics (see WSCLC work list in Addendum J).

Motion 50: To postpone voting on the *Step Working Guides* but keep it as a priority literature project. The guide is to go out in its entirety to the fellowship following the 1998 World Service Conference for a six month review and input period to be placed in the 1999 CAR for approval.

Maker: South Florida Region

Intent: To allow additional time for fellowship review and input on a book length piece of literature in its entirety.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: The identified direct cost associated with this motion would be between approximately \$8,900 and \$17,400.

RECOMMENDATIONS

WSB: Adopt.

The WSB noted its concerns about the timeline for this project at WSC '97. We believe it to be in the best interest of the fellowship to be able to see this piece in its entirety, before stopping the review and input stage of the process.

WSCLC: To reject.

This project was developed over more than a nine year period with the involvement of more than 30 regions throughout its evolution through the early stages ("C" and "D" Lists phases). The piece spent five years on the "A" List as a conference-approved priority of the WSCLC. The project, which had the most participation of any project in at least the last nine years (WSCLC project), received overwhelmingly positive statements and input from over 90% of the respondents. We believe that with the extensive participation and the number of years that this project has been in development that any further work would result in no material changes of any significance and would be a waste of money and resources better utilized by the fellowship.

Motion 51: That the new NA Way Magazine should have 6 issues per year.

Maker: Sweden Region

Intent: To improve fellowship communication.

Policy affected: This motion would amend WSC policies as listed in the Appendix, page 59.

Financial Impact: Based on current distribution levels of the new NA Way, the identified direct cost associated with this motion would be approximately \$67,600.

RECOMMENDATIONS

WSO Board: To reject.

We are currently producing four issues per year in five languages. Given the current availability of both human and financial resources it is impossible to accomplish this motion.

NA Way Editorial Board: To reject.

The NA Way Magazine has received positive feedback from inside and outside the United States. However, we are in our first year of production. We believe we need the magazine to be in production for at least two years before there is an overall evaluation of the magazine or consideration of an increase in the frequency or circulation. In addition, we support the WSO Board of Directors' recommendation relating to both our human and financial resources.

Motion 52: That the price of the Basic Text and other book type items should be increased.

Maker: Sweden Region

Intent: To improve the finances of the World Service Office.

Policy affected: This motion would not amend any WSC policies.

Financial Impact: Undetermined at this time

RECOMMENDATIONS

WSO Board: To reject.

Although the WSO board appreciates the intent of the motion, it does not believe that increasing the price of literature is the means to address the financial condition of the WSO.

WSB: To reject.

The current WSO BOD already has the ability to adjust the price of the Basic Text if necessary. The proposed world board would also have the same ability. The WSB does not think the WSC is the appropriate forum for adjusting the price of the Basic Text.

APPENDIX

LIST OF WSC POLICIES THAT WILL BE AMENDED IF THE FOLLOWING MOTIONS ARE ADOPTED

Motion 12 would amend TWGWSS '97

Page 8, section J and page 21 Motion date carried 05/29/96 would be deleted in its entirety.

All motions submitted to be placed in the *Conference Agenda Report* that attempt to change, amend or delete WSC Policies, shall include those policies, or sections of those policies, it attempts to amend. Further, it shall be the responsibility of the maker of the motion to provide this information along with the motion.

Motion 13 would amend TWGWSS '97

Language would be added to the section entitled "Basic Text personal stories", Translation Policy, page 31.

Basic Text personal stories

The original English-language Narcotics Anonymous Basic Text was developed with two distinct sections. The first section, Book One, describes recovery in a very general manner and imparts the experiences common to most, if not all, members. The purpose of this section is to reveal to the reader the common threads of identification from the many diverse backgrounds of our members. The personal stories contained in Book Two, on the other hand, are meant to give readers a very personal identification with the specific experiences and circumstances shared in story form by individual author(s).

The NA Basic Text is translated from English into other languages in such a way as to achieve the same purposes. In order to fulfill the purpose of Book Two, new, original personal stories may be developed. Personal stories will be approved by each language group and evaluated by the World Services Translation Committee. When new stories are approved for printing, notification will be sent to the World Service Conference.

Book Two of the Basic Text can be composed of either:

- a. all new indigenous stories
- b. a combination of indigenous and original English-language stories, or
- c. all the original English-language stories.

Guidelines for the creation and development of new personal stories are available through the World Service Office.

**Motion 20 would remove IP 24, *Hey! What's the Basket For?*
from the WSO inventory (item #3124)**

The IP 24, *Hey! What's the Basket For?* would be discontinued.

Hey! What's the Basket For?

The NA Principle of Self-Support

A member asks . . .

We have all been told that membership in Narcotics Anonymous costs nothing. "So what's the basket for?" Someone explains, "NA groups are self-supporting, declining outside contributions. This makes sure we are free to seek recovery our way instead of someone else's. Before we got clean we took, and took, and took. In NA we learn about self-support and become responsible for ourselves and our fellowship."

Why self-support?

Self-support is an important part of the NA way of life. While using, many of us found ourselves overly dependent on others. Our families, friends, employers, welfare agencies, hospitals, and jails took responsibility for us when we could not be responsible for ourselves. Our only responsibility was to our addiction. It seemed that wherever we went we were a burden on others. We paid for our dependence in a variety of ways. We could never be entirely free as long as that dependence existed. Our lives were not our own. Our self-centered lifestyle of dependency robbed us of all self-respect. It was a very degrading way to live. One way we start to recover from this degradation is by applying the NA principle of self-support: We pay our own way. Self-support helps restore our personal dignity and freedom. And it does the same for NA groups.

Many groups have something like this written into their meeting formats: "Our Seventh Tradition states that every NA group ought to be fully self-supporting, declining outside contributions. The money collected in the basket pays for rent, literature, and refreshments. It also helps carry the message of NA recovery in our area and around the world. When we need help, NA groups and services are there. The way that we financially support these services is by putting money in the basket."

NA services have helped all of us. Many of us first heard of Narcotics Anonymous in a hospital or institution when members brought literature and shared their stories with us. Others heard about NA through a TV or radio announcement. We called a helpline to get directions to our first NA meeting. The literature in hospitals and institutions, the TV announcements, and phonelines are the NA services we're talking about here. If those services had not been there, many of us would not have found our way to recovery. NA services helped all of us find a new life.

When we got to that first NA meeting we sat down and talked with other people just like ourselves. For the first time we were not alone. Others had been as troubled and confused as we were. We heard other addicts share their experiences with addiction and with recovery. Their shared experiences gave us hope that the nightmare we were living could finally end. And as we kept coming back, we got help from others in living and staying clean. We found out that there was life after drugs. We took home pamphlets, books, and magazines written and produced by our own fellowship and bought by our NA group. That literature gave us access to the best of NA recovery in print. We got phone numbers of other members at

meetings. We used those contacts every day to stay clean and sane. All in all, the NA meeting gave us the support we needed for a new life.

NA membership gave us back our lives. And though the only requirement for NA membership is a desire to stop using, many privileges come with it. With privileges come responsibilities. One of the greatest of these is the privilege and the responsibility of paying our own way—to help NA be self-supporting. In active addiction we were always dependent on others. In recovery we begin to support ourselves, and we support the group that supports us. In doing that we help maintain our newfound dignity and freedom.

We also have the privilege of being able to reach out to others with the same help that was offered us. The literature brought into hospitals and institutions, the radio and TV announcements, the phonelines, the writing and producing of recovery materials, and the meeting itself—they all cost money. By allowing us to support NA groups and services, the basket gives us the chance to reach out further than our own two hands could reach alone. We welcome that opportunity—the chance to give back a little of what was so freely given to us.

The basket represents the paradox of NA recovery—in giving to others we help ourselves. Putting money in the basket is our privilege and our responsibility.

How does the basket work?

From the money members put into the basket, the group pays its meeting expenses: NA pamphlets and books, recovery tokens, refreshments, and rent. When the group is financially sound enough to meet its monthly expenses and establish a one-month prudent reserve, it passes the excess group donations on.

A group should not hold onto large amounts of money. When we do so, we compromise our spiritual principles letting money, property, and prestige divert us from our primary purpose. This works against the spiritual focus of our program and certainly does not help us in creating an atmosphere of recovery. It is important for us to understand the spiritual principles on which all of our Twelve Steps and Twelve Traditions are based. When we sincerely try to practice these principles, we find that giving is not only a privilege, it helps us immensely in our recovery and our spiritual growth. To give is to receive, and the more we give, the more we get back—spiritually, mentally, and physically. This is true for the group as well as the individual.

We contribute to NA services at an area level, too. An area service committee (ASC) works for our primary purpose in ways that an individual group can't. Group contributions are vital to an ASC to pay for meeting lists, public announcements, mailings, helplines, literature for members in hospitals or institutions, copying expenses, and literature for public information. The spirit of our Seventh Tradition is also carried on in our regional and world services.

In order to truly carry out our primary purpose, our groups must behave in a financially responsible way so that we can contribute to the NA message being carried at every service level, in every country, to every addict seeking recovery.

It costs money to keep our meetings and our services open and operating. We don't accept outside contributions. If we don't pull together to keep Narcotics Anonymous alive and working, nobody else will do it for us. And we wouldn't have it any other way. Each of us needs to do our part to support the fellowship that supports our recovery. Each of us needs to do what we can to ensure that no one like ourselves seeking recovery need die without having had the chance to find a better way of life. We need to do that because personal recovery—ours and our fellow addicts'—depends on NA unity. NA cannot remain united without the cooperation of individual NA members—us. Ultimately, passing the basket becomes an expression of Narcotics Anonymous unity. As our First Tradition tells us, "Our common welfare should come first. Personal recovery depends on NA unity."

Motion 37 would amend TWGWSS '97

The following sections of the WSC Policy committee and World Convention Corporation External Guidelines would be revised.

page 23, addendum 1, WSC POLICY COMMITTEE, "D. Two previous world level trusted servants to be appointed by the newly elected chairperson.

page 39, addendum 9, WORLD CONVENTION CORPORATION EXTERNAL GUIDELINES, Section: Vacancies, "the board may fill vacant WSC-elected positions and positions vacated by past host-committee chairs. Directors elected by the board to fill a vacancy will begin their term immediately upon their appointment. However, all such appointments must be confirmed by the World Service Conference at it's next business meeting."

Motion 43 would amend TWGWSS '97

The NA World Service Vision Statement, page 1 would be revised.

NA WORLD SERVICES VISION STATEMENT

All of the efforts of Narcotics Anonymous World Services are inspired by the primary purpose of the groups we serve. Upon this common ground we stand committed.

Our vision is that one day:

- Every addict in the world has the chance to experience our message in his or her own language and culture and find the opportunity for a new way of life;

Motion 44 would amend TWGWSS '97

The following sections would be revised.

Page 10, IV. Committee System, D. Literature Committee.

Pages 11 LITERATURE COMMITTEE

I. Purpose

The purpose of the World Service Conference Literature Committee (WSCLC) is:

- A. To coordinate the creation, development, and revision of literature for the Fellowship of NA.
- B. To work on literature, based on fellowship input, prior to presentation for fellowship review and/or WSC approval.
- C. To lend support to area and regional literature committees through:
 1. The sharing of experience in written and verbal communication, and
 2. The hosting of open forums and workshop meetings.

II. Composition

A. Voting members:

1. Chairperson (votes only in case of a tie)
2. Vice chairperson
3. Twelve voting members serving for two-year terms and no more than two consecutive terms
4. Clean time: seven years for chairperson, six years for vice chairperson, and five years for voting members

B. Nonvoting members:

1. General members
 - a. Regional literature chairpersons

- b. Unelected WSCLC nominees
- c. RDs and RD alternates upon their request

2. Advisory members as appointed by the chairperson

III. Review-form literature

- A. Literature developed by the WSCLC is sent out for a review period before the development of an approval-form draft. The time and method of this review, considering translations, is determined by the WSCLC based on the needs of the fellowship and the piece in development.
- B. Review-form literature is not for use or display in NA meetings.

IV. Approval-form literature

- A. Approval-form literature is prepared by the WSCLC and is distributed for a period of time, considering translations, determined by the WSCLC of not less than ninety days. The length of this approval period is determined by the WSCLC based on the needs of the fellowship and the piece being considered for approval.
- B. Approval-form literature should not be read during NA meetings, although it may be sold and made available to members at NA meetings.

V. Budget and funding

The WSCLC budget will include funding for voting members and advisory members to attend all meetings needed to accomplish committee duties.

Page 17, Motion Date Carried 4/25/91: Certain fundamental sections of the WSC Literature Committee guidelines are policy of the World Service Conference. Any changes to these sections must be made by the WSC. All other sections of the WSC Literature Committee's guidelines are internal guidelines. These internal guidelines and the *Handbook for NA Literature Committees* may be modified with the approval of two-thirds of the WSCLC and the concurrence of the Interim Committee. All changes approved by the WSCLC and the Interim Committee will be mailed to conference participants within sixty days. The WSC may reverse any such changes by a majority vote.

Motion 51 would amend TWGWSS

The following sentence would be revised.

page 2, 2nd paragraph, 4th line: "... The magazine is distributed 4 times a year at no cost to subscribers, to every trusted servant and NA group contact address in the WSO database, as well as any member who wish to be included."



**Policies affected as a result of Transition
Group Motions**

and

**Temporary Working Guide To Our World
Service Structure
(Revision Draft)**



Changes to Policy Resulting From the Transition Group's Motions

The task of attempting to identify and then describe all of the changes to existing world service policy as a result of the Transition Group's proposals for change has been monumental. Never before has the World Service Conference considered any motions that seek to reconfigure the entire world services structure. There has been no way, therefore, to anticipate what an enormously complex and difficult challenge it would be to describe in a reasonably comprehensible way all of the policies that will be affected by the sweeping changes implicit in the TG's motions this year.

After some initial attempts to give a motion-by-motion breakout of all of the policies that would be affected by the adoption of the Transition Group motions, the Transition Group soon decided that to provide any such line-by-line examination of policy changes would seriously jeopardize the conference's focus upon the significance of the proposed changes, and onto the nuts-and-bolts of the alterations to policy that are simply an after-effect of those changes. We believe that an overly detailed—and therefore extremely confusing—delineation of policy changes would certainly satisfy the policy fans among us, but it would not serve our delegates or our home group members in understanding what, exactly, they were voting to change.

In an effort to simplify this process, therefore, we have identified four major categories of policy that require review by our membership so that they can reasonably understand what will change as the result of the TG's motions in this year's *Conference Agenda Report*. Please keep in mind, however, that there was no way to simplify this process without concentrating on certain kinds of changes while passing over others that seemed to us less important to our membership. For example, we believe that our members will be quite concerned about how literature will continue to be produced and translated. But, we believe, they will be far less concerned with word changes such as replacing "World Service Office, Inc." (the name of the present non-profit 501c3 corporation) with "Narcotics Anonymous World Services, Inc." (the proposed name of the new non-profit 501c3 corporation). These kinds of "housekeeping" changes will not be included below. Also, please note that all existing WSO personnel and corporate management policies will remain in place and in effect before, during, and after the transition process to the new system unless and until such time as the World Board chooses to change those policies.

The four categories we have identified are:

- (1) **Unaffected Policies**—these will remain essentially unchanged in the transition from the old system to the new;
 - (2) **Eliminated Policies**—these will be removed from world services' policy as a result of the changes to our structure;
 - (3) **Partially Affected Policies**—these will change somewhat from our old system, based upon the recommended changes to our structure; and
 - (4) **Brand New Policies**—these will be created as the result of our new service structure.
- Below is a complete list of every substantive change to the TWGWSS that will result from the adoption of the Transition Group's motions.

1. Unaffected Policies—these will remain unchanged in the transition from the old system to the new.

Policies relevant to the WSO:

1. The purpose of the WSO remains unchanged.
2. Except that the office will be overseen by the World Board (rather than the WSO Board), the description of the WSO and its duties remain unchanged (with minor wording changes, i.e., the *NA Way* editorial board will no longer consist of conference and board officers, but instead of World Board members).

Policies relevant to the WSC:

1. The purpose of the WSC remains unchanged.
2. The NA World Services Vision Statement remains unchanged.
3. The WSC Mission Statement remains unchanged.
4. The basic format for the WSC remains unchanged.
5. The procedures for amending guidelines and conducting business stay the same.
6. Most of the description, guidelines (with word changes to reflect old and new service positions and bodies) and duties of the WSC remain unchanged. (There are some exceptions, however: the committees' duties and the description of the RAP will be removed, but these guidelines will be forwarded to the WB. Also, the procedure for seating new regions remains in effect, but the deadline for input to the WB for the CAR would be changed to 150 days to reflect the current practice).
7. Consensus at the WSC will still be determined by a majority vote.
8. The WSO will still perform its duty as the WSC secretary.
9. With appropriate "housekeeping" wording changes, all literature review and approval guidelines will stay the same.
10. With appropriate "housekeeping" wording changes, the process for input to the conference stays the same.
11. All previously adopted motions, unless otherwise noted below, stay the same.
12. With appropriate "housekeeping" wording changes, the PI Contingency Plan stays the same.
13. With appropriate "housekeeping" wording changes, the guidelines for the *Conference Report* stay the same.
14. The guidelines relevant to the CAR will remain the same, but may change after the implementation of the two-year conference cycle.
15. The Public Relations Statement of Purpose stays the same.
16. With appropriate "housekeeping" wording changes, the World Service Translations Policy stays the same.
17. With appropriate "housekeeping" wording changes and some deletions based upon the elimination of the Interim Committee, the World Services Travel Guidelines stay essentially the same.
18. The World Convention Zone Rotation Plan, including procedures for bidding, site selection, and local host committee guidelines, stays the same.

2. Eliminated Policies – these will be removed from world services' policy as a result of the changes to our structure.

This category can be subdivided into two sorts of policies that will be eliminated: (1) Policies that are simply eliminated as the result of being superseded by new policies or are

outdated even without the proposed changes to world services; and (2) Policies that will be eliminated from the TWGWSS, but that will be forwarded to the new World Board as input to their process of creating new policies, procedures, and guidelines for the board and its committees.

Policies simply eliminated:

1. Reference to the **Conference Work Schedule** will be removed from the TWGWSS because it is currently inaccurate.
2. All references to the **Officers of the WSC** and the **Committee Chairpersons** will be removed from the TWGWSS.

Policies eliminated but forwarded as input to the World Board:

1. All references to the **WSO Board of Directors**, the **WSC Board of Trustees**, the **Interim Committee**, the **World Convention Corporation**, the **Administrative Committee**, the **Policy Committee**, the **Literature Committee**, the **Hospitals and Institutions Committee**, the **Public Information Committee**, the **Translations Committee**, the **Recognition Assistance Panel**, the **WSC Conference Officers**, and the **Board of Trustees' Additional Needs Advisory Panel** will be removed from the TWGWSS. However, their guidelines and duties will be forwarded to the World Board as input to the new board's creation of its internal processes and guidelines to ensure that their vital functions are retained within the new system.
2. All references to the approval of service material, e.g. handbooks, guidelines, informational service pamphlets, audio visual tools, service committee literature, and PI tapes will be removed from *A Temporary Working Guide to our World Service Structure*. However, it will be forwarded to the World Board as input for the development of an approval process for all service material.

3. Partially Affected Policies—these will change somewhat from our old system, based upon the recommended changes to our structure.

For the most part, policies that are partially changed will reflect simple wording changes to reflect the elimination of some world service entities and their replacement by new entities.

1. With appropriate "housekeeping" wording changes, WSC election procedures stay basically the same, except that World Board nominees will require a 60% majority vote to be elected.
2. World Services' description will be changed to consist of two specific bodies (the World Board and the World Service Conference), rather than the three specific bodies (the WSO, the WSC, and the Board of Trustees) that currently comprise the world service system.
3. Regions seeking seating will in the future be introduced by either the parent region or the World Board, rather than the parent region or the WSC Chairperson.
4. Input for consideration at the conference will be submitted to the World Board 150 days prior to the conference as is our current practice.
5. Nominations for any elective WSC position are accepted from conference participants, but it is recommended that nominations pass through the Human Resources Panel's process.

6. For the purposes of all world level attendance at professional conferences and other activities, world services will be responsible for registration fees and transportation of the public information booth (as opposed, in the old policy, to these expenses being equally shared between the WSO and the WSC PI Committee).
 7. The World Board (rather than the former WCC) is authorized to change the date of the World Convention.
 8. The ownership of all NA's intellectual and physical properties will be held in trust by Narcotics Anonymous World Services, Inc., rather than the WSO, Inc., as the former policy stated. This name change is relevant wherever the WSO has been formerly named as the holder of these kinds of trust responsibilities.
 9. Many of the service handbooks contain references to specific WSC Committees and/or committee/WSC officers. These references will be revised appropriately but the remaining information will remain intact. All internal and external guidelines mentioned in these handbooks will be forwarded as input to the new World Board to assist in their development of their new policies, procedures and guidelines.
4. **Brand New Policies—these will be created as the result of our new service structure.**
1. All External Guidelines described in Motion 1 for the World Board and its committees will be added to the TWGWSS.
 2. All guidelines described in Motion 2 for the Unified Budget will be added to the TWGWSS.
 3. All External Guidelines as described in Motion 3 for the World Pool and the Human Resources Panel will be added to the TWGWSS.
 4. All guidelines as described in Motion 4 for the WSC Co-Facilitator positions will be added to the TWGWSS.

On the following pages, *A Temporary Working Guide to our World Service Structure* is shown as it would be amended if the Transition Group motions pass. New language is shown by underline and language to be deleted is shown by strike-through. Although this goes beyond the requirement to list affected policies, it helps to understand the impact of the proposals.

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THE PURPOSE AND FUNCTION OF THE WORLD SERVICE UNITS OF NARCOTICS ANONYMOUS

1. The purpose of the *World Service Conference* is to be supportive of the fellowship as a whole, and to define and take action according to the group conscience of Narcotics Anonymous.
- 2A. The purpose of the World Board of Narcotics Anonymous World Services, Inc. is to contribute to the continuation and growth of Narcotics Anonymous. The board serves as a primary resources for the NA fellowship by providing the support needed to carry our message while ensuring that the service and support provided are of the highest quality possible. The World Board manages all activities of world services including oversight of the operations of the fellowships primary service center, the World Service Office.
- 2B. The purpose of the *World Service Office*, our main service center, is to carry out the directives of the World Service Conference in matters that relate to communications and information for the Fellowship of NA, its services, groups, and members. The World Service Office achieves this purpose by maintaining correspondence with NA groups and service committees, by printing and distributing WSC-approved literature, and by maintaining the archives and files of Narcotics Anonymous.
3. ~~The purpose of the World Service Board of Trustees, who act as guardians of the Twelve Traditions, is to ensure the continuation and growth of NA by seeking new and better ways to carry the message to the addict who still suffers, by seeking to ensure the maintenance of the Twelve Traditions, and by dealing with those things, both within and outside the fellowship, which affect its continuation and growth.~~

NA WORLD SERVICES VISION STATEMENT¹

All of the efforts of Narcotics Anonymous World Services are inspired by the primary purpose of the groups we serve. Upon this common ground we stand committed.

Our vision is that one day:

- Every addict in the world has the chance to experience our message in his or her own language and culture and find the opportunity for a new way of life;
- NA communities worldwide and NA world services work together in a spirit of unity and cooperation to carry our message of recovery;
- Narcotics Anonymous has universal recognition and respect as a viable program of recovery.

As our commonly held sense of the highest aspirations that set our course, our vision is our touchstone, our reference point, inspiring all that we do. Honesty, trust, and goodwill are the foundation of these ideals. In all our service efforts, we rely upon the guidance of a loving Higher Power.

WORLD SERVICE

World services are those which deal with the problems and needs of NA as a whole, and which NA offers to its members, its groups, and to society. The basic purposes of our world services are communication, coordination, information, and guidance. We provide these services so that our groups and members can more successfully carry the message of recovery, and so that our program of recovery can be made more available to addicts everywhere.

Our world services include two ~~three~~ specific bodies: the World Board, ~~the World Service Office~~, ~~the World Service Board of Trustees~~, and the World Service Conference. These two bodies ~~three branches~~ of service are interrelated and work together to benefit all of NA. However, each body ~~branch~~ of world service functions within its own framework and guidelines.

Within our world services we again find new service concepts developing. First, our world services work for the good of all NA. Although all parts of our service structure affect and are affected by NA as a whole, only at this level do we find service bodies designed to deal with problems which involve our entire fellowship. A second new concept found at this level is that of the non-addict servant. These individuals have valuable skills from which our fellowship can benefit.

¹Adopted May 28, 1996, subject to review and/or revision through the *Conference Agenda Report*.

THE WORLD SERVICE OFFICE

Probably the single busiest part of our service structure is the World Service Office (WSO). WSO is the main contact and distribution point.

One of the most important functions of the WSO is to link our widespread groups and members into a single, cohesive fellowship. The WSO stays in close contact with our groups, areas, and regions. This contact is maintained through correspondence, our quarterly newsletter, and through the delegates within our service structure. WSO offers considerable aid to new groups, existing groups with special problems, institutional groups, groups outside the United States, members who travel extensively, and loners. This aid is in the nature of sharing the experience which other groups and members have reported to the WSO, and by putting those who seek aid in touch with other groups or members within our fellowship. The WSO is also available to aid conventions and World Board ~~conference~~ committees, etc.

The World Service Office publishes *The NA Way Magazine*, our fellowship's international journal. The magazine provides both a forum for sharing about NA recovery, unity, and service, as well as information about world services. Produced in English, *The NA Way* is translated into the primary languages spoken in Narcotics Anonymous. The magazine is distributed four (4) times a year at no cost to subscribers to every trusted servant and NA group contact address in the WSO database, as well as any member who asks to be included in that mailing list. The magazine is edited by WSO staff and an editorial board consisting of members of the World Board, ~~the chairpersons of the World Service Conference, the World Service Board of Trustees and the World Service Office Board of Directors.~~

Another major function of WSO is the publication and distribution of literature. This office publishes yearly a *World Directory*², quarterly newsletters, all World Service Conference material, and new literature in English and other languages. In order to provide these publications, WSO needs financial support. WSO is also responsible for the printing, warehousing, and distribution of all existing literature. Additionally, a number of kits such as the group starter kit are available.

In order to provide communications, coordination, information, and guidance services, the WSO must keep extensive files of correspondence and other records. These files include: letters to and from those who have contacted WSO; a file of all correspondence with each NA group; a record of all starter kits sent out; the name, address, and telephone number of all GSRs, RCMs, and RDs; and the addresses of all general service committees and their officers. Along with these files and records, WSO keeps the archives of NA's history. These archives contain relevant documents, newspaper articles, photos of original meeting places, etc. Records such as these are necessary so that we may learn from our past mistakes, stay in contact with all of NA, and serve our fellowship.

One of the most difficult jobs of the World Service Office is dealing with public anonymity breaks. Due to the nature of our fellowship, no part of our service structure should ever serve as a disciplinarian. This would not be in keeping with our basic principles. When public anonymity breaks do occur, the WSO does function in an educational role. We try to explain to the individual or group and the media involved that actions of this type are in violation of our traditions, and that this type of publicity can potentially cause grave problems which could threaten the survival of our fellowship. It is never our place to attempt to punish—we can only try to prevent the recurrence of this type of problem.

The final WSO function we shall discuss is that of public relations. Much of our mail consists of requests for information from individuals, agencies, and other drug programs. It is our policy to answer each inquiry; however, we stress that our function is not informational or referral. Our program is principles and people. Our relationship with those outside our fellowship is cooperative, and our traditions make it clear that we must stay unattached if we are to survive.

The World Service Office is our fellowship's main service center. To meet our needs as a growing fellowship, our services need to operate as efficiently and effectively as possible within the spiritual principles of the NA program.

The World Board of Narcotics Anonymous World Services, Inc. provides direct oversight for all world service activities, including the World Service Office. Narcotics Anonymous World Services, Inc. The WSO is a registered, nonprofit corporation in accordance with the laws of the State of California and the United States Federal Government. Within the bylaws there are specific sections which state the purpose

² See page 16 for motion concerning publication of an NA world phone directory.

and relationship of ~~Narcotics Anonymous World Services, Inc., the WSO~~ to the World Service Conference of NA and our Twelve Traditions. These bylaws further acknowledge the right of the conference to make specific recommendations to the World Board WSO regarding its general operations.

~~The WSO Board of Directors is made up of twelve members who are directly (three) and indirectly (WSC-elected pool members) elected at the annual meeting of the WSC by the participants gathered from throughout the fellowship. The three directors elected annually serve one-year terms, while those members drawn from the pool serve alternating three-year terms. The terms of those members from the pool are rotated so there are always members serving with previous experience.~~

~~The directors of the WSO are responsible for the direct management of the office: selection of principal workers, establishment and implementation of operational policies and procedures, and supervision of the overall operations. The office provides a detailed annual report to the conference, in addition to providing periodic reports and studies requested by the conference. The WSO also serves as the general secretary of the conference and its committees and boards.~~

THE EXTERNAL GUIDELINES FOR THE WORLD BOARD WOULD BE INSERTED HERE.

WORLD SERVICE BOARD OF TRUSTEES OPERATIONAL PROCEDURES

~~The World Service Board of Trustees (WSB) was created in the early 1960s and is the longest standing service body in NA today. Its purpose is to serve the fellowship. It does this through its committee system. The board is accountable to the fellowship through the World Service Conference. Each trustee serves on one or more WSB committee(s) and also serves as a full participant at the annual meeting of the WSC. While the trustees may not represent a specific constituency, they do represent all the members of NA.~~

~~Frequently, the board has been called upon to assist in the resolution of important issues facing our fellowship. The needs of our fellowship are ever changing; since the early days of NA's development, the board has performed a number of functions that affect the fellowship as a whole. Although the general policies of NA are guided by our traditions, it is the board's responsibility to apply those policies to all world service efforts.~~

~~It is the responsibility of the WSB to take the work and projects committed to them by the conference, plan and oversee their administration, and bring them back to the WSC upon completion. WSB committees plan and oversee this work. These committees are composed of trustee and nontrustee members. Trustee committees are concerned with literature development and translations, public and professional relations, hospitals and institutions, fellowship growth and development, fellowship services and policy, and NA finances.~~

~~The board assists the World Service Conference in determining the priorities and focus of conference committees. Through their close association with the World Service Office Board of Directors, they are also involved in determining the direction of the World Service Office.~~

~~The WSB functions within its own operational procedures, but also works closely with the other world service boards and committees. In general, the board's role is to provide leadership and guidance to NA's world services, and to offer its experience to the fellowship as a whole.~~

- ~~I. The purpose of the World Service Board of Trustees is to contribute to the continuation and growth of Narcotics Anonymous and to serve as a primary resource for the fellowship of NA.~~
- ~~II. The functions of the World Service Board of Trustees and its members are:

 - ~~A. To deal with those things, both within and outside the fellowship, which affect the continuation and growth of NA;~~
 - ~~B. To encourage fellowship wide understanding and utilization of the Twelve Traditions of NA;~~
 - ~~C. To provide and encourage the exchange and availability of service related information and experience; and,~~
 - ~~D. To actively seek and encourage ways of carrying the message of recovery to the addict who still suffers.~~~~

~~—The board and its members, as a resource of experience and information, are responsible to the fellowship as a whole through the NA service structure and must remain responsive to the needs of the fellowship.~~

III. ~~The membership of the World Service Board of Trustees conforms to the following:~~

A. ~~The number of trustees serving at any time is limited to a maximum of seventeen (17).~~

B. ~~There are two types of trustees: addict member of NA, or nonaddict. At least two thirds of the trustees are recovering addicts.~~

C. ~~The qualifications required of addict trustees include:~~

- ~~1. The willingness to serve as a member of the board;~~
- ~~2. A commitment to service, as shown by experience working as a member of other NA service committees and their contribution to the continuation and growth of the fellowship;~~
- ~~3. The time and resources necessary for active trusteeship;~~
- ~~4. A minimum of eight years continuous abstinence from drugs;~~
- ~~5. A good working knowledge of the Twelve Traditions and Twelve Steps of NA;~~
- ~~6. A working knowledge of the Twelve Concepts for NA Service; and,~~
- ~~7. Nomination by a World Service Conference participant.~~

D. ~~The qualifications required of our nonaddict trustees are:~~

- ~~1. The willingness to serve as a member of the board;~~
- ~~2. Previous experience on a trustee committee;~~
- ~~3. The time and resources necessary for active trusteeship;~~
- ~~4. A good working knowledge of the Twelve Traditions of NA;~~
- ~~5. A working knowledge of the Twelve Concepts for NA Service;~~
- ~~6. A good understanding of the nature of the addict and our program of recovery; and,~~
- ~~7. Nomination by the World Service Board of Trustees.~~

E. ~~A trustee is selected by the following procedure: Candidates for the board are nominated and elected at the World Service Conference. There is a separate election for trustee positions. Each trustee must receive a two thirds majority vote of the World Service Conference to be elected. Separate elections will be held for addict trustees and nonaddict trustees.~~

F. ~~Addict trustees are elected for five year terms. Nonaddict trustees are elected for three year terms. Terms begin at the commencement of the May/June WSB meeting each conference year.~~

G. ~~A trustee may be suspended from active trusteeship by a two thirds vote of the entire membership of the WSB. A trustee may be removed from their position by a two thirds vote of the WSC. A suspended trustee shall not be considered a voting member of the board during the suspension period.~~

H. ~~Regular trustee meetings shall consist of full board and committee meetings, and shall include all regular trustees, committee members, and WSO staff assigned to assist the board.~~

IV. ~~The responsibility of the World Service Board of Trustees is to provide guidance and direction. This responsibility includes, but is not limited to, the following:~~

A. ~~Development and recommendation of policies for NA which will help the fellowship achieve its primary purpose.~~

B. ~~Participation in development of the priorities and focus of world services.~~

C. ~~Assistance in determining the direction of the World Service Office.~~

D. ~~Participation in the development and review of world service budgets.~~

E. ~~Management of projects committed to the board by the WSC.~~

F. ~~Involvement in the growth and development of NA communities worldwide.~~

- ~~G. Education and training for the fellowship through involvement in workshops, learning days, and conventions.~~
- ~~H. Membership on world service committees concerned with budget, travel, translations, etc.~~
- ~~I. Response to questions and concerns and promotion of communication within the fellowship.~~

THE WORLD SERVICE CONFERENCE³

The final part of our service structure is the World Service Conference (WSC). It is the nerve center of our fellowship. Our conference is the one time each year when all our world services ~~service branches~~ come together. Unlike all other service bodies ~~branches~~ of NA service, the conference is not an entity, it is an event—the coming together. In the spring of each year the Regional Delegates, the members ~~trustees~~ of the World ~~Service~~ Board, its committees, and the managers ~~and directors~~ of the World Service Office meet to discuss questions of significance to the Fellowship of Narcotics Anonymous as a whole.

The conference itself can last up to a week, however, the planning and implementation associated with the conference is a year-round proposition. The WSO is responsible for the administration of the conference itself. The World Board members ~~trustees and directors~~ who attend the WSC must spend time in preparation, studying problems to be discussed, and gathering information upon which decisions can be based. Each delegate must be knowledgeable about the needs and feelings of his region, and be prepared to contribute to the conference.

The conference usually begins with an opening meeting which includes opening ceremonies, an overview of topics to be presented, and a review of the meaning and effect of the Twelve Traditions.

From this general meeting, the conference splits up into ~~five~~ (5) committees at which all suggestions, questions, and problems which have been submitted are discussed. These topics can include anything of major importance to NA as a whole.

~~These committees include: administrative, policy, literature, hospitals and institutions, and public information. Each delegate serves on one committee; each committee contains at least one trustee; and those committees which have equivalents in the WSO or WSB meet in conjunction with them. The purposes of the committees are to discuss all input within their scope, resolve items which do not require major policy decisions, and prepare resolutions for policy items. These resolutions are designed to occupy as little general meeting time as possible and include a simple statement of the resolution, arguments for and against, and the facts which support these arguments.~~

After the agenda for the general meeting has been prepared from resolutions gathered from the committees, all conference members get together as a body once again. At this general meeting each resolution is presented and considered. Some resolutions can be acted upon by the conference, and some must be taken back to each region, area, and group for conscience decisions. But the conference can, because of our service structure, initiate action which will benefit all members.

Once the conference has considered all resolutions and decided which require fellowshipwide group conscience votes, and which are within the realm of conference action, the committees meet once again to plan for the implementation of the conference resolutions. ~~The committees decide which branch—the WSO, the WSB, or one of the conference committees—can take the most effective action.~~ Based on these decisions, directives are drafted and submitted for final approval.

Then, all conference members meet together once again for the closing meeting. At this time the directives are approved and the closing ceremonies take place.

It sounds like the World Service Conference has a lot of power. This isn't true. All conference matters are conducted in strict accordance with our traditions, each conference member is a trusted servant and has shown an understanding of our traditions, and all items discussed in the conference originate within the fellowship. Due to its very nature, the conference is the servant of the fellowship.

Everything that occurs in the course of NA service must be motivated by the desire to more successfully carry the message of recovery to the addict who still suffers. It was for this reason that this work was begun. We must always remember that as individual members, groups, and service committees we are

³ This description of the WSC was contained in the original input of the WSC'79 Literature Committee. There is no record of its deletion according to the minutes of WSC'79 or subsequent conferences.

not, and should never be, in competition with each other. We work separately and together to help the newcomer and for our common good. We have learned, painfully, that internal strife cripples our fellowship; it prevents us from providing the services necessary for growth.

The intent of this service manual is to help clarify what needs to be done so that we can provide better service. The service structure of Narcotics Anonymous as described here does not exist everywhere in NA today. It is an ideal toward which we can strive, and in so doing, make recovery available to a greater number of addicts.

WORLD SERVICE CONFERENCE MISSION STATEMENT⁴

The World Service Conference brings all elements of NA world services together to further the common welfare of NA. The WSC's mission is to unify NA worldwide by providing an event at which:

- Participants propose and gain fellowship consensus on initiatives that further the NA world services vision;
- The fellowship, through an exchange of experience, strength, and hope, collectively expresses itself on matters affecting Narcotics Anonymous as a whole;
- NA groups have a mechanism to guide and direct the activities of NA world services;
- Participants ensure that the various elements of NA world services are ultimately responsible to the groups they serve;
- Participants are inspired with the joy of selfless service, and the knowledge that our efforts make a difference.

WORLD SERVICE CONFERENCE

The World Service Conference is established by and is responsible to the Fellowship of Narcotics Anonymous. Its purpose is to be supportive to the fellowship as a whole, and to define and implement the policies of Narcotics Anonymous. The World Service Conference does this by joining the members, groups, areas, and regions into a unified fellowship, by dealing with the problems and the needs of the fellowship, and by actively encouraging the primary purpose and growth of Narcotics Anonymous.

PROCEDURE FOR SEATING OF REGIONS AT WSC

1. A region (for the purpose of this procedure, the term "region" refers to a region or an appropriate service body) seeking to become a WSC participant will notify the WSC in writing in care of the WSO. An information packet will be made available to the new region, parent region if there is one, and any other affected surrounding regions. Response by the requesting region will be required to any questions included in the packet.
2. The World Board ~~WSC Recognition Assistance Panel (as described below)~~ will compile and verify the information, making a report to the conference.
3. A delegate from the requesting region will attend the conference, be introduced by the parent region or the World Board ~~the WSC chairperson~~, and state the request to be seated.
4. A question and answer period will be held.
5. Upon two-thirds majority vote of the conference participants, the new region will receive all conference participation privileges.
6. The conference can grant any region not seated that year the ability to address the conference during specific sessions.

~~WSC RECOGNITION ASSISTANCE PANEL~~

~~Purpose. The purpose of the WSC Recognition Assistance Panel is twofold:~~

- ~~1. To assist those regions seeking to be seated; and~~
- ~~2. To compile and verify information on regions requesting seating at the WSC, and to report that information to the conference.~~

⁴ Adopted May 28, 1996, subject to review and/or revision through the *Conference Agenda Report*.

Function-

- ~~1. Serve as the communication link between WSC and the requesting region by following up on information sent in response to the questionnaires.~~
- ~~2. Share experience and input on various regional structures.~~
- ~~3. Report to the WSC through the WSC Administrative Committee.~~

~~Composition. The WSC Recognition Assistance Panel will be composed of the following members, appointed by their respective service bodies:~~

- ~~1. Two WSC Policy Committee members~~
- ~~2. Two members of the WSB Internal Affairs Committee~~
- ~~3. One WSC Administrative Committee member, who chairs the panel~~
- ~~4. One WSO administrative staff person~~

Note

The World Service Conference does not make policy; it cannot because it is not a governing body.

I. THE GUIDELINES OF THE WORLD SERVICE CONFERENCE ARE AS FOLLOWS:

- A. The World Service Conference meets in the spring of each year. The last weekend in April has been arbitrarily selected as a target date; however, the actual dates of the conference may vary slightly from year to year.
- B. The World Service Conference is held within seventy-five miles of the World Service Office.
- C. The participants of the World Service Conference consist of:
 - ~~1. Duly elected World Service Conference officers,~~
 2. Duly elected Regional Delegates (RDs),
 3. Members of the World Board Service Board of Trustees,
 - ~~4. Chairperson of the WSO Board of Directors, and~~
 - ~~5. Standing committee chairpersons.~~
 6. In the absence of a duly elected Regional Delegate, the conference will recognize a qualified replacement from that region.
 - ~~7. In the absence of a duly elected committee chair, the conference will recognize the duly elected vice chair of the respective committee.~~

~~Note: An individual can only participate as one of the aforementioned, e.g., world service officer who is coincidentally a trustee can only participate as one or the other, not both. Also, all committee chairpersons decline any delegate positions to avoid confusion over voting, since they already have a vote at the World Service Conference.~~

- D. Only conference participants are allowed to vote, make motions, or address the conference. When RDs/~~AWSC committee chairs~~ are not on the floor of the conference, duly elected alternates/~~vice chairs~~ may vote, make motions, or address the conference. [No member may speak on a motion more than once unless others desiring to speak on the motion have exercised their opportunity. ~~Committee vice chairs and RD alternates~~ are considered to be the same "member" as their respective ~~chair/RD~~ when acting as a participant.] The World Service Office Executive Director(s) ~~manager~~ will be allowed to address the conference, to make reports, answer questions, and discuss matters of their ~~his~~ responsibility when requested by the conference.
- E. A person chairing the conference, conducting a vote, or officially counting a vote does not have a vote while serving in this capacity.
- ~~F. All members of the WSO Board of Directors are allowed a seat on the floor of the WSC. Except for voting, all other conference participation privileges are granted. They have one (1) vote collectively at the WSC as expressed through their chairperson or, in the absence thereof, their vice chairperson.~~

- G. All presentations, motions, statements, etc., will be made from the podium and then clearly restated by the chairperson. This is to facilitate the taping of the conference and to assure an accurate record of the proceedings.
- H. Items for consideration at the conference must be submitted in writing to the conference.
- I. Input for consideration at the conference must be submitted to the World Board ~~WSC chairperson~~ 420 150 days prior to the conference, and distributed to the fellowship for review ninety (90) days prior to the conference.
- J. All motions submitted to be placed in the *Conference Agenda Report* that attempt to change, amend or delete WSC Policies, shall include those policies, or sections of those policies, it attempts to amend. Further, it shall be the responsibility of the maker of the motion to provide this information along with the motion.

Note: Under the rules of order of the WSC, no member may speak on a motion more than once unless others desiring to speak on the motion have done so. ~~WSC committee vice chairs and RD alternates are considered to be the same "member" as their respective WSC committee chairs/RDs when acting as a participant. (WSC Rules of Order may be obtained from the WSO.)~~

II. THE CONSENSUS OF THE WORLD SERVICE CONFERENCE IS DETERMINED BY A MAJORITY VOTE.

- A. Each conference participant shall have one and only one vote.
- B. Any item to be voted on shall be displayed in writing before the vote.
- C. Prior to the actual vote, a voice vote (yea-nay) will be taken to determine if the item is conference business or if it should be returned to each group for a "group conscience" vote.
- D. Actual votes will be taken as follows:
 1. The chairperson will call for a vote.
 2. If the outcome is unclear, if any participant challenges the judgment of the chair, or if any participant challenges the validity of the vote in any way, then a standing vote is called.
 3. For a standing vote the chairperson will ask all in favor of the item to stand and remain standing.
 4. The number of participants standing will then be counted by three (3) independent counters (the tallies of these three counters must agree prior to continuing the voting process).
 5. Those in favor will then be asked to sit, and the procedure will be repeated for those opposed to the item in question.
 6. The tally of those in favor and the tally of those opposed will be compared and the position will be declared.

Note: In case of a close vote, the chairperson will accept a motion for one recount, or for disregarding the vote in favor of sending the item to the group level.

- E. Only RDs shall vote in old business sessions.

THE GUIDELINES FOR THE WSC CO-FACILITATORS WILL BE INSERTED HERE.

III. OFFICERS

~~Officers of the World Service Conference are elected each year and begin serving upon completion of the World Service Conference and continue to serve until the close of the next year's conference. It is the responsibility of these officers to plan and arrange the next World Service Conference and to maintain lines of communication between conference participants, committees, and service units throughout the year. Officers should have a working knowledge of the Twelve Concepts for NA Service.~~

- ~~A. The chairperson of the World Service Conference:~~

- ~~1. Presides over all of the activities of the World Service Conference;~~
- ~~2. Has such powers and performs such duties as may be required from time to time by the World Service Conference;~~

- ~~3. May appoint and define the duties of special committees as authorized by the World Service Conference; and,~~
- ~~4. Has at least eight (8) years of continuous clean time.~~
- ~~B. The vice chairperson of the World Service Conference:~~
 - ~~1. Performs all duties of and has all the powers of the chairperson in his/her absence;~~
 - ~~2. Has such powers and performs such duties as may be required from time to time by the World Service Conference; and,~~
 - ~~3. Has at least eight (8) years of continuous clean time.~~
- ~~C. The second vice chairperson of the World Service Conference:~~
 - ~~1. Performs such duties as may be required of a member of the administrative committee and/or the WSC as an active member of this committee. The actual responsibilities of this officer shall be determined by the WSC Chairperson;~~
 - ~~2. Performs all duties and assumes all powers of the chairperson, in the absence of the WSC chairperson and the WSC vice chairperson; and,~~
 - ~~3. Has at least eight (8) years of continuous clean time.~~
 - ~~4. For the purposes of all conference responsibilities, including those of the Interim Committee; in the absence or lack of the first vice chair, the second vice chair shall act in that capacity, including all voting privileges.~~
- ~~D. The treasurer of the World Service Conference:~~
 - ~~1. Keeps an accurate record of the financial transactions of the World Service Conference;~~
 - ~~2. Prepares and presents a yearly financial report at the conference;~~
 - ~~3. Is responsible for any and all World Service Conference bank accounts;~~
 - ~~4. Dispenses monies throughout the year to the World Service Conference officers or subcommittees; however, all cash disbursements require the approval of the administrative committee; and,~~
 - ~~5. Has at least eight (8) years continuous clean time.~~
- ~~E. The WSO performs the duties of the WSC secretary. These include keeping a record of the proceedings and publishing accurate minutes of the WSC within three (3) months of the close of the conference.~~
- ~~F. These officers World Board members, WSC Facilitators and Human Resource Panel members are *elected* by the following procedures:~~
 - ~~1. Nominations for any elective World Service Conference position are accepted from conference participants. All committee chairpersons must submit a list of all committee members one month prior to the next WSC.~~
 - ~~2. Nominations must be seconded.~~
 - ~~3. The nominee is entitled to decline the nomination.~~
 - ~~4. The names of the nominees are posted prior to the vote and each nominee briefly qualifies.~~
 - ~~5. A standing vote is taken and repeated until a single nominee receives the majority support of the conference participants that is necessary for the position.~~
- ~~G. In order to expedite the voting process in a case where no single nominee receives the support of a clear majority, the nominee who received the least support is excluded prior to each subsequent vote.~~

~~IV. COMMITTEE SYSTEM~~

~~In order to minimize the time spent discussing and debating within the conference as a whole, a committee system is used by the World Service Conference. All input to the conference, including~~

~~questions, ideas, motions, suggestions, etc., is directed to a specialized committee. These committees are the following:~~

- ~~A. Administrative Committee~~
- ~~B. Interim Committee~~
- ~~C. Policy Committee~~
- ~~D. Literature Committee~~
- ~~E. Hospitals and Institutions Committee~~
- ~~F. Public Information Committee~~

~~The basic purposes of these committees are to collect, clarify, define, and state the decisions of the World Service Conference within specific areas of concern, and to initiate and coordinate actions based on these decisions. Just as the World Service Conference as a whole does not make policy, these committees do not govern. They are, instead, the servants of the fellowship performing a necessary task.~~

~~THE ADMINISTRATIVE COMMITTEE~~

~~The WSC Administrative Committee is composed of the WSC chairperson, WSC vice chairperson, the WSC second vice chairperson, and the WSC treasurer. The administrative committee administers the general operations and activities of the conference and its committees. The fellowship depends on the WSC and its committees to perform important and necessary services for its members and groups. Because the WSC assembles only once a year at its annual meeting, the fellowship needs to have confidence that the WSC committees will serve the needs of the fellowship effectively on a year round basis. In order to assure effective functioning of our world service committees, the WSC Administrative Committee exercises considerable responsibility to provide guidance and leadership to the general operation of the WSC committees.~~

~~The WSC Administrative Committee works closely with the leadership of each committee and assists them in their efforts to complete their work. Should the administrative committee take action to intervene in the activities of a committee, such action will be reported to the full conference in writing. This committee also serves as a resource to all service committees, to provide workshops and/or information regarding the activity and functions of the WSC.~~

~~Although the developing of the budget for WSC activities is the concern of the Interim Committee, the administrative committee is actually responsible for disbursing the funds. The WSC treasurer is responsible for all WSC bank accounts and reports the financial activities on a quarterly basis in the Conference Report.~~

~~The planning of the annual WSC meeting and WSC workshops takes a great deal of time and effort. The WSC Administrative Committee World Board arranges the locations, chooses the dates, approves the facility, and makes any other arrangements that are necessary. The actual agenda is then prepared and sent out to all WSC participants ninety days in advance of the meeting.~~

~~INTERIM COMMITTEE~~

~~All matters of conference budget (policies, development, review, and reporting) are the responsibility of the Interim Committee. The committee shall be composed of seven members:~~

- ~~1. World Service Conference treasurer, in an advisory capacity;~~
- ~~2. World Service Conference chairperson and (first) vice chairperson, as voting members;~~
- ~~3. World Service Board of Trustees chairperson and vice chairperson; as voting members; and;~~
- ~~4. WSO Board of Directors chairperson and vice chairperson, as voting members.~~

~~Further, the Interim Committee shall make necessary decisions affecting NA world services when the World Service Conference is not in session, mindful of priorities previously established by the World Service Conference. The Interim Committee shall report its actions throughout the year in the Conference Report.~~

Policy Committee

The purpose of the World Service Conference Policy Committee is to evaluate suggestions in conference policy or procedure and proposed changes or modifications to the service structure.

Literature Committee⁵

I. Purpose

The purpose of the World Service Conference Literature Committee (WSCLC) is:

- A. To coordinate the creation, development, and revision of literature for the Fellowship of NA.
- B. To work on literature, based on fellowship input, prior to presentation for fellowship review and/or WSC approval.
- C. To lend support to area and regional literature committees through:
 - 1. The sharing of experience in written and verbal communication, and
 - 2. The hosting of open forums and workshop meetings.

II. Composition

A. Voting members:

- 1. Chairperson (votes only in case of a tie)
- 2. Vice chairperson
- 3. Twelve voting members serving for two year terms and no more than two consecutive terms
- 4. Clean time: seven years for chairperson, six years for vice chairperson, and five years for voting members

B. Nonvoting members:

- 1. General members
 - a. Regional literature chairpersons
 - b. Unelected WSCLC nominees
 - c. RDs and RD alternates upon their request
- 2. Advisory members as appointed by the chairperson

III. Review-form literature

- A. Literature developed by the World Board WSCLC is sent out for a review period before the development of an approval-form draft. The time and method of this review, considering translations, is determined by the World Board WSCLC based on the needs of the fellowship and the piece in development.
- B. Review-form literature is not for use or display in NA meetings.

IV. Approval-form literature

- A. Approval-form literature is prepared by the World Board WSCLC and is distributed for a period of time, considering translations, determined by the World Board WSCLC of not less than ninety days. The length of this approval period is determined by the World Board WSCLC based on the needs of the fellowship and the piece being considered for approval.
- B. Approval-form literature should not be read during NA meetings, although it may be sold and made available to members at NA meetings.

V. Budget and funding

~~The WSCLC budget will include funding for voting members and advisory members to attend all meetings needed to accomplish committee duties.~~

⁵ See page 17 for WSC '01 motion concerning the WSC Literature Committee guidelines.

Hospitals and Institutions Committee

The basic purpose of the World Service Conference Hospitals and Institutions Committee is to collect, clarify, define, and state the decisions of the World Service Conference within the scope of H&I work, and to initiate and coordinate actions based on these decisions. The WSC H&I Committee acts as a resource to regions, areas, groups, and individual members in their efforts to carry the message to addicts who do not have full access to regular NA meetings. Its goal is to help uphold our traditions while carrying our message to these addicts. The committee will also serve as a resource for H&I related matters and with individuals, organizations, or associations outside the fellowship.

Public Information Committees⁶

I. Purpose

The purpose of the WSC PI Committee is to further the primary purpose of the Fellowship of NA by informing the public about Narcotics Anonymous. This is done by working in the following three areas:

- A. To initiate and coordinate public information actions within the fellowship, ensuring unity and clarity in all PI activities. This includes possible participation in, and support of, learning days/workshops.
- B. To coordinate and implement public information efforts outside the Fellowship at the national and international levels, as well as those efforts which cross regional service boundaries.
- C. To support multiregional non-NA events.

II. PI committee authority and responsibility

The PI committee is directly responsible to those it serves through the World Service Conference. The PI committee reports to the WSC and follows such direction as the WSC may give. By necessity, that direction should be general in nature except in the approval or disapproval of specific materials for use by the fellowship.

All activities of the PI committee shall be consistent with the Twelve Traditions of NA, and based on the needs of the fellowship, as determined by the members of the PI committee in conjunction with the World Service Conference, the World Service Board of Trustees, the WSO Board of Directors, and regional and area PI subcommittees.

A quorum is one half of the total voting members of the committee. Proxy votes, when necessitated by illness or emergency only, may be placed with one of the officers of the committee. Matters requiring a vote outside of regular meetings may be handled by phone or mail.

The committee may meet several times each conference year depending on conference scheduling. The committee should meet twice during the annual World Service Conference; session one being the last meeting of the previous conference year and session two being the first meeting of the incoming conference year. PI committee elections and nominations will be the last item of business during session one. Voting members will be elected first, and newly elected members will take their places on the committee immediately. Other committee decisions at the WSC will take effect after the end of the conference.

III. PI committee membership

A. Officers. There shall be three officers: the chairperson, vice chairperson, and secretary. While these officers are voting members of the committee, the chairperson shall only vote in the event of a tie. The chairperson and vice chairperson of the PI committee shall be elected by the World Service Conference, each to serve one year terms. The secretary shall be elected by the voting membership of the committee for a two year term. Each may serve a maximum of two consecutive terms as an officer in each position.

B. Other voting members. In addition to the committee officers, there shall be no more than nine voting committee members. These members will be elected by the PI committee's voting membership to serve two year terms. Voting members may not serve more than two terms. Vacancies in the voting membership will be filled by election at the next committee meeting. Members elected to fill vacant voting positions will serve two years plus the remainder of the conference year in which they were elected.

⁶ See page 17 for WSC '91 motion concerning the WSC Public Information Committee guidelines.

- ~~C. Pool members. There shall be no more than ten pool members selected onto the PI committee. These individuals must be nominated by their respective RSCs. They will be drawn by the committee's chairperson and vice chairperson to serve two year terms in the pool. Pool members may not serve more than two terms. If vacancies occur in the voting membership, an equal number of additional pool members may be appointed to serve on the committee.~~
- ~~D. Advisory members. These members may be appointed by the chairperson for their expertise in specific areas of interest relating to a particular PI project or activity. The WSC Administrative Committee and WSO board liaisons to PI and the members of the WSB External Affairs Committee shall also be included as members in this status.~~
- ~~E. WSO PI coordinator(s). As provided for in the Eighth Tradition, this committee shall utilize the resources of special workers as appointed by the WSO Administrative Team.~~

~~THE COMMITTEES OF THE WORLD SERVICE CONFERENCE ARE GUIDED BY THE FOLLOWING:~~

- ~~1. These committees are chaired by a conference participant elected to the position during the conference.~~
 - ~~2. Each committee includes at least one trustee.~~
 - ~~3. No committee has a preponderance of members from any particular geographical area or region.~~
 - ~~4. Committees are composed of conference participants who may appoint additional committee members as needed.~~
 - ~~5. The new committee chairperson for the next year and the old committee chairperson for the current year meet with each committee during the committee session.~~
 - ~~6. The committee discusses each item of input during the committee sessions. The committee then drafts a brief report on the discussion (including all important points, pro and con). The report is later presented to the World Service Conference as a whole.~~
 - ~~7. The discussion of a committee need not be limited to specific input it has received, but each particular committee is expected to limit itself to its area of specialization.~~
 - ~~8. All committees should submit their issues of business to the administrative committee 120 days prior to the WSC.~~
 - ~~9. All committees must submit a quarterly financial report to the WSC treasurer.~~
 - ~~10. In the event of the resignation of a WSC committee chairperson, the WSC Administrative Committee shall make the decision regarding the most appropriate person to serve as chairperson pro tem until the next WSC, drawing on the experience, knowledge, and level of ability of said committee's members. In the event of the resignation of a WSC committee vice chairperson, the committee members shall elect an individual to serve out the remaining term as vice chairperson pro tem and actively serve in that position until the next WSC.~~
 - ~~11. The administrative committee, all committees of the WSC, and the WSB submit annual budgets for approval by the conference. The budget should include line item projected expenses. The committee chairpersons shall be allowed the flexibility to readjust line item allocations within their budget throughout the year according to actual expenses, upon written consent of the majority of the WSC Administrative Committee. The overall WSC budget shall include a reserve fund, which may be allocated by the WSC Administrative Committee to any of the committees or boards, when unforeseen expenses cause that committee or board to exceed its projected budget.~~
- ~~—Note: It is important that we remember that these committees cannot do the day to day work. (The Policy Committee doesn't actually make policy.) Only the members can do these things.~~

BASIC FORMAT OF THE WORLD SERVICE CONFERENCE

The tentative agenda for each year's World Service Conference is established well in advance of the conference and published in the *Conference Agenda Report*. The actual format of the conference varies from year to year depending on the needs of the fellowship; however, the conference agenda always includes time for a general forum, the presentation of reports, WSC committee meetings, consideration of motions, and elections.

AMENDMENTS TO THE GUIDELINES

Any section or sections of these guidelines may be amended at any time by a two-thirds (2/3) majority vote of the World Service Conference.

CONDUCT OF BUSINESS AT THE CONFERENCE

The World Service Conference utilizes an adapted version of Robert's Rules of Order, entitled "WSC Rules of Order," to provide an orderly way to conduct business. An understanding of the principles and appropriate use of parliamentary procedures serves to insure the orderly conduct of business, as well as to protect each member's rights.

CONFERENCE WORK SCHEDULE

~~The WSC follows a yearly work schedule which utilizes a committee system in order to facilitate an orderly and open review of ideas that may result in proposals for fellowship action. Most of the actual work is done by the conference committees during the year between the annual meetings.~~

~~The work year starts with the first meeting of the new conference committees held on one of the last days of the annual conference meeting. This is the organizational meeting of the committee and is used to establish work priorities and assignments (Note: The conference may also expressly direct committee priorities).~~

~~The conference holds two or more workshops during the year, where the bulk of full committee work is done. These workshops allow each committee to meet and work for several days, and afford opportunities for interaction between committees when their work overlaps.~~

~~The location of the workshops is changed for each meeting in order to bring these workshops out to the fellowship. The fellowship is invited to attend the committee meetings at the workshops as observers, but direct participation is usually limited to an open forum session.~~

~~Between workshops, committee work is accomplished by assignments to individuals or to task groups. Committees may also utilize conference telephone calls to conduct parts of their work.~~

~~Special meetings of committees, apart from the joint workshops, may be necessary from time to time. Such special meetings should be scheduled with the concurrence of the administrative committee, and are subject to the availability of funds. In order to avoid unnecessary expenditures, special meetings should be kept to a minimum.~~

INPUT TO THE CONFERENCE

The World Board ~~is conference committees~~ are intended to be the work force that digests and refines ideas suggested to them and submits to the conference a finalized project or proposal. The World Board ~~is committees~~ are not expected to work alone or think of everything. The fellowship is encouraged to keep informed of work the World Board ~~is committees~~ are doing (via the *Conference Report* or ~~committee~~ minutes) and to submit their ideas and suggestions. Any member of the fellowship may submit suggestions and ideas, and every member is encouraged to do so. These ideas (called *input*) may be sent by a member, a group, or a service committee or board. Written input may be sent to the World Board ~~committee~~ in care of the WSO.

Regions are strongly encouraged to work through the World Board ~~conference committee~~ system with their input. Experience has shown that the utilization of the broader base and experience of the World Board ~~conference committees~~ allows for more adequate discussion and consideration of fellowship concerns. It should be stressed that two-way communication between the World Board ~~committees~~ and the fellowship is essential.

THE GUIDELINES FOR THE HUMAN RESOURCE PANEL AND WORLD POOL WILL BE INSERTED HERE.

THE GUIDELINES FOR THE UNIFIED BUDGET OF WORLD SERVICES WILL BE INSERTED HERE.

SIGNIFICANT WSC ACTIONS AND AMENDMENTS TO THE TEMPORARY WORKING GUIDE

Editorial note: On the following pages is a partial list of relevant World Service Conference actions that could not easily be factored into the text. For other conference actions resulting in changes to specific language, the changes have been made on the appropriate pages. Where language was changed or replaced, obsolete language has been deleted. For example, a motion carried on 4/25/89 stated that tapes of the annual conference would not be released. On 4/27/92 a motion carried that reversed this conference decision. Therefore, the 1989 language has been deleted.

DATE CARRIED 5/4/80

Recommendation (carried motion) that any meeting using outside literature that is not WSC approved be dropped from any NA directories.

DATE CARRIED 5/3/81

No outside issue be mentioned or listed in context with Narcotics Anonymous.

DATE CARRIED 5/3/81

No outside enterprises be listed in the meeting directories.

DATE CARRIED 5/5/83

That the report of the vice chairperson concerning the compilation of the NA service manual be accepted, and that it be titled *A Temporary Working Guide to Our Service Structure*.

~~DATE CARRIED 5/6/83~~

~~That the WSC, as of this year, elect a vice chairperson for the committees who will, pending affirmation at the WSC the following year, become chairperson of the committee. In the event the conference does not affirm the vice chairperson, it (the conference) will elect a chairperson and a vice chairperson.~~

~~DATE CARRIED 5/7/83~~

~~That WSC directs all committees, including but not limited to Policy, Administrative, Literature, Finance, H&I, NA Way, Public Information, and any ad hoc committee in existence, to report to the NA Fellowship every three (3) months, with said reports to appear in all World Service Conference Reports. (Revised to reflect changing the name of this periodical from Fellowship Report to World Service Conference Report. See addendum on page 26.) (Note: The World Service Conference has subsequently eliminated the Finance and NA Way committees and a further description of The NA Way Magazine has been added under the description of the World Service Office, beginning on page 2.)~~

DATE CARRIED 4/25/84

That all literature submitted to this conference for approval require a 2/3 majority vote of participants and that it take a 2/3 majority vote at WSC to withdraw current NA literature from the category of approved literature.

DATE CARRIED 4/26/84

That material presented to the fellowship for approval be written in a form that lends itself to a yes-no vote and specifies the conceptual changes involved to affirm and support this process. Only material approved by the World Board ~~a WSC committee~~ is sent out to the fellowship in "approval-form."

DATE CARRIED 4/27/84

That each area be requested to hold a fund-raiser for the benefit of WSC in July of each year and send the proceeds of such fund-raiser to world services ~~the WSC treasurer~~; the first to be during July, 1984.

DATE CARRIED 5/1/85

That individuals participating in any national television program be selected ~~jointly~~ by the World Board. ~~World Service Board of Trustees, the WSC PI Chairperson, and the WSC Administrative Committee Chairperson.~~

DATE CARRIED 5/2/85

That an archives service be established through our WSO for the purpose of making available minutes and other written material to the fellowship at nominal cost with the inventory listed on the order form.

DATE CARRIED 5/3/85 and amended 4/30/86

Our annual meeting held in the spring of each year would remain the same in accordance with our policy as stated in the *Temporary Working Guide*. During the remaining quarters of the year, a World Service

~~Conference committee~~ workshop would be held on a rotating basis in different regions, determined by the ~~World Board WSC Administrative Committee~~ and presented to the participants at the annual meeting.

DATE CARRIED 4/29/86

That matters of procedure such as "lay on the table" require the approval of 2/3 of the members voting "yes" and "no." Matters of policy, literature approval, or matters affecting the service structure require a 2/3 majority of all registered, eligible conference participants present at the most recent roll call.

DATE CARRIED 4/30/86

That the following be adopted as a means of financing attendance at conventions, seminars, or other annual meetings of national or international organizations of professionals who come into contact with addicts.

- A. The one-time expense of purchasing a transportable booth and transportation and lodging for a member of the ~~World Board World Service Conference PI Committee~~ or a World Service Office staff member will be paid by world services ~~the World Service Office.~~
- B. Registration fees and transportation of the booth is provided by world services. ~~are shared equally by World Service Office and World Service Conference PI Committee.~~
- C. The cost of literature for display and handouts is provided by world services shared equally between the World Service Office and the World Service Conference PI Committee. ~~The regional service committee in which the event takes place is also invited to share the cost of literature for these events.~~

DATE CARRIED 4/29/87

That the current funding practices of the fellowship's H&I committees, in particular the "H&I can," be removed from all NA meetings and functions and that the NA service structure provide for the needs of all H&I service efforts.

The intent of this motion is to return the responsibility for H&I funding to the service structure of NA as a whole in order to allow H&I to operate within our Twelve Traditions, and to ensure funding accountability for H&I service efforts. This will allow H&I committees to operate within the existing service structure.

DATE CARRIED 4/30/87

That unless the World ~~Service~~ Board of ~~Trustees~~ can agree by at least a two-thirds majority, articles be brought to WSC before publication.

DATE CARRIED 4/26/88

A committee responsible for originating publications or motions adopted by the WSC is authorized the discretion to update statistical information and/or forms on a yearly basis by submitting to the WSO a letter of instruction for the change to be made in the next printing, provided that the letter is adopted by the committee at a conference workshop.

DATE CARRIED 4/26/88

To authorize the WSO to publish the following excerpts (Addendum 1 of the 1988 *Conference Agenda Report*, known as the *Treasurer's Workbook*) from the conference-approved *Treasurer's Handbook*, with slight modification, in the format shown. Additional sets of the forms will be included.

DATE CARRIED 4/26/88

That the WSO be directed to publish a world phone directory to be updated annually.

DATE CARRIED 4/26/88

That the WSO make the *World Service Conference Report* available for sale to any member of Narcotics Anonymous by subscription. (Revised to reflect changing the name of this periodical from *Fellowship Report* to *World Service Conference Report*. See addendum on page 26.)

DATE CARRIED 4/28/88

~~That the name "World Convention Corporation for Narcotics Anonymous" be changed to "World Convention Corporation" and that all references to the World Convention Corporation for Narcotics Anonymous be changed to reflect the new name. (Further changes were made by WSC to the Convention Guidelines and are reflected in that publication.)~~

DATE CARRIED 4/25/89

~~That an Additional Needs advisory panel of the WSB Internal/External Affairs Committee be created. This panel will have as its primary purpose the maintenance of communication with existing area and regional additional needs committees. This panel will become active upon the dissolution of the WSC Ad Hoc Committee on Additional Needs, and will remain active until such time as the WSB Internal/External Affairs Committee can offer appropriate alternatives to this arrangement. Each month this panel will report all its communications to the WSB Internal/External Affairs Committee in hopes of furthering an understanding and accommodation of additional needs members' concerns. This panel will be composed of two NA members with a good understanding of additional needs who will be appointed by the chairperson of the World Service Board of Trustees.~~

DATE CARRIED 4/26/89

~~That NA World Services, Inc. the WSO be instructed to include in the WSO inventory items of merchandise (including jewelry and other popular items purchased by NA members) that contain representations of the NA logo for sale to members and service committees.~~

DATE CARRIED 4/26/90

~~The World Board Convention Corporation is authorized to change the date of the world convention.~~

DATE CARRIED 4/23/91

To reaffirm and ratify that the ownership of all of NA's intellectual and physical properties prepared in the past, and to be prepared into the future, is held by Narcotics Anonymous World Services, Inc. WSO, Inc., which holds such title in trust on behalf of the fellowship of Narcotics Anonymous as a whole, in accordance with the decisions of the World Service Conference.

DATE CARRIED 4/23/91

To reaffirm that Narcotics Anonymous World Services, Inc the ~~World Service Office, Inc.~~ is the exclusive publisher and distributor of all World Service Conference-approved literature, including all books, pamphlets, handbooks, and other intellectual and physical properties, as directed by the Fellowship of Narcotics Anonymous through the World Service Conference.

DATE CARRIED 4/23/91

~~Certain sections of the WSC Public Information Committee guidelines (identified in the World Service Conference Public Information Committee Working Guides) are policy of the World Service Conference. Any changes to these sections must be made by the WSC and require a two-thirds vote.~~

~~All other sections of the WSC Public Information Committee guidelines are internal guidelines and may be modified with the approval of two-thirds of the WSC PI Committee and the concurrence of the Interim Committee. All changes approved by the WSC PI Committee and the Interim Committee will be mailed to conference participants within sixty days. The WSC may reverse any such change by a majority vote.~~

DATE CARRIED 4/25/91

~~Certain fundamental sections of the WSC Literature Committee guidelines are policy of the World Service Conference. Any changes to these sections must be made by the WSC.~~

~~All other sections of the WSC Literature Committee's guidelines are internal guidelines. These internal guidelines and the Handbook for NA Literature Committees may be modified with the approval of two-thirds of the WSCLC and the concurrence of the Interim Committee. All changes approved by the WSCLC and the Interim Committee will be mailed to conference participants within sixty days. The WSC may reverse any such changes by a majority vote.~~

DATE CARRIED 4/25/91

~~That the World Board ~~WSC Administrative Committee~~ retain responsibility to coordinate and report on efforts to address the isolated groups/meetings issue. Concerning the "What Is an NA Group?" issue, the conference accepted the following resolution: "That these isolated groups, whether they are currently groups or merely striving to be groups, that in either instance, they deserve the service of the WSO, and we would request the WSO to respond to their needs."~~

DATE CARRIED 4/25/91

The voting participants of the 1991 World Service Conference, after much discussion and consideration of several motions, voted to issue the following statement to the fellowship:

"The Basic Text, Fifth Edition, is the only edition of the Basic Text that is currently approved by the World Service Conference of Narcotics Anonymous for publication and sale. The World Service Office Board of

Directors is entrusted with the responsibility for protecting the fellowship's physical and intellectual properties, including the Basic Text, and at the board of director's discretion, shall take legal action to protect those rights against any and all persons who choose to infringe upon this literature trust."

DATE CARRIED 4/26/91 and amended 5/2/92

To make the Development Forum of the WSC an annual event of the WSC.

DATE CARRIED 4/27/92

That the policy of the WSC be to make tapes of the conference available for sale.

DATE CARRIED 4/29/92

Be it resolved that Regional Delegates⁷ have the same access to the *Conference Report* as do all conference participants. All material submitted for publication in the *Conference Report* is subject to the same editorial review by the World Board chairpersons of the WSC Administrative Committee, the World Service Board of Trustees, and the WSO Board of Directors.

DATE CARRIED 4/29/92

~~That the chairpersons and vice chairpersons of WSC standing committees be funded to attend a minimum of two World Service Board of Trustees meetings each conference year.~~

DATE CARRIED 4/29/92

To include in the *Conference Agenda Report* an easy-to-read glossary of terms.

DATE CARRIED 4/29/92

That the World Board ~~WSC~~ coordinate a world unity day.

DATE CARRIED 4/29/92

The conference shall not vote on any proposals to change existing conference-approved NA recovery literature unless such changes have appeared in the *Conference Agenda Report*.

DATE CARRIED 5/2/92

Resolved that, as Narcotics Anonymous is a worldwide fellowship whose primary purpose transcends national boundaries, cultural barriers, and linguistic differences:

1. For both the general purposes of NA world services and the specific purposes of the World Service Conference of Narcotics Anonymous, there are neither "foreign" languages nor "foreign" countries.
2. The World Service Conference has elected to use English as the working language of its plenary and committee meetings, records, and primary reports.

DATE CARRIED 5/2/92, AMENDED 5/1/97

The World Service Conference affirms that zonal forums, as service-oriented sharing sessions that provide the means by which NA communities can communicate, cooperate, and grow with one another, are valuable components of NA. We support the continued work of the zonal forums that exist today worldwide and encourage any further efforts NA communities may take to support one another. When requested by the conference, the designated representative of any zonal forum will be allowed to address the conference, make reports, and answer questions pertaining to specific information. Any zonal forum with a registered address with the WSO will receive the same WSC mailings as conference participants.

DATE CARRIED 5/2/92

That regional motions be inserted as Addendum #1 in the *Conference Agenda Report* and be assigned (in parentheses) the same number in the *Conference Agenda Report* as when presented on the floor of the conference.

DATE CARRIED 5/2/92

That the WSC confirms the use of contract writers who are NA members and who work within our literature development process to draft and edit NA literature.

DATE CARRIED 4/26/93

That the World Service Conference engage in an inventory process.

⁷ This is revised terminology as prescribed by WSC '97 motion on page 21.

DATE CARRIED 4/30/93

To adopt the inventory plan presented by the working group.

DATE CARRIED 4/27/93

When the WSC creates ad hoc committees, it will do so for specified periods of either one or two years. At the end of the specified period, such a committee automatically ceases to exist unless specifically re-authorized by two-thirds of conference participants. Re-authorization will be for no more than one year at a time.

DATE CARRIED 4/26/93

That the World Service Conference solicit oral or written histories from members with substantial clean time, regarding history of NA, to be held at the World Service Office in the ~~WSC Literature Committee~~ archives, until a history project is approved.

DATE CARRIED 4/27/93

That, for the purpose of nomination and election of all world service positions, nominees are not required to be present at the annual meeting of the World Service Conference. (This motion replaced previous motions adopted 4/25/84 and 5/2/86.)

DATE CARRIED 4/27/93

The World Board ~~WSC~~ treasurer shall present at the annual meeting a list of possible priority and discretionary expenditures which shall be ranked by the WSC participants. This list should be designed in a clear, precise fashion so that it can be followed.

DATE CARRIED 4/27/93

"To approve Addendum B [of the 1993 *Conference Agenda Report*], 'Fellowship Intellectual Property Trust,' including the trust instrument, operational rules, reader's notes, and glossary." This motion was carried with four amendments on the conference floor.

DATE CARRIED 4/28/93

That, following the 1996 convention, the World Convention for Narcotics Anonymous will be held every two years.

DATE CARRIED 4/28/93

That the WSO mint a clean time medallion with an infinity symbol design replacing the numeral.

DATE CARRIED 5/1/93

The World Board ~~WSC Administrative Committee~~ shall include every year in the *Conference Agenda Report* statements of the financial impact of each motion appearing in the CAR.

DATE CARRIED 5/2/94

To continue the inventory of world services during the 1994-95 conference year.

DATE CARRIED 5/3/94

To amend the TWGSS by adding the phrase, "A working knowledge of the Twelve Concepts for NA Service," to all sections that list the qualifications for trusted servants. Furthermore, that a listing of the Twelve Concepts for NA Service be included in the TWGSS.

DATE CARRIED 4/24/95

That Addendum B [of the 1995 *Conference Agenda Report*], the World Convention Zone Rotation Plan, be approved. ~~If adopted, this plan will be inserted into the WCC External Guidelines. [See below, and the WCC External Guidelines addendum on page 39.]~~

DATE CARRIED 4/24/95

~~That Addendum C [of the 1995 *Conference Agenda Report*], the World Convention Corporation External Guidelines, be approved. These guidelines will replace the current WCC section in TWGSS, pages 24-25, May 1994 edition. [The basic guidelines for the World Convention Corporation Board of Directors were carried 4/30/86; amended 4/26/89; and further amended 4/24/95. The 1995 amended guidelines have been compiled into a separate addendum, beginning on page 38.]~~

DATE CARRIED 4/24/95

That only RDs⁸ vote in old business sessions at the WSC.

DATE CARRIED 4/25/95

To adopt the [World Services Inventory] Resolution Plan as presented [to WSC participants in a mailing of 4/6/95 by the WSC chairperson].

DATE CARRIED 05/28/96

Resolution A: To approve *in principle* a change in participation at a new WSC to achieve the following objectives:

1. to reduce the total number of representatives;
2. to provide for equal representation from all geographic entities; and,
3. to encourage a consensus-based decision-making process

DATE CARRIED 05/29/96

Resolution B: To approve in principle the adoption of a World Board, replacing the current World Service Board of Trustees, WSO Board of Directors, WCC Board of Directors and the WSC Administrative Committee. Further, that within the consolidated world board, there be a specific group whose purpose fulfills the role and function as originally defined for the WSB who remain guardians of the traditions and ensure the spiritual nature of the checks and balances they provide.

DATE CARRIED 05/29/96

Resolution C2: To approve in principle a significantly downsized standing committee structure responsible to the World Board.

DATE CARRIED 05/29/96

Resolution E: To approve in principle the adoption of a unified budget encompassing all world service funds.

DATE CARRIED 05/29/96

Resolution F: To approve in principle the adoption of a World Pool of experienced trusted servants as a resource to world service projects and initiatives.

DATE CARRIED 05/29/96

Resolution G: To approve in principle the adoption of a Human Resources Panel as a means by which the WSC may choose trusted servants based on the willingness to serve, experience, and knowledge.

DATE CARRIED 05/29/96

To adopt the following as WSC policy: Any WSC proposal or action to change NA's Twelve Steps, Twelve Traditions, and Twelve Concepts for NA Service, name, nature, or purpose should be approved directly by the groups through a group tally process, administered according to the following guidelines:

- A registration period, sufficient for non English speaking fellowships to translate proposals or actions (by local translation committee or WSO) will be held to allow all groups who choose to participate, to register for the tally with WSO.
- At the close of the registration period, the WSO will announce the total number of registrations to all WSC participants.
- At the WSC the World Board ~~WSB~~ will provide the conference with a motion to consider the validity of the database based on a comparison between the group tally database and the group service database.
- Numbered ballots requesting a yes, no, or abstention response will be mailed to each registered group with addressed envelopes. The groups will be provided sufficient time to return their ballots. The WSC may recommend the utilization of an outside resource to receive and count the ballots.
- In order for the tally to be valid, 75% of the groups who registered in the above named period must participate by responding.
- For each decision to pass, 75% of the groups who respond must vote in the affirmative.

⁸ This is revised terminology as prescribed in WSC '97 motion on page 21.

- Ballot results will be reported to the fellowship.
- If the group tally affirms the decision(s), a motion will be placed in the next CAR for RD⁹ affirmation per the FIPT.

DATE CARRIED 05/29/96

All motions submitted to be placed in the *Conference Agenda Report* that attempt to change, amend or delete WSC Policies, shall include those policies, or sections of those policies, it attempts to amend. Further, it shall be the responsibility of the maker of the motion to provide this information along with the motion.

DATE CARRIED 05/31/96

To approve the Transition Group Plan as presented [mailed to conference participants 05/06/96].

DATE CARRIED 06/01/96

That the Outreach Handbook developed by the WSC Ad Hoc Outreach Committee be turned over to the WSB and that the board be provided with the resources required to finish developing an Outreach Handbook for the fellowship.

DATE CARRIED 04/30/97

To change the name of *A Temporary Working Guide to Our Service Structure* to *A Temporary Working Guide to Our World Service Structure*.

DATE CARRIED 04/30/97

To amend the 1996 *Temporary Working Guide to Our Service Structure* by replacing references to ASR, Area Service Representative, RSR, Regional Service Representative, and Representative with RCM, Regional Committee Member, RD, Regional Delegate, and Delegate respectively.

DATE CARRIED 05/2/97

That the World Service Conference place issue discussion topics into the *Conference Agenda Report* and final two topics be selected by the fellowship. Topics are to be submitted by RDs at the 1997 World Service Conference and placed in the 1998 *Conference Agenda Report*

DATE CARRIED

To implement a two-year conference cycle beginning at the end of WSC 2000. Prior to implementation, all changes to conference policy will be presented to the World Service Conference by the World Board.

⁹This is revised terminology as prescribed by WSC '97 motion on page 21.

WORLD SERVICE

The final type of service which NA offers is world service. These are the services which deal with the situations and needs of Narcotics Anonymous and which the fellowship offers to its members, groups, and to society. The basic purposes of our world services are communication, coordination, information, and consensus. We provide these services so that our groups and members can more successfully carry the message of recovery, ensuring that our program of recovery can be made more available to addicts everywhere.

Our world services include the World Service Conference, which meets annually in open conference, and the World ~~Service Board of Trustees, which meets quarterly.~~ These branches of service are interrelated and work together to benefit all of NA.

Within our world services we find new service concepts developing. Our world services work for the good of all of NA. Although all parts of our service structure affect and are affected by the NA Fellowship, only at this level do we find service bodies designed to deal with situations which involve our entire fellowship.

Note: The three paragraphs above on world service are from the proposed revised policy manual (Green Manual, 1982). They are similar to language that was previously published in the service manual and were not removed when the first fifteen pages of the Green Manual were adopted. The language above is redundant to that shown on page 1 and has been placed here to avoid confusion.

ADDENDUM 1:
~~WSC POLICY COMMITTEE~~

~~Purpose~~

~~The purpose of the WSC Policy Committee is to evaluate suggestions in conference policy or procedure and proposed changes or modifications to the service structure.~~

~~Voting membership~~

~~The term of membership on this committee is one conference year.~~

- ~~A. The chairperson and vice chairperson are elected by the WSC. Other committee members are elected as follows:~~
- ~~B. One member of the WSO Board of Directors (appointed by that board);~~
- ~~C. One member of the World Service Board of Trustees (appointed by that board);~~
- ~~D. Two previous world level trusted servants to be appointed by the newly elected chairperson. Three previous WSC Policy Committee members to be elected by the outgoing WSC Policy Committee; and,~~
- ~~E. Eight RDs/RD alternates elected by the WSC.~~

~~Vacancies in committee~~

~~Any member may resign voluntarily or involuntarily by relapse or failure to fulfill assigned duties. Involuntary resignations must be approved by a majority of the committee. Vacancies in the committee will be filled by nomination by the chairperson upon majority agreement of the committee members.~~

~~Participation~~

~~At the WSC quarterly meetings, the committee will receive written input, presentations, and/or discussion regarding its work from any interested member of the fellowship. This session will be limited to two hours, after which participation by anyone other than voting members of the committee and the WSO project coordinator will be at the chairperson's discretion.~~

**ADDENDUM 2:
APPROVAL OF SERVICE MATERIAL**

DATE CARRIED 4/29/87

~~To accept the following guidelines as the approval process for written materials specifically intended for use by service committees (handbooks for fellowship service committees, guidelines for WSC committees, informational service pamphlets, etc.):~~

~~A final draft of the work will be prepared by the originating WSC committee and submitted to the Interim Committee prior to its January meeting. The Interim Committee will then be responsible for reviewing the submitted work and determining if the submitted material is ready for WSC consideration and approval. If the submitted work is found to need additional work it shall be referred to the committee or board for further work. If, however, the submitted work is recommended for WSC approval it shall be distributed to all WSC participants at least ninety days prior to the annual WSC meeting with notification that it is pending WSC approval. Upon approval of two thirds of the WSC participants, the handbook, guidelines, or changes to the guidelines shall become conference approved and included in the WSO inventory.~~

DATE CARRIED 4/29/87

~~To accept the following guidelines as the approval process for audio visual tools intended for use by service committees:~~

~~A rough draft of the work will be presented to all members of all the conference committees and boards at the annual conference to review for input. (This will be the first opportunity to review the work.) The input will be mailed to the originating committee, via that committee's WSO project coordinator, thirty (30) days prior to the July quarterly workshop. At the July quarterly workshop the work will be presented to the same trusted servants to review for the second time and present further input. All input must be presented to the originating committee prior to the close of the July workshop. The originating committee will then have until the close of the October quarterly workshop to complete any changes to the work.~~

~~The World Service Office will then produce the material.~~

~~A copy of the material will be distributed to all WSC participants ninety (90) days prior to the annual conference as official notice to regions that the material is to be considered for adoption at the annual conference.~~

DATE CARRIED 4/28/89

~~Move that the following be adopted for approval of service committee literature:~~

~~*Definition:* Literature for use by NA service committees, intended for addicts and nonaddicts, printed to indicate that it is to be distributed through a service committee, and not to be used in NA meetings.~~

~~*Process:* The originating committee will be responsible for the production of the draft of the piece. (The originator may use resources including, but not limited to, the World Service Board, area and regional subcommittees, other WSC committees, appointed ad hoc committees, not necessarily limited to committee members, and WSO staff.) The draft will be submitted to the Interim Committee, which will determine if the piece is to be referred back to the originating committee and/or other WSC committees and boards. If, however, the submitted work is recommended for WSC approval, it shall be distributed to all WSC participants at least ninety days prior to the annual WSC meeting with notification that it is pending WSC approval.~~

DATE CARRIED 4/28/89

~~*PI tapes:* A tape review subcommittee consisting of three WSC PI participants will review and approve for sale by the WSO all service related PI tapes.~~

**ADDENDUM 3:
WORLD-LEVEL PUBLIC INFORMATION CONTINGENCY PLAN¹⁰**

This outlines how contacts with Narcotics Anonymous by national or international electronic or print media contact should be handled.

It is very important to ask every national or international electronic media contact the following:

- What is the audience exposure likely to be? (Will it be a local, regional, national, or international broadcast or print story?)
- How is the information going to be used? (Is the context of the article or program appropriate for our message of recovery?)
- What are the scheduling and deadline requirements?

As an international fellowship, we need specific national or regional guidelines to ensure maximum support for members handling the media contacts. The trusted servants that are specified in these plans should have the most extensive experience possible in both public information work and in personal recovery. The principles contained in the guidelines below may be adapted to the needs of Narcotics Anonymous communities around the world. These should be adhered to in those countries where the trusted servants listed below are available.

National or international media coverage that does not affect a member's anonymity.

Responsibility for responding to media requests shall be assigned to the ~~WSO PI Department coordinator~~ in conjunction with any one of the persons listed below:

1. ~~An officer member of the World Board. The WSC PI Committee chairperson or vice chairperson. If they cannot be reached, the WSC chairperson or vice chairperson should be reached.~~
2. The WSO administrator for fellowship services, or the WSO executive director(s).
3. ~~The member of the World Service Board of Trustees assigned to the WSC PI Committee, and/or the WSB chairperson. If both of these are unavailable, the trustee geographically closest to the media contact should be reached.~~

National or international media coverage which affects a member's anonymity.

Contacts involving a member's anonymity require prompt response from every world services branch. One or more of the individuals listed above should be contacted to respond with whatever assistance they can provide. These types of media contacts may require the presence of a member of the World Board or WSO staff, trustee or the WSC PI Committee members assigned to that region.

Certain types of electronic media coverage involving video or film crews may require the presence of a nonaddict ~~trustee~~ to be interviewed on camera in order to ensure protection of our member's anonymity.

¹⁰ The world-level contingency plan was first passed May 1, 1987, by the World Service Conference. On April 28, 1988, when the World Service Conference voted to add a new section called "PI and the Media" to *A Guide to Public Information*, an updated world-level contingency plan was a part of the material that was approved. The updated version appears on this page.

ADDENDUM 4:

THE WORLD SERVICE CONFERENCE REPORT

The *World Service Conference Report* is a periodic publication of the World Service Conference which has evolved as a means of providing continuing information to conference participants about the activities of world services ~~the committees and boards of the conference~~. ~~It includes separate reports from conference officers, committees, and boards.~~ These reports contain information on the status of major projects ~~on which the committees or boards are working~~, suggestions for new work, and problems that have been encountered. Through the periodic *World Service Conference Reports*, the World Board a committee or board may keep conference participants informed of progress on items that may eventually be contained in the *Conference Agenda Report*. The frequency of publication may change from year to year. The report is distributed to all conference participants. Single and bulk subscriptions to the *World Service Conference Report* may be purchased from the World Service Office by any NA member, group, service board, or committee.^{11 1213}

THE CONFERENCE AGENDA REPORT

The *Conference Agenda Report* is distributed ninety days prior to the opening day of the conference. The report contains the proposals and motions that the fellowship is being asked to consider and form a fellowshipwide group conscience on. One copy of the report is mailed to each voting participant of the conference, each RD alternate, and the mailing address of each region. Additional copies may be purchased by NA members from the WSO. The price established for the report may vary from year to year depending on the cost of production.

The *Conference Agenda Report* includes reports, proposals, and motions from the World Board ~~conference committees, the World Service Board, the WSO Board of Directors, and the WCG Board~~, and may include proposals or motions from regions. ~~The reports are written by officers or chairpersons of the committees or boards.~~ The report may include a summary of events leading to the presentation of the proposals that are included. If the World Board a committee or board is not presenting any proposals for action by the conference, no report from the World Board that committee or board will be included in the *Conference Agenda Report*.^{1415 16 17}

¹¹ At WSC '88 when this paragraph was adopted, an additional motion was approved which states, "That the WSO make the *Fellowship Report* available for sale to any member of Narcotics Anonymous by subscription."

¹² At WSC '90 this paragraph was revised to reflect the changing of the name of this periodical from *Fellowship Report* to *World Service Conference Report*.

¹³ See page 18 for WSC '92 motion pertaining to the *Conference Report*.

¹⁴ At WSC '88 the following related motions were also approved: "Any motion that appears in the *Conference Agenda Report* shall include a written intent. Additionally, the maker of any motion submitted or committed to a WSC committee or board provides the chairperson of the committee or board with a written intent" and "That motions in the [CAR] that involve changing guidelines include only that section of the manual being amended."

¹⁵ See page 18 for WSC '92 motion pertaining to the *Conference Agenda Report*.

¹⁶ See page 21 for WSC '96 motion pertaining to the *Conference Agenda Report*.

¹⁷ See page 21 for WSC '97 motion pertaining to the *Conference Agenda Report*.

ADDENDUM 5:
WORLD SERVICE BOARD OF TRUSTEES INTERNAL GUIDELINES

- ~~I. In order to function more effectively, the World Service Board of Trustees (WSB) has leaders.~~
- ~~A. The leaders of the World Service Board of Trustees include:~~
- ~~1. The chairperson

 - ~~a. Must have served a minimum of two years on the board.~~~~
 - ~~2. The vice chairperson

 - ~~a. Must have served a minimum of one year on the board.~~
 - ~~b. It is expected that the vice chairperson will serve a term as chairperson of the board after completing his or her term as vice chairperson.~~~~
 - ~~3. Standing committee chairpersons~~
- ~~B. The duties of these leaders are:~~
- ~~1. The chairperson of the World Service Board of Trustees:

 - ~~a. Presides over all trustee meetings.~~
 - ~~b. Performs such duties as may be required, from time to time, by the board.~~
 - ~~c. Appoints members to, and assigns the duties of, WSB standing committees as authorized by the Steering Committee. (See Section 2.)~~
 - ~~d. Is elected by and is a member of the board.~~~~
 - ~~2. The vice chairperson of the World Service Board of Trustees:

 - ~~a. Performs all the duties and holds all the powers of the chairperson in his or her absence.~~
 - ~~b. Performs such duties as may be required, from time to time, by the board.~~
 - ~~c. Is elected by and is a member of the board.~~~~
 - ~~3. The WSB standing committee chairpersons:

 - ~~a. Assign projects to committee members.~~
 - ~~b. Coordinate committee projects.~~
 - ~~c. Act as liaisons between their respective committees and other world service boards and committees.~~
 - ~~d. Develop standing committee reports and budgets.~~
 - ~~e. Are elected by the members of each respective WSB standing committees.~~~~
- ~~C. These leaders are elected at the May/June WSB meeting of each conference year. Their terms begin at the end of the meeting at which they are elected, and they serve through the following May/June meeting of the WSB.~~
- ~~D. The leaders of the World Service Board of Trustees may be elected to serve more than one term of office.~~
- ~~II. In order to perform their duties and function more effectively, the World Service Board of Trustees utilizes a Steering Committee.~~
- ~~A. The members of the Steering Committee include:~~
- ~~1. The World Service Board of Trustees chairperson, who chairs the steering committee.~~
 - ~~2. The World Service Board of Trustees vice chairperson.~~
 - ~~3. The chairpersons of the WSB standing committees. (See Section 3B.)~~
 - ~~4. One member of the World Service Board of Trustees who is a member of the WSO Board of Directors.~~
 - ~~5. The executive director of the World Service Office, who is a nonvoting member.~~

~~B. The Steering Committee coordinates the general administrative functions for the entire World Service Board of Trustees between regularly scheduled meetings of the board. Its responsibilities include:~~

- ~~1. Review of trustee projects.~~
- ~~2. Development of agenda for trustee meetings.~~
- ~~3. Development of proposals for future activities of the World Service Board of Trustees and its standing committees.~~
- ~~4. Assignment of trustees to WSB standing committees.~~
- ~~5. Allocation of resources to trustee standing committees, in accordance with established priorities.~~
- ~~6. Accountability to World Service Conference for trustee ethics.~~
- ~~7. Holding trustee standing committees accountable for the completion of their assigned projects.~~
- ~~8. Discussion of significant issues which come up for immediate consideration between regularly scheduled WSB meetings.~~
- ~~9. Crisis management.~~

~~C. All members of the World Service Board of Trustees must be notified of any decisions made by the Steering Committee as soon as possible after the decision and prior to action being taken on the decision.~~

~~III. In order that the WSB may better serve the fellowship, it utilizes a committee system.~~

~~A. The purpose of the WSB committees is:~~

- ~~1. To be a resource and provide continuity for World Service Conference committees.~~
- ~~2. To be a source of information, experience, and guidance in each committee's area of specialization.~~

~~B. The standing committees include:~~

- ~~1. Steering Committee (see Section 2)~~
- ~~2. Internal Affairs concerned with what occurs within our fellowship and service structure, with emphasis on WSO, WSC, finance, activities, along with our fellowship's growth and development, service structure development, provision of services, planning, etc.~~
- ~~3. External Affairs concerned with how our fellowship and service structure interface with society, with emphasis on hospitals and institutions, public information, public relations, relations with the medical profession, the criminal justice system, and the media. The External Affairs Committee also provides administrative support for the WSB Additional Needs Panel.~~
- ~~4. Literature Review reviews literature as requested, administers assigned literature projects, handles any other related literature issues or tasks on an as-needed basis (e.g., interaction with the World Services Translation Committee).~~

~~IV. The meetings of the World Service Board of Trustees conform to the following:~~

- ~~A. The trustees meet a minimum of four times each conference year.~~
- ~~B. Additional special meetings are held whenever called, upon two weeks notification, by the Steering Committee. Any trustee may call for a special meeting, but this meeting must be approved by the Steering Committee.~~
- ~~C. The regular quarterly trustee meetings are open to members of the fellowship as nonparticipant observers.~~
- ~~D. Any three members of the World Service Board of Trustees may call for a closed session during a regularly scheduled meeting.~~

- ~~E. Any trustee may request a conference call of the entire board, but such calls must be approved by the Steering Committee.~~
- ~~F. Two thirds of the active trustees constitute a quorum of the board.~~
- ~~G. Each trustee is expected to attend all scheduled WSB meetings. A trustee who is unable to attend two or more regularly scheduled meetings in a given year may be subject to suspension by a two thirds vote of the full board.~~
- ~~H. Motions must be made and seconded by the members of the board.~~
- ~~I. Motions must be adopted by a two thirds majority of trustees present, except for elections. Elections require only a simple majority.~~
- ~~J. Tabulation of votes will be done by raised hands, or by roll call voice vote on conference calls. No written ballots will be taken except during elections.~~
- ~~K. Votes may be taken by conference call between regularly scheduled meetings in the event that a decision must be made involving all trustees. No decisions are to be made by polling of individual members.~~
- ~~L. Accurate minutes of all trustee meetings are taken and published within thirty days of the meeting. Copies of these minutes are sent to:
 - ~~1. Each trustee~~
 - ~~2. Past trustees request to be included on the mailing list~~
 - ~~3. Each duly registered regional service committee~~
 - ~~4. All World Service Conference participants~~~~

**ADDENDUM 6:
PUBLIC RELATIONS STATEMENT OF PURPOSE**

Narcotics Anonymous is a worldwide organization based on a twelve-step approach to recovery whose primary purpose is to help any individual stop using drugs. Our message is that an addict, any addict, can stop using drugs, lose the desire to use, and find a new way to live. Through our group meetings, members learn how to live drug-free and recover from the effects of addiction in their lives. For the purpose of our public relations, NA services cooperate with the public by providing information about recovery from drug addiction. Furthermore, we seek to increase the awareness of NA's existence through presentations, media exposure, and telephone services. These cooperative efforts enhance our relationships with those outside our fellowship. As a result, we further our primary purpose. This statement of purpose will provide the base from which to develop the following objectives for a long-range public relations plan:

1. Help the still suffering addict find the NA program.
2. Help clarify the role of NA in the community.
3. Develop and communicate a positive image of the NA program to society at large.
4. Increase the awareness of individual NA members about their role in NA's public image.
5. Develop cooperative relationships with professionals.

ADDENDUM 7: WORLD SERVICES TRANSLATIONS POLICY

PURPOSE

The purpose of this policy is to assure the development and production of quality translations of NA conference-approved literature.

OBJECTIVES

1. Provide assistance for translation of NA conference-approved literature.
2. Ensure that translations of NA conference-approved literature maintain the spirit of the NA message as well as the integrity of the Twelve Steps and Twelve Traditions.
3. Assure that all legal documentation, copyright releases, etc., needed to protect the translation of NA material is collected.
4. Provide for an annual translation priority schedule.
5. Facilitate the approval of the Basic Text personal stories.
6. Ensure that the final approval of the blueline proof of the translations be done by the local communities.

APPROVAL OF TRANSLATIONS

The World Service Conference does not actually approve translations of literature. It delegates that responsibility to the World Board ~~a committee of skilled and experienced members~~. All literature that has been translated and approved for printing will have as part of the publishing legend the wording, "This is a translation of NA conference-approved literature." This wording indicates that the translation itself has not been approved by the World Service Conference, but that it is a translation of NA conference-approved literature.

SERVICE MATERIAL

The approval procedure for translated versions of existing service manuals may differ from that outlined for conference-approved recovery literature. Some NA communities may decide to translate only those parts that are most helpful or applicable to them. Local communities are encouraged to develop sections for these manuals that reflect local practices. Copies of these drafts should be sent to the World Board ~~World Services Translation Committee~~ so that they can be shared as a resource with others. Condensed versions of several manuals are available through the World Service Office.

BASIC TEXT PERSONAL STORIES

The original English-language Narcotics Anonymous Basic Text was developed with two distinct sections. The first section, Book One, describes recovery in a very general manner and imparts the experiences common to most, if not all, members. The purpose of this section is to reveal to the reader the common threads of identification from the many diverse backgrounds of our members. The personal stories contained in Book Two, on the other hand, are meant to give readers a very personal identification with the specific experiences and circumstances shared in story form by individual author(s).

The NA Basic Text is translated from English into other languages in such a way as to achieve the same purposes. In order to fulfill the purpose of Book Two, new, original personal stories may be developed. Personal stories will be approved by each language group and evaluated by the World Board ~~World Services Translation Committee~~. When new stories are approved for printing, notification will be sent to the World Service Conference.

Book Two of the Basic Text can be composed of either:

- a. all new indigenous stories
- b. a combination of indigenous and original English-language stories, or
- c. all the original English-language stories.

Guidelines for the creation and development of new personal stories are available through the World Service Office.

OTHER ORIGINAL MATERIAL

Other original material is referred to the World Board appropriate world service board or committee for recommendation and/or consideration.

IMPLEMENTATION

~~To implement these policy objectives, a World Services Translation Committee has been created. This committee operates outside the regular committee system due to the nature of its work, composition, and direct involvement with other world service boards and committees. For the purposes of reporting and accountability, the committee is integrated into the conference committee system. The committee's chairperson is a nonvoting participant in the World Service Conference.~~

COMPOSITION

~~1. Regular members~~

- ~~a. Two members of the WSO Board of Directors, as determined by that board.~~
- ~~b. Two members of the World Service Board of Trustees, as determined by that board.~~
- ~~c. Four persons appointed by the WSC chairperson who have service experience in translations. Recommendations are solicited from those communities where translations occur.~~

~~2. Ad hoc members~~

- ~~a. Ad hoc members may be added, as needed, by majority vote of the World Services Translation Committee.~~

~~3. WSO staff members~~

- ~~a. Two WSO staff members, assigned by WSO management.~~

TERMS

~~1. Regular members~~

- ~~a. Board members serve on the committee for periods of time determined by their respective boards.~~
- ~~b. Members appointed by the WSC chairperson serve for three years.~~

~~2. Ad hoc members serve for the duration of the particular project to which they have been assigned.~~

~~3. WSO staff members' terms on the committee are determined by WSO management.~~

MEETINGS

~~1. Meets at least three times a year, with one meeting held at the annual WSC.~~

~~2. Meets by conference call as needed.~~

ADDENDUM 8: WORLD SERVICES TRAVEL GUIDELINES

PURPOSE

~~The Executive Committee of the World Board~~ ~~The Interim Committee~~ makes decisions about the necessity, goals, and activities related to travel at the world level of service in Narcotics Anonymous.

GOALS

1. To help to ensure that world service travel produces the highest quality results.
2. To help to ensure that world service travel is planned, evaluated, and followed up in a way consistent with the philosophy of the Fellowship of Narcotics Anonymous.

PRIMARY ACTIVITIES

1. Conducts planning and evaluation meetings to review and approve all travel proposals.
2. Makes personnel assignments for all proposed travel ~~or delegates that decision to the appropriate board or committee.~~
3. Keeps the fellowship informed of all planned and completed travel activity by regularly publishing its decisions.
4. Evaluates completed travel activities, especially as they may affect future travel plans.

STRUCTURAL DESIGN

Composition

~~The Interim Committee is composed of members who serve by virtue of their primary world service positions. They serve throughout the conference year.~~

Voting members

1. ~~The chairperson and (first) vice chairperson of the World Service Conference~~
2. ~~The chairperson and vice chairperson of the World Service Board of Trustees~~
3. ~~The chairperson and vice chairperson of the World Service Office Board of Directors~~

Nonvoting members

1. ~~The treasurer of the World Service Conference~~
2. ~~The executive director and division managers of the World Service Office~~

Chairperson

~~This committee is chaired by one of the chairs of the World Service Conference, the World Service Board of Trustees, and World Service Office Board of Directors. Each chair will serve for one third of the conference year on a rotating basis. They will be responsible for the agenda for the committee, responses to requests, and reporting to the fellowship during their term as chair of the Interim Committee.~~

MEETINGS

Frequency of full committee meetings

~~The full Interim Committee meets at least three times per year, in addition to its meeting at the annual World Service Conference. Funding and travel requests will normally be considered on a quarterly basis. This may or may not be scheduled to coincide with attendance at other world service meetings. The committee meets by conference call each month.~~

Quorum and voting

A quorum will be established. ~~The quorum is four voting members, with representation from each arm of service. Normally, decisions will be discussed until unanimity is reached. When this is not possible, support by four of the six voting members is required for a decision to be made. Out of these four, there must be representation from each arm of service. Individual members of the Executive Committee Interim Committee shall abstain from voting on discretionary travel for themselves.~~

Executive committee

~~The executive committee consists of the chairs of the World Service Conference, the World Service Board of Trustees, and the WSO Board of Directors or, in their absence, their vice chairs.~~

~~In the absence of the full committee, the executive committee shall have the authority to act on the Interim Committee's behalf. Decisions made by the executive committee in the absence of the full committee must be unanimous; if they are not, the executive committee refers the matter to the full committee for resolution. All decisions made by the Executive Committee will be ratified by the full Interim Committee at their next meeting.~~

PLANNING PROCEDURES

The ~~Executive Committee Interim Committee~~ reviews all requests by where they have been placed in the funding priorities set annually by the World Service Conference. Availability of funds is also considered.

For world service ~~requests boards and committees~~, a funding request form must be submitted with full information before the request will be considered. For requests from the fellowship, a letter providing full information about the request is needed.

The dates for the quarterly consideration of all requests will be publicized in advance. ~~These dates are normally May 1, August 1, November 1, and February 1.~~ To facilitate long-term planning, this will include preparing a travel-plan outline for presentation to the WSC for the following conference year.

Whenever possible, known worldwide fellowship trips and non-NA events will be considered on a conference-year basis. This assists in the effectiveness of planning and prioritizing for these trips.

REPORTING PROCEDURES

The committee will regularly report its routine decisions ~~in a monthly report~~ to WSC participants. Any discussions of a philosophical nature will be included in the *Conference Report*. A summary of Travel Committee decisions for the year will be presented before each annual meeting of the WSC.

TYPES OF TRAVEL

Funding is typically approved for world service travel to the following types of events. This may change from year to year, depending on the priorities set at the annual WSC. These events include the World Service Conference, WSC workshops, ~~World Board WSO Board of Director~~ meetings, World Convention ~~Corporation Board of Directors meetings~~ and site visits, ~~World Service Board of Trustees meetings~~, special conference projects meetings, non-NA events, and fellowship requests.

Due to limited funding and personnel, preference must be given to multiregional events and forums. Requests for attendance at convention workshops are usually not approved due to limited time available on the convention agenda. Requests for assistance in problem resolution, particularly in isolated or emerging NA communities, will be considered a priority. With all requests, the nature of the event and the needs of the requesting NA community are considered.

GUIDELINES FOR TRAVEL PLANS

Two travel together

Most world service travel will include teams composed of at least two participants. Two-member teams stand a better chance of effectively communicating with the many types of people encountered in world service travel. Such teams also help dispel the perception that any one person can or should speak for world services. Each member of a team can also provide emotional and spiritual support to the other while trying to accomplish the purpose of the trip. Although two-member teams are preferred, there are times when this will require assessment.

Combine types of members

~~To provide the widest range of background and experience while traveling on world service business, most travel teams will combine members from the World Service Board of Trustees, the WSO Board of Directors or staff, and the WSC Administrative Committee. Travel teams will be composed according to the specific needs of each trip.~~

Choose from current participants

Current members of the world service team—~~WSO administrative and coordinating staff, trustees, members of the World Board, and its committee's, WSO directors, WSC officers, conference committee members,~~ and RDs—are already familiar with the critical discussions currently taking place in the world service community. Because of their positions, they are already either directly or indirectly responsible to the World Service Conference. Because of these two factors, current world service participants are the

first to be chosen when composing travel teams. However, if current participants are not available for a given trip, former participants may be asked to travel.

Combine trips

To maximize the benefits received from world service travel expenditures, trips will be planned in such a way as to fulfill multiple purposes whenever possible. To accomplish this, long-range planning is required.

Prepare carefully

Informed, prepared travelers taking well-planned trips produce the benefits our fellowship expects from world service travel expenditures. The Executive Committee of the World Board ~~Interim Committee~~ will do whatever it can to ensure that adequate planning and preparation occur.

Lodging only in commercial facilities

It is preferred that travel teams plan to stay in commercial facilities. The nature of world service travel trips, perceptions of a preference for a particular local member and their views, and past experience have all proved that this is the most effective.

PERSONAL EXPENSE ALLOWANCE AND REIMBURSEMENT FOR WORLD SERVICE TRAVEL

World service travelers may claim reimbursement for specified expenses for each day of travel on an approved world service trip. Typical expenses allowed under the policy are for meals, transportation and ground transportation, parking fees, tolls, and tips. Allowance limitations are established by the US Internal Revenue Service for business travel in the US and by the US State Department for business travel outside the US. Those limitations as published will be used to administer this policy.

Each year at the annual meeting of the WSC, newly elected and continuing trusted servants will be given a written description explaining all processes and procedures to be followed by world services travelers. Included in the package will be the kind of expenses that can be reimbursed, the limits of reimbursement, which items require receipts, expense forms, advances, and how to submit claims for reimbursement.

Air transportation will be reserved and ticketed through the WSO or its agent, whenever possible. Travelers should make air travel arrangements as far in advance as possible. Travelers are responsible for their tickets once they have been received. The use of other modes of transportation is permitted, but only the most economical mode of transportation will be reimbursed.

It is the policy of NA world services to use reasonably priced facilities. Reimbursement for lodging commonly will be for double occupancy. NA world services does not reimburse for companion accompaniment.

Fraudulent claims or violations of the policy and/or procedures can result in one or more of the following actions:

- Request for repayment of all unauthorized expenditures.
- Rejection of reimbursement for submitted expenses.
- Rejection of request for travel advance.
- Suspension of trusted servant from office."

CREDIT CARDS

In recent years we have found it productive to use credit cards to facilitate the service responsibilities of specific individuals in world services. The NAWS, Inc. WSO maintains a policy on the use of credit cards for employee responsibilities and has since their initial use. It seems responsible to apply those parameters to credit card use for WSC responsibilities. These policies will ensure that credit card use conforms to a standard set of guidelines.

Distribution of cards

A. The issuance of credit cards for WSC responsibilities is subject to the approval of the Executive Committee of the World Board ~~Interim Committee~~. Each person approved for credit card issuance shall be provided a Conditions of Authorized Use form, which must be completed, signed, and on file prior to issuance of a credit card. ~~Credit cards will be routinely offered to the individual positions listed below:~~

- ~~1. Chairperson of the WSO Board of Directors~~

- ~~2. Chairperson of the World Service Board of Trustees~~
- ~~3. Chairperson of the World Service Conference~~
- ~~4. Chairperson of the World Convention Corporation~~
- ~~5. Executive Management of the World Service Office~~
- ~~6. WSO Managers~~

- ~~B. The chairperson of one of the service arms identified above may designate the vice chairperson or any member of their respective service board or committee to be issued a credit card in lieu of the card being assigned to that chairperson.~~
- C. Board or committee members who reside outside the continental United States may be issued credit cards to facilitate the fulfillment of their service responsibilities, at the discretion of the Executive Committee of the World Board Interim Committee.
- D. Boards and committee members may be issued credit cards on a temporary basis for a designated trip or function. All cards issued under this criteria will be returned to the WSO by registered mail within thirty days of completion of the trip or function. All invoices or other accompanying documentation shall be returned at the time of card surrender.
- E. All cards shall be returned within thirty days of the closure of the term of office of the card holder. All invoices or other accompanying documentation shall be returned at the time of card surrender.
- F. WSO executive staff shall have the authority to cancel all cards on the closure of a term of office based upon the surrender criteria outlined above.

Credit card expenditures

All expenditures on the credit card must be substantiated by the receipts issued at the time of card use. Individuals utilizing the credit cards will submit an expense statement accompanied by the invoice(s) resulting in card use—not the credit card slip, but the actual hotel bill, car rental agreement, etc. All receipts will be attached to the permanent record of the trip or function. World service credit cards shall not be used to cover personal expenses not directly related to the trip or function, even though the individual may intend to repay the conference for the expenditures. The Executive Committee of the World Board WSC Interim Committee shall conduct quarterly audits and/or reviews of WSC credit card activity by all trusted servants and report such findings to the fellowship in the *Conference Report*.

Credit card misuse

Any alleged inappropriate and/or unauthorized credit card use, or persistent failure to submit appropriate documentation of credit card use, requires a thorough investigation by the committee. The committee will review all necessary documentation and request written statements of explanation from the individual involved and anyone else who may have knowledge of the situation. A determination will be made by the committee and reported to the fellowship. The determination of the committee can result in one or more of the following actions:

- Reinstatement of credit card privileges, if previously removed.
- Revocation of credit card privileges.
- Request for repayment for all unauthorized expenditures.
- Rejection of reimbursement for submitted expenses.
- Suspension of trusted servants from office.

THEFT

Those traveling with NA world services equipment should leave a list of the items they are taking with the World Service Office, including serial or identification numbers and other information that may be necessary in making reports to police or transportation companies. The theft of equipment belonging to NA world services should be reported to the WSO not later than the next working day. When in doubt, contact the WSO immediately.

NA world services will not assume any financial responsibility for the loss of travelers' personal items unless the loss is the result of actions beyond the control of the traveler, such as loss caused by transportation company personnel. Claims for such losses should be made in writing within thirty days of the loss and should include a detailed report of the items lost and their value.

ACCIDENT, INJURY, AND LIABILITY

Nonemployees who may from time to time travel at the expense of NA world services do so voluntarily. It is mutually understood that NA world services does not assume any liability for personal injury or loss of personal property to nonemployees traveling at the expense of NA world services. Furthermore, NA world services does not assume any liability for personal injury or loss of property to others who may suffer loss of property or become injured as a result of nonemployee travel.

HEALTH INSURANCE

World services does not carry blanket health coverage for travelers. If a trusted servant planning to travel outside his or her home country does not have personal health coverage, she or he should inform the World Board Executive Interim Committee prior to accepting any travel assignment. If you have any questions or concerns about accident, injury, liability, or health coverage, please call the WSO before accepting or planning a world services trip.

~~ADDENDUM 9:
WORLD CONVENTION CORPORATION EXTERNAL GUIDELINES~~

~~PURPOSE~~

~~The primary purpose of the World Convention of Narcotics Anonymous shall be to provide a special celebration of our recovery and a demonstration of our unity. In order to carry this message throughout the fellowship, the convention location changes each time the event is held.~~

~~The World Convention Corporation, through its board of directors, is assigned with the responsibility to sponsor, plan and manage this event. The corporation shall be subject to the decisions and actions of the board of directors of the World Service Office, Inc., and the World Service Conference. Furthermore, the corporation is responsible to report all financial matters and activities of the corporation to both bodies. Additionally, the corporation shall serve as a resource and provide services to the fellowship as needed through workshops, correspondence, and ongoing communication.~~

~~COMPOSITION OF THE BOARD OF DIRECTORS~~

~~The board will consist of twelve members until November 1996: three members assigned by the World Service Office Board of Directors; one assigned from the WSC Administrative Committee; one assigned from the World Service Board of Trustees; three elected by the WSC; three past host committee chairs; and one current host committee chair.~~

~~From 1996 through 1998, the board will move through its final transition phase. By 1998, the board will be comprised of ten members: four current world level trusted servants⁴⁸ (two members of the WSO board, one member of the WSC Administrative Committee, and one member of the World Service Board of Trustees); four persons elected by the World Service Conference; and two host committee chairs.~~

~~Members will be elected by the WSC as follows:~~

- ~~• One elected in 1995 for a three year term~~
- ~~• Two elected in 1996 for four year terms~~
- ~~• Two elected in 1998 for four year terms~~
- ~~• Two elected in 2000 for three year terms~~
- ~~• Two elected in 2002 for three year terms~~
- ~~• Two elected in 2003 for four year terms~~
- ~~• Beginning in 2005, two members will be elected in each odd numbered year to serve four year terms~~

~~Host committee chairs will serve as follows:~~

~~At the WCC Board of Directors annual meeting following each world convention, the host committee chair for the next world convention shall be appointed to the board. That person's term shall end upon the close of the convention immediately following their convention. In most instances, this will mean a four year term, except for the chairs from the conventions in 2002 and 2003 whose term will be three years long.~~

~~At the 1996 WCC annual meeting, the board will elect one past host committee chair from among the three who are eligible, facilitating the transition into the composition of the board as set forth in these guidelines.~~

~~Terms~~

~~Terms for board members elected from 1996 on will be four years long, except those noted above and the appointed world level trusted servants whose terms will be two years long. All terms begin at the annual meeting and end on the day preceding the annual meeting in the year their term expires.~~

~~Nonvoting members~~

~~The board reserves the right to appoint nonvoting members to accomplish specific tasks as directed by the board.~~

⁴⁸~~The use of the term "world level trusted servants" is meant to allow our guidelines to be applicable regardless of any structural changes that may occur in world services.~~

QUALIFICATIONS AND RESPONSIBILITIES

The qualifications for board members are:

- ~~1. Present membership in good standing in the Fellowship of Narcotics Anonymous.~~
- ~~2. Five years clean time for host committee chairs, and eight years for all others to be in line with the clean time requirements for membership on other world service boards.~~
- ~~3. Willingness to serve.~~
- ~~4. Ability to commit the time necessary to fulfill the stated responsibilities.~~
- ~~5. Prior convention service and/or business experience recommended.~~

The responsibilities of board membership include but are not limited to:

- ~~1. Establish policy for the operations of the WCC.~~
- ~~2. Monitor implementation of, and adherence to that policy.~~
- ~~3. Address the needs of the fellowship as expressed by the World Service Conference.~~
- ~~4. Elect and remove all officers of the corporation.~~
- ~~5. Manage the assets of the corporation.~~
- ~~6. Serve on board committees as assigned by the board of directors.~~
- ~~7. Select the site of the convention.~~
- ~~8. Participate in the planning of the convention.~~
- ~~9. Attend meetings of the board of directors.~~
- ~~10. Attend other meetings as assigned by the board of directors.~~

VACANCIES

The board may fill vacated WSC elected positions and positions vacated by past host committee chairs. Directors elected by the board to fill a vacancy will begin their term immediately upon their appointment. However, all such appointments must be confirmed by the World Service Conference at its next business meeting.

REMOVAL OF DIRECTORS

Board members may be removed by a two thirds vote for any of the following reasons:

- ~~1. Failure to attend two meetings within a twelve month period.~~
- ~~2. Relapse as defined by the Fellowship of Narcotics Anonymous.~~
- ~~3. Conviction of a felony or equivalent offense during their terms of office.~~
- ~~4. Declared to be of unsound mind by a final order of a court.~~
- ~~5. Misappropriation of WCC funds.~~
- ~~6. Breach of statutory duties relating to a directors standard of conduct as defined by the law of the state of incorporation.~~

WORLD CONVENTION ZONE ROTATION PLAN

Historically, the World Convention has usually been held the first weekend in September, which is the Labor Day holiday weekend in the USA. However, the World Board WCC retains the right to set the date of the world convention as appropriate.

1998	Zone One	Western North America
2000	Zone Two	Latin America (Central and South America)
2002	Zone Three	Caribbean and Eastern North America
2003	Southern California	Special Fiftieth Anniversary Convention
2005	Zone Four	Asia Pacific
2007	Zone Five	Central North America
2009	Zone One	Western North America

2011	Zone Six	Europe, Africa, and Middle East
2013	Zone Three	Caribbean and Eastern North America
2015	Zone Five	Central North America

While we expect that these zones may need to be adjusted at the end of the proposed cycle, if no adjustment is needed the rotation will begin again.

Zone One (Western North America)

Canada: Yukon Territory, Saskatchewan, Alberta, British Columbia.

USA: Alaska, Washington, Montana, Wyoming, Idaho, Oregon, California, Nevada, Utah, Arizona

Mexico: Baja California Norte y Sur

Zone Two (Latin America [Central and South America])

Central America: Belize, Honduras, Guatemala, Nicaragua, El Salvador, Costa Rica, Panama

South America: Colombia, Venezuela, Peru, Bolivia, Ecuador, Chile, Argentina, Paraguay, Uruguay, Brazil, French Guiana, Suriname, Guyana

Zone Three (Caribbean and Eastern North America)

Canada: Quebec, Nova Scotia, New Brunswick, Prince Edward Island, and Newfoundland

Mainland USA: Maine, Vermont, New Hampshire, Massachusetts, Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, Delaware, Maryland, District of Columbia, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Alabama, and Florida

Caribbean: Bahamas, Turks and Caicos Islands, Cuba, Haiti, Dominican Republic, Jamaica, Puerto Rico (USA), Virgin Islands (British and USA), Trinidad and Tobago, Grenada, Dominica, Saint Lucia, Saint Vincent and the Grenadines, Antigua and Barbuda, Saint Christopher-Nevis, Netherlands Antilles, Barbados, Guadeloupe, Martinique

Zone Four (Asia Pacific)

Baltic States: Estonia, Latvia, Lithuania

CIS: Belarus, Ukraine, Moldova, Russian Federation, Georgia, Armenia, Azerbaijan, Kazakhstan, Uzbekistan, Turkmenistan, Tajikistan, Krgyzstan

Central, East Asia: Mongolia, Peoples Republic of China, Democratic Peoples Republic of Korea, Republic of Korea, Hong Kong, Macau, Vietnam, Laos, Cambodia, Thailand, Malaysia, Singapore, Myanmar

Indian Subcontinent: Bangladesh, Bhutan, Nepal, India, Sri Lanka, Maldives, Pakistan, Afghanistan

Pacific: Republic of China, Japan, Philippines, Indonesia, Papua New Guinea, Brunei, Australia, New Zealand, Melanesia, Micronesia, Polynesia

Zone Five (Central North America)

Canada: Ontario, Manitoba, Northwest Territories

USA: Michigan, Minnesota, Wisconsin, North Dakota, South Dakota, Iowa, Illinois, Indiana, Ohio, Kentucky, Tennessee, Missouri, Nebraska, Colorado, Kansas, Oklahoma, Arkansas, Mississippi, Louisiana, Texas, and New Mexico

Mexico: Sonora, Chihuahua, Coahuila, Nuevo León, Tamaulipas, Sinaloa, Durango, Zacatecas, San Luis Potosí, Nayarit, Aguascalientes, Veracruz, Guanajuato, Jalisco, Colima, Michoacán, México, Distrito Federal, Tlaxcala, Hidalgo, Querétaro, Puebla, Morelos, Guerrero, Oaxaca, Tabasco, Chiapas, Campeche, Yucatán, Quintana Roo

Zone Six (Europe, Africa, and the Middle East)

Europe: Finland, Sweden, Norway, Denmark, Poland, Czech Republic, Slovakia, Hungary, Romania, Bulgaria, Turkey, Greece, Albania, Macedonia, Yugoslavia, Bosnia-Herzegovina, Croatia, Slovenia, Austria, Germany, Switzerland, Liechtenstein, Italy, Monaco, France, Spain, Portugal, Belgium, Netherlands, Luxembourg, United Kingdom, Irish Republic, Iceland

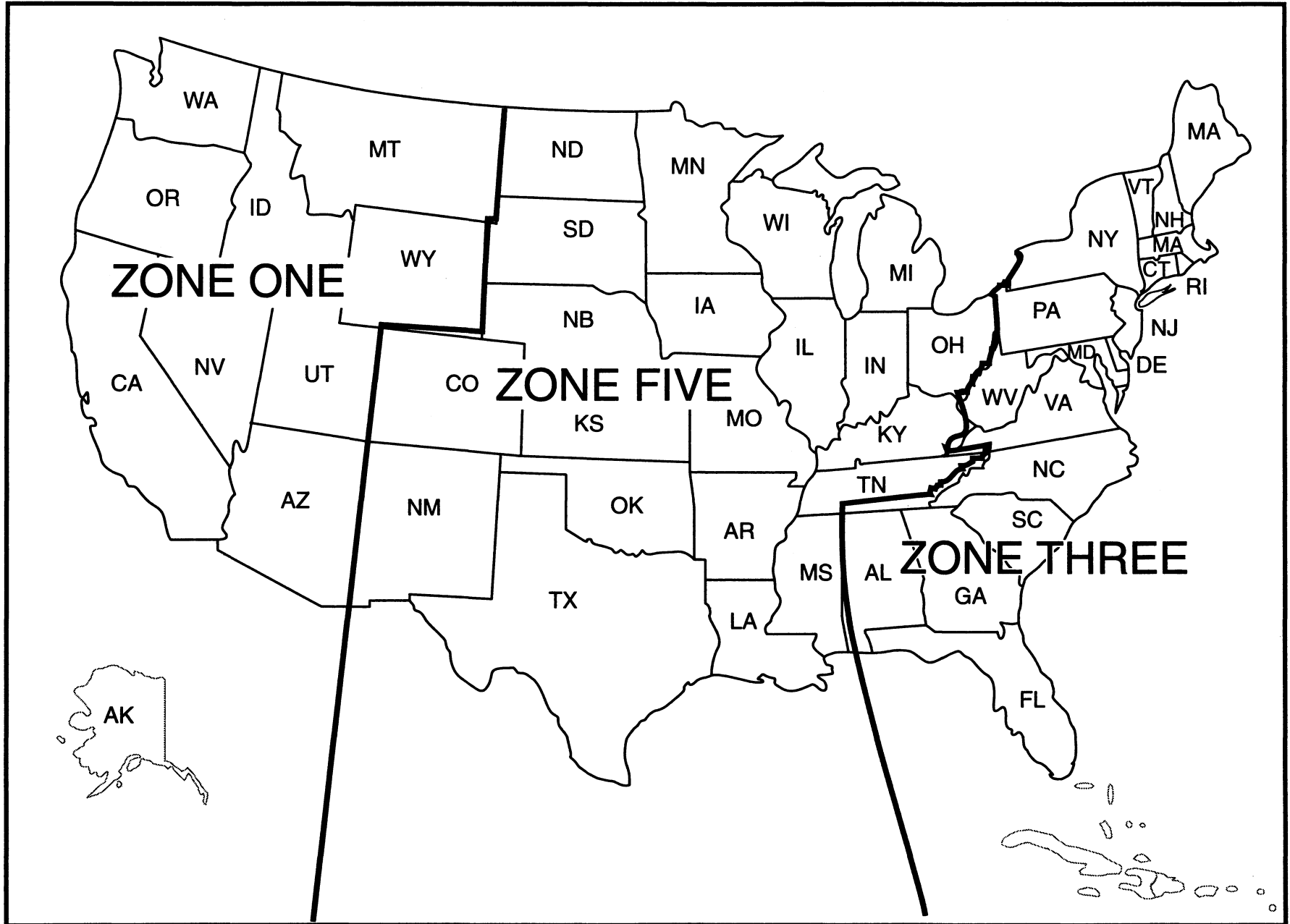
Middle East: Lebanon, Syria, Iraq, Iran, Jordan, Israel, Kuwait, Saudi Arabia, Bahrain, Qatar, United Arab Emirates, Oman, Yemen

Africa: Egypt, Libya, Algeria, Morocco (and Western Sahara), Mauritania, Mali, Niger, Chad, Sudan, Eritrea, Djibouti, Ethiopia, Somalia, Kenya, Tanzania, Uganda, Zaire, Central African Republic, Congo, Gabon, Equatorial Guinea, Cameroon, Nigeria, Benin, Togo, Ghana, Côte D'Ivoire, Cape Verde, Burkina Faso, Liberia, Sierra Leone, Guinea, Guinea Bissau, Senegal, São Tomé and Príncipe, Angola, Zambia, Malawi, Mozambique, Madagascar, Zimbabwe, Botswana, Lesotho, South Africa, Swaziland, Namibia

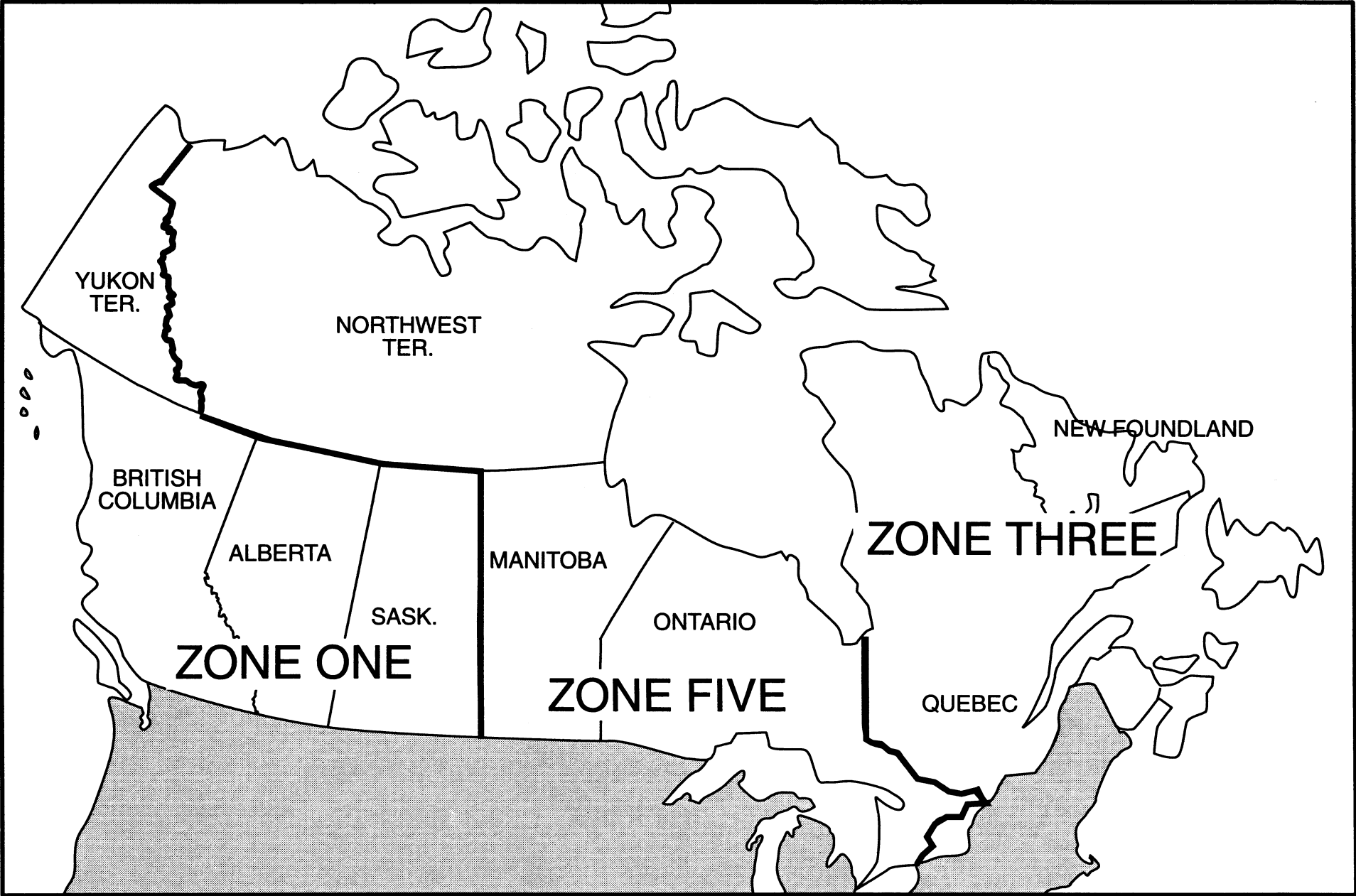
ZONES NORTH AMERICA



UNITED STATES



CANADA



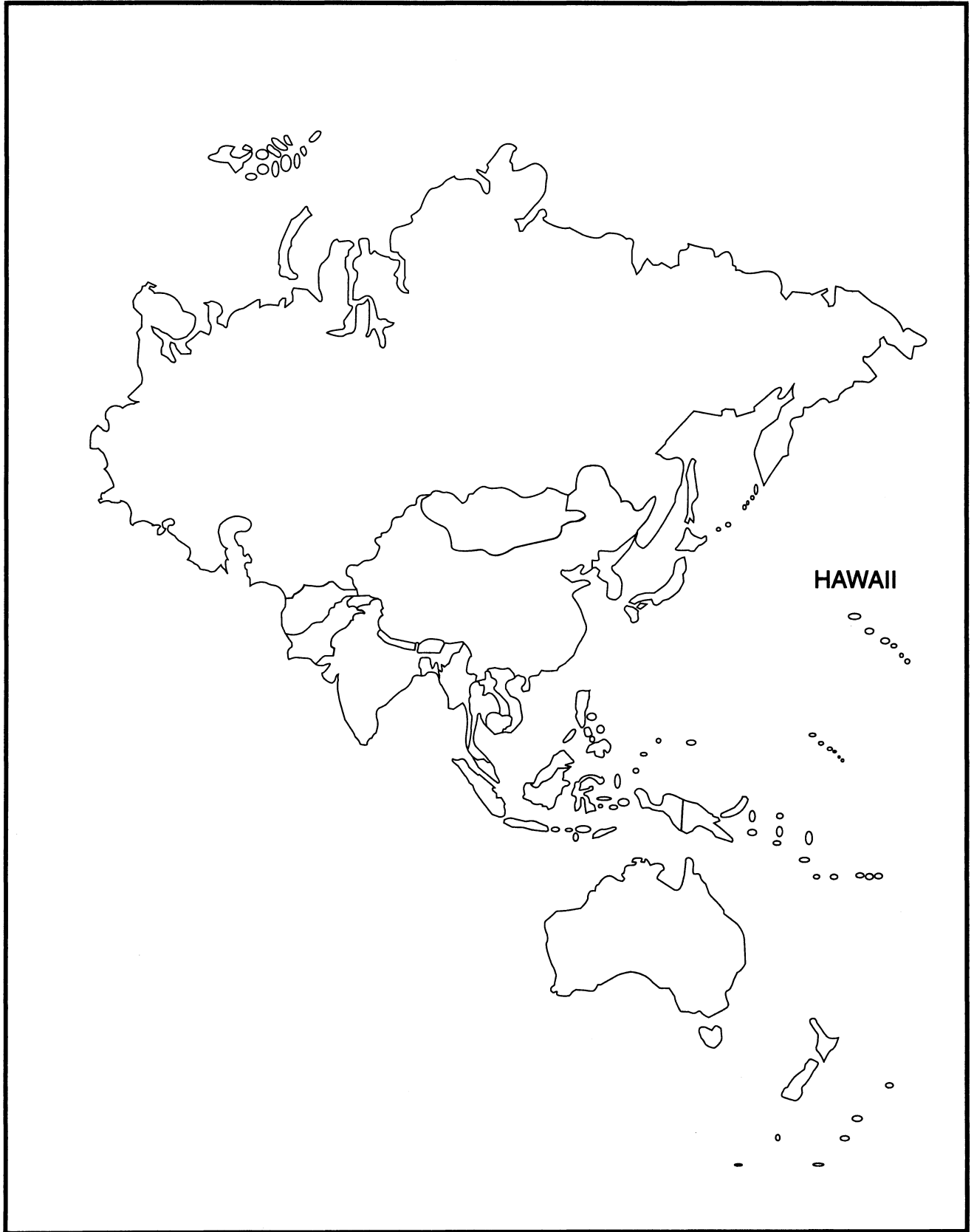
MEXICO



ZONE TWO: LATIN AMERICA (CENTRAL & SOUTH AMERICA)



ZONE FOUR ASIA PACIFIC



ZONE SIX

EUROPE, AFRICA, AND MIDDLE EAST



BIDDING TO HOST A WORLD CONVENTION

During the initial phase of the site selection process for a particular zone, the board will notify the fellowship through world service publications. The regions in the zone will be contacted by letter and asked whether they are interested in hosting a world convention should a city in their region be selected. The board may request specific information about regional convention history and the number of meetings and groups. Any region also has the ability to request that a specific city be considered by the World Board ~~WCC board~~. All such cities will be subject to the site selection process as described in these guidelines.

For the purposes of bidding to host a world convention, the requesting region understands that they are agreeing to provide the necessary people for a local host committee with the purpose, composition, and responsibilities set out in these guidelines.

SITE SELECTION PROCESS

The World Board ~~board~~ considers many factors during the site selection process. The potential affect of a world convention on the local NA community, the desire and ability of the local community to host a world convention, and sites of previous world conventions are all important considerations. Other factors which are considered during the site selection process are the availability of facilities for convention activities, aspects of the city which add a unique local flavor to the convention, and anything else which would make the overall package more attractive to our members.

The World Board ~~World Convention Corporation~~ has the responsibility to research, negotiate, and approve all potential sites for the world convention. The planning period for the world convention will vary from zone to zone. The first step in the selection process is to identify and list all cities in the zone which meet the following ideal standardized criteria:

For USA, Canadian cities

- One million population in the metropolitan area
- One hundred groups/meetings in the region.
- International airport
- Sufficient number of hotel rooms and meeting space available for time needed

For all other cities

- A half million population in the metropolitan area
- Fifty groups/meetings in the region/NA community
- Twenty-five groups/meetings in the city itself
- International airport
- Sufficient number of hotel rooms and meeting space available for time needed.

The initial list of eligible cities is then reviewed by the board in light of achieving the objectives of the corporation. A feasibility study of the remaining cities is then conducted. Based on this study, cities will be identified for negotiations, and reports on these negotiations will be developed for ~~board~~ review by the World Board. The board then makes its final decision or conducts further negotiations until a final decision is made and reported to the fellowship.

LOCAL HOST COMMITTEE

Purpose

Although the World Board ~~World Convention Corporation~~ has the responsibility for the world convention, the local host committee plays an important role its success. The purpose of the host committee is to support the Events Committee ~~WCC board~~ in specific areas of convention planning and implementation by providing input, event volunteers, and assistance.

Composition

- The host committee shall consist of:
- Chairperson
- Vice chairperson
- Treasurer

- Secretary
- Chairs and vice chairs of all support committees

The clean time requirements for these positions shall be five years. While this is the goal, we understand that in some NA communities this may not always be possible. These positions are all elected by the hosting region.

The types of support committees of a host committee will vary from convention to convention. These committees are directly accountable to the World Board ~~WCC board~~ through the host committee. Their direction and focus is set by the World Board ~~WCC board~~. The World Board ~~board~~ will provide each host committee with a list of the support committee responsibilities. With this in mind, members of the World Board ~~board~~ may be appointed to act as liaisons with each support committee.

~~INTERNAL GUIDELINES~~

~~For specific WCC procedures not set out above please refer to the internal guidelines⁴⁹ of the WCC.~~

⁴⁹ ~~WCC internal guidelines are available upon request from the World Service Office.~~

ADDENDUM B

The following shows the content of the wallet card. Its finished form will be a tri-fold heavy stock paper 6 3/4 X 3 1/2 inches.

Who is an Addict?

Most of us do not have to think twice about this question. We know! Our whole life and thinking was centered in drugs in one form or another—the getting and using and finding ways and means to get more. We lived to use and used to live. Very simply, an addict is a man or woman whose life is controlled by drugs. We are people in the grip of a continuing and progressive illness whose ends are always the same: jails, institutions and death.

What is the Narcotics Anonymous Program?



NA is a nonprofit Fellowship or society of men and women for whom drugs had become a major problem. We are recovering addicts who meet regularly to help each other stay clean. This is a program of complete abstinence from all drugs. There is only one requirement for membership, the desire to stop using. We suggest that you keep an open mind and give yourself a break. Our program is a set of principles written so simply that we can follow them in our daily lives. The most important thing about them is that *they work*.

There are no strings attached to NA. We are not affiliated with any other organizations, we have no initiation fees or dues, no pledges to sign, no promises to make to anyone. We are not connected with any political, religious or law enforcement groups, and are under no surveillance at any time. Anyone may join us, regardless of age, race, sexual identity, creed, religion or lack of religion.

This sounds like a big order, and we can't do it all at once. We didn't become addicted in one day, so remember—*easy does it*.

There is one thing more than anything else that will defeat us in our recovery; this is an attitude of indifference or intolerance toward spiritual principles. Three of these that are indispensable are honesty, open-mindedness and willingness. With these we are well on our way.

We feel that our approach to the disease of addiction is completely realistic, for the therapeutic value of one addict helping another is without parallel. We feel that our way is practical, for one addict can best understand and help another addict. We believe that the sooner we face our problems within our society, in everyday living, just that much faster do we become acceptable, responsible, and productive members of that society.

The only way to keep from returning to active addiction is not to take that first drug. If you are like us you know that one is too many and a thousand never enough. We put great emphasis on this, for we know that when we use drugs in any form, or substitute one for another, we release our addiction all over again.

Thinking of alcohol as different from other drugs has caused a great many addicts to relapse. Before we came to NA, many of us viewed alcohol separately, but we cannot afford to be confused about this. Alcohol is a drug. We are people with the disease of addiction who must abstain from all drugs in order to recover.

Twelve Steps and Twelve Traditions reprinted for adaption by permission of AA World Services, Inc.

We are not interested in what or how much you used or who your connections were, what you have done in the past, how much or how little you have, but only in what you want to do about your problem and how we can help. The newcomer is the most important person at any meeting, because we can only keep what we have by giving it away. We have learned from our group experience that those who keep coming to our meetings regularly stay clean.

Why are We Here?

Before coming to the Fellowship of NA, we could not manage our own lives. We could not live and enjoy life as other people do. We had to have something different and we thought we had found it in drugs. We placed their use ahead of the welfare of our families, our wives, husbands, and our children. We had to have drugs at all costs. We did many people great harm, but most of all we harmed ourselves. Through our inability to accept personal responsibilities we were actually creating our own problems. We seemed to be incapable of facing life on its own terms.

Most of us realized that in our addiction we were slowly committing suicide, but addiction is such a cunning enemy of life that we had lost the power to do anything about it. Many of us ended up in jail, or sought help through medicine, religion and psychiatry. None of these methods was sufficient for us. Our disease always resurfaced or continued to progress until in desperation, we sought help from each other in Narcotics Anonymous.

After coming to NA we realized we were sick people. We suffered from a disease from which there is no known cure. It can, however, be arrested at some point, and recovery is then possible.

The Twelve Traditions of NA

We keep what we have only with vigilance, and just as freedom for the individual comes from the Twelve Steps, so freedom for the group springs from our Traditions.

As long as the ties that bind us together are stronger than those that would tear us apart, all will be well.

1. Our common welfare should come first; personal recovery depends on NA unity.
2. For our group purpose there is but one ultimate authority—a loving God as He may express Himself in our group conscience. Our leaders are but trusted servants, they do not govern.
3. The only requirement for membership is a desire to stop using.
4. Each group should be autonomous except in matters affecting other groups or NA as a whole.
5. Each group has but one primary purpose—to carry the message to the addict who still suffers.
6. An NA group ought never endorse, finance, or lend the NA name to any related facility or outside enterprise, lest problems of money, property or prestige divert us from our primary purpose.
7. Every NA group ought to be fully self-supporting, declining outside contributions.
8. Narcotics Anonymous should remain forever nonprofessional, but our service centers may employ special workers.
9. NA, as such, ought never be organized, but we may create service boards or committees directly responsible to those they serve.

How It Works

If you want what we have to offer, and are willing to make the effort to get it, then you are ready to take certain steps. These are the principles that made our recovery possible.

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

10. Narcotics Anonymous has no opinion on outside issues; hence the NA name ought never be drawn into public controversy.

11. Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio, and films.

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

Understanding these Traditions comes slowly over a period of time. We pick up information as we talk to members and visit various groups. It usually isn't until we get involved with service that someone points out that "personal recovery depends on NA unity," and that unity depends on how well we follow our Traditions. The Twelve of NA are not negotiable. They are the guidelines that keep our Fellowship alive and free.

By following these guidelines in our dealings with others, and society at large, we avoid many problems. That is not to say that our Traditions eliminate all problems. We still have to face difficulties as they arise: communication problems, differences of opinion, internal controversies, and troubles with individuals and groups outside the Fellowship. However, when we apply these principles, we avoid some of the pitfalls.

Many of our problems are like those that our predecessors had to face. Their hard won experience gave birth to the , and our own experience has shown that these principles are just as valid today as they were when these were formulated. Our protect us from the internal and external forces that could destroy us. They are truly the ties that bind us together. It is only through understanding and application that they work.



The Fellowship Intellectual Property Trust

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**APPROVED EDITION
REGISTERED JULY 1, 1993**

**THE FELLOWSHIP INTELLECTUAL
PROPERTY TRUST**

**Approved by the Fellowship of Narcotics Anonymous
as given voice by its groups through their regional service representatives
at the World Service Conference on April 27, 1993**

Operational Rules revised by the regional service representatives
at the World Service Conference on April 30, 1997

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**INSTRUMENT:
THE FELLOWSHIP INTELLECTUAL
PROPERTY TRUST**

ARTICLE I

Section 1: Name of the Trust

The name of this trust shall be "The Fellowship Intellectual Property Trust."

Section 2: Creation of the Trust

The Trustor, the Fellowship of Narcotics Anonymous as given voice by its groups through their regional delegates ~~regional service representatives~~ at the World Service Conference, does hereby reaffirm and restate its transfer, assignment, and conveyance of all NA recovery literature, trademarks, service marks, and all other intellectual property to Narcotics Anonymous World Services, Inc. ~~the World Service Office, Inc.~~, as Trustee, to hold and administer in accordance with this Trust document and its purpose.

Section 3: Nature of the Trust

The Trustee shall hold the Trust Properties as a perpetual charitable trust, subject to revocation by the Trustor, and shall use the properties and income derived therefrom exclusively for the charitable and educational purposes described in the statement of purpose below, and for the payment of the incidental expenses and costs of the administration of the Trust.

Section 4: Purpose of the Trust

The sole object and purpose of this Trust is to hold and administer all recovery literature and other intellectual properties of the Fellowship of Narcotics Anonymous in a manner that will help addicts find recovery from the disease of addiction and carry that message of recovery to the addict who still suffers, in keeping with the Twelve Steps and Twelve Traditions of NA.

Section 5: No bond required

The Trustor waives the requirement that the Trustee give a bond to secure performance of the Trustee's duties.

ARTICLE II: PARTIES TO THE TRUST

The Fellowship of Narcotics Anonymous, as given voice by its groups through their regional delegates ~~regional service representatives~~ at the World Service Conference, is the Settlor and the Trustor. Narcotics Anonymous World Services, Inc. ~~World Service Office, Inc.~~ is the Trustee of the Trust. The Fellowship of Narcotics Anonymous as a whole is the Beneficiary of the Trust.

ARTICLE III: IDENTITY OF TRUST PROPERTY

The Trust Property includes all recovery literature, trademarks, service marks, copyrights, and all other intellectual property of the Fellowship. From time to time, the Trustor may add to, modify, or delete property from the Trust. All additions made to the Fellowship's recovery literature, trademarks, service marks, copyrights and all other intellectual property by Narcotics Anonymous World Services, Inc. ~~the World Service Office~~ shall additionally be considered property subject to this Trust. However, note that NA service handbooks and other service materials approved by NA's World Service Conference are specifically excluded from the purview of this Trust.

Recovery literature should be taken to mean any Narcotics Anonymous book, booklet, or pamphlet intended primarily for use by individual NA members or for use or distribution within the context of an NA recovery meeting. *Service materials* should be taken to mean those materials intended primarily for use within the context of an NA service board or committee.

ARTICLE IV: OPERATIONAL RULES

The Trustor shall generate Trust Operational Rules which shall be controlling on the Trust and the parties thereto except if such Rules conflict with the terms of this Instrument.

ARTICLE V

Section 1: Trustee's duties

The Trustee has the following general duties with respect to administration of the Trust:

- 1) The Trustee has a duty to administer the Trust according to the Trust Instrument and, except to the extent that this document provides otherwise, according to the statutes of California.
- 2) The Trustee shall follow written direction given to it from time to time by the Trustor. However, if a written direction would have the effect of modifying the Trust, the Trustee has no duty to follow it unless it complies with the requirements for modifying the Trust herein.
- 3) The Trustee has a duty to administer the Trust solely in the interest of the Beneficiary and the Trustor.
- 4) The Trustee has a duty to deal impartially with the Beneficiary.
- 5) The Trustee has a duty not to use or deal with Trust Property for the Trustee's own profit or for any other purpose unconnected with the Trust, nor to take part in any transaction in which the Trustee has an interest adverse to the Beneficiary or the Trustor.
- 6) The Trustee has a duty to take, keep control of, and preserve the Trust Property.

- 7) The Trustee has a duty to make the Trust Property productive.
- 8) The Trustee has a duty to keep the Trust Property separate from other property not subject to the Trust, and to see that the Trust Property is clearly designated.
- 9) The Trustee has a duty to take reasonable steps to enforce claims that are part of the Trust Property.
- 10) The Trustee has a duty to take reasonable steps to defend actions that may result in a loss to the Trust, and to prosecute actions to protect the Trust Property.

Section 2: Delegation of duties

The Trustee shall not delegate to others the performance of acts that the Trustee itself can reasonably be required to perform, and may neither transfer the office of Trustee to another nor delegate the entire administration of the Trust to another entity. All other matters may be delegated, but where the Trustee has properly delegated a matter to an agent, employee, or other person, the Trustee has a duty to exercise reasonable supervision over the person or entity performing the delegated matter.

Section 3: Trustee's standard of care

The Trustee shall administer the Trust with the care, skill, prudence, and diligence under the circumstances then prevailing that a prudent person acting in a like capacity and familiar with such matters would use in the conduct of an enterprise of like character and with like aims to accomplish the purposes of the Trust as determined from the Trust Instrument.

Section 4: Trustee's powers

The Trustee has the following powers: the powers conferred by the Trust Instrument; the powers conferred by statute, except as limited in the Trust Instrument; and the power to perform any act that a Trustee would perform for the purposes of the Trust under the Trustee's standard of care, except as limited in the Trust Instrument. The exercise of a power by the Trustee is subject to the Trustee's fiduciary duties to the Beneficiary and the Trustor. Under this document, the Trustee has the following powers:

- 1) The power to collect, hold, and retain Trust Property.
- 2) The power to receive additions of property to the Trust.
- 3) The power to participate in the operation of any business that is part of the Trust, and to change the legal form of the business.
- 4) The power to manage and control Trust Property, and to manage, control, and divide proceeds and assets generated from the manufacture or sale of products derived from Trust Property.

- 5) The power to encumber, mortgage, or pledge any portion of the Trust Property except those copyrights, trademarks, and service marks held by the Trust.
- 6) The power to enter into a lease for any purpose.
- 7) The power to insure the Trust Property against damage or loss and to insure the Trustee against third-party liability.
- 8) The power to prudently borrow money for any Trust purpose, to be repaid from proceeds from the sale of products generated from Trust Property.
- 9) The power to pay, contest, or settle claims against the Trust by compromise, arbitration, or otherwise, and the additional power to release in whole or in part any claim belonging to the Trust.
- 10) The power to pay taxes, assessments, reasonable compensation of the Trustee and of employees and agents of the Trust, and other expenses incurred in the collection, care, administration, and protection of the Trust.
- 11) The power to hire people, including accountants, attorneys, auditors, investment advisors, or other agents, even if they are associated or affiliated with the Trustee, to advise or assist the Trustee in the performance of administrative duties.
- 12) The power to execute and deliver all instruments which are needed to accomplish or facilitate the exercise of the powers vested in the Trustee.
- 13) The power to prosecute or defend actions, claims, or proceedings for the protection of the Trust Property and of the Trustee in the performance of the Trustee's duties.¹

Section 5: Limitation

The Trustee is not granted the power to make loans to the Beneficiary either out of Trust Property or out of proceeds from the sale of products generated from Trust Property, or to guarantee loans to the Beneficiary by encumbrances on either Trust Property or proceeds from the sale of products generated from Trust Property.

Section 6: Indemnification of Trustee

To the fullest extent permitted by law, the Trustor shall indemnify the Trustee and its board members ~~directors~~, officers, employees, and other persons described in Section 523(a) of the California Corporations Code, including persons formerly occupying any such position, against all expenses, judgments, fines, settlements, and other amounts actually and reasonably incurred by them in connection with any "proceeding," as that term is used in that code section, and including an action by or in the right of the Trustee, by reason of the fact that the person is or was a person described in that code section. Procedures for the approval of indemnity, advancement of expenses, and insurance shall be described in the Trustee's bylaws.

¹ For details, see pages 18-19, "Protection of Trust Properties."

The Trustee and its board members ~~directors~~, officers, employees, and other persons described in Section 523(a) of the California Corporations Code, including persons formerly occupying any such position, may not be relieved of liability for breach of Trust committed intentionally, with gross negligence, in bad faith, or with reckless indifference to the interests of the Beneficiary or the Trustor, or for any act wrongfully consented to by the Beneficiary or the Trustor.

Section 7: Nonpartisan activities by the Trustee

The Trustee shall be nonprofit and nonpartisan. No part of the activities of the Trustee shall consist of the publication or dissemination of materials with the purpose of attempting to influence legislation, and the Trustee shall not participate or intervene in any political campaign on behalf of any candidate for public office or for or against any cause or measure being submitted to the people for a vote.

ARTICLE VI: REVOCABILITY

This Trust is revocable by the Trustor.

ARTICLE VII: TERMINATION

This Trust will terminate when any of the following occurs:

- 1) The Trust purpose is fulfilled;
- 2) The Trust purpose becomes unlawful;
- 3) The Trust purpose becomes impossible to fulfill; or
- 4) The Trustor revokes the Trust.

On termination of the Trust, the Trustee continues to have the powers reasonably necessary under the circumstances to wind up the affairs of the Trust. On termination of the Trust, the Trust Property is to be disposed of as determined by the Trustor. If no such determination is made, the Trust Property shall be transferred to the Trustor.

ARTICLE VIII: JURISDICTION

The Superior Court of the State of California has exclusive jurisdiction of proceedings concerning the internal affairs of the Trust, and has concurrent jurisdiction over actions and proceedings to determine the existence of the Trust, actions and proceedings by or against creditors or debtors of the Trust, and actions and proceedings involving the Trustee and third persons, in accordance with California Probate Code Section 17000.

There is no right to a jury trial in proceedings under the California Probate Code concerning the internal affairs of the Trust.

ARTICLE IX: TRUST REGISTRATION

The Trustee shall register the Trust document with the California Attorney General, and shall perform all obligations attendant thereto.

The instrument was signed by Vivienne Long, RSR, San Diego-Imperial Region, designated signator for the Trustor; K. Joseph Gossett, Executive Director, WSO, Inc., Trustee; and Mary Kay Berger, Chairperson, Board of Directors, WSO, Inc., Trustee. It was registered with the Attorney General for the State of California, USA, on July 1, 1993.

**OPERATIONAL RULES:
THE FELLOWSHIP INTELLECTUAL
PROPERTY TRUST**

**ARTICLE I:
BACKGROUND, PURPOSE, AND PARTIES OF
THE TRUST**

SECTION 1: BACKGROUND OF THE TRUST

The foundation for the Fellowship Intellectual Property Trust was laid, in fact, at the 1st World Convention of Narcotics Anonymous, held November 5, 1971, in La Mirada, California, USA. At that convention, the membership of the Fellowship of Narcotics Anonymous directed its World Service Board of Trustees to establish a World Service Office to serve as a central Fellowship contact point, an NA information clearinghouse, and NA's publishing agency. Since that time, the World Service Office has been the Narcotics Anonymous Fellowship's authorized publisher, holding the Fellowship's intellectual property in trust as a fiduciary of the Fellowship's primary service arms, the World Service Board of Trustees (through 1976) and the World Service Conference (from 1976 to the present).

The WSO's role as Fellowship publisher has been described in every approved NA service manual, from the first edition of *The NA Tree* (1975) to the most recent edition of *A Temporary Working Guide to our Service Structure*, as follows: "[A] major function of WSO is the publication and distribution of literature... WSO is also responsible for the printing, warehousing, and distribution of all existing literature."

On September 15, 1982, the trust relationship was reinforced when the WSC Literature Committee specifically conveyed the copyright to the book *Narcotics Anonymous*, NA's Basic Text, to World Service Office, Inc., such specific trust to be administered in accordance with the direction of the World Service Conference as given at its annual meeting of May 5-9, 1982.

In 1988, the trust relationship was further reinforced when the World Service Conference approved guidelines for the WSC Literature Committee which read, in part: "After the World Literature Committee has completed its work on a piece of literature, it is turned over to the World Service Office for production and distribution. Production involves copyright registration... Literature is then sold through WSO."

Finally, in 1991, the World Service Conference reaffirmed the trust relationship that had been established over the years between the Fellowship of Narcotics Anonymous, the World Service Conference, and World Service Office, Inc. This was accomplished by the approval of motions which read as follows:

To reaffirm and ratify that the ownership of all of NA's intellectual and physical properties prepared in the past, and to be prepared into the future, is held by WSO, Inc., which holds such title in trust on behalf of the Fellowship of Narcotics Anonymous as a whole, in accordance with the decisions of the World Service Conference.

To reaffirm that the World Service Office, Inc., is the exclusive publisher and distributor of all World Service Conference-approved literature, including all books, pamphlets, handbooks, and other intellectual and physical properties, as directed by the Fellowship of Narcotics Anonymous through the World Service Conference.

The World Service Office Board of Directors is entrusted with the responsibility for protecting the Fellowship's physical and intellectual properties, including the Basic Text, and at the [discretion of the] Board of Directors... shall take legal action to protect those rights against any and all persons who choose to infringe upon this literature trust.

At the World Service Conference in 1997, the name "regional service representative" was changed to "regional delegate". At the World Service Conference in 1998, the name of the legal entity "World Service Office, Inc." was changed to "Narcotics Anonymous World Services, Inc.". The directors of Narcotics Anonymous World Services, Inc. are referred to as World Board members. These name changes are reflected in this document except when used in a historical context.

SECTION 2: PURPOSE OF THESE RULES

These rules describe the way the Fellowship Intellectual Property Trust is to be administered. They describe the intellectual properties held by the Trust, the parties to the Trust, the rights and responsibilities of each of those parties, and the relationship between them. They also describe specific means by which the rights and responsibilities of the Trustee can be revoked and reassigned, and the procedure to be used in altering specific provisions of the Trust Instrument itself.

SECTION 3: PARTIES OF THE TRUST

Trustor: The Fellowship of Narcotics Anonymous as given voice by its groups through their regional delegates ~~regional service representatives~~ at the World Service Conference

Equitable ownership of the recovery literature, trademarks, service marks, and all other intellectual properties of the Fellowship of Narcotics Anonymous resides with the Fellowship itself, the basic collective unit of which is the NA group. Decisions concerning NA's intellectual properties directly affect each individual NA group as well as NA as a whole. For this reason, such decisions are made

by the duly authorized representatives of the NA groups, their regional delegates ~~regional service representatives~~, when those RDs ~~RSRs~~ gather at NA's World Service Conference. By such means, the Fellowship of Narcotics Anonymous acts as the Trustor of the Fellowship Intellectual Property Trust and is responsible for the creation, approval, revision, and decommissioning of NA recovery literature, trademarks, service marks, and other intellectual properties. The Trustor's specific rights and responsibilities are detailed in Article III of these rules and in the currently applicable service manuals.

Trustee: Narcotics Anonymous World Services, Inc. ~~World Service Office, Inc.~~

Narcotics Anonymous World Services, Inc. ~~World Service Office, Inc.~~, is the Trustee of the Fellowship Intellectual Property Trust, responsible to hold, register, use, and protect the licenses, copyrights, trademarks, service marks, and other intellectual properties composing the Trust Property. The Trustee is responsible to use or regulate the use of those intellectual properties in a manner consistent with the instructions of the Trustor in service to the Beneficiary, the Fellowship of Narcotics Anonymous as a whole. The Trustee's specific rights and responsibilities are detailed in Article IV of these rules.

Beneficiary: the Fellowship of Narcotics Anonymous as a whole

The Beneficiary of the Fellowship Intellectual Property Trust is the Fellowship of Narcotics Anonymous as a whole. The Beneficiary's specific rights and responsibilities are detailed in Article V of these rules.

<p style="text-align: center;">ARTICLE II: INTELLECTUAL PROPERTIES HELD IN TRUST</p>

SECTION 1: TWELVE STEPS, TWELVE TRADITIONS

By license agreement with Alcoholics Anonymous World Services, Inc., the Trust holds all rights to the Twelve Steps and Twelve Traditions as adapted for use by the Fellowship of Narcotics Anonymous, listed in Schedule A of these rules.

SECTION 2: OTHER RECOVERY LITERATURE

By assignment from the Trustor, the Trust holds all other recovery literature created directly or indirectly by the Trustor, the Beneficiary, and/or the Trustee. However, note that NA service handbooks and other service materials approved by NA's World Service Conference are specifically excluded from the purview of this Trust.

Recovery literature should be taken to mean any Narcotics Anonymous book, booklet, or pamphlet intended primarily for use by individual NA members or for use or distribution within the context of an NA recovery meeting. *Service materials* should be taken to mean those materials intended primarily for use within the context of an NA service board or committee.

SECTION 3: TRADEMARKS, SERVICE MARKS

Trademarks and service marks held by the Trust include, but are not necessarily limited to, the name "Narcotics Anonymous," the stylized NA initials in a double circle, and the four-sided diamond enclosed in a circle touching all four of its points. The Trust holds legal title to such marks and all translated, adapted, and hybrid forms of such marks.

SECTION 4: COPYRIGHTS

The Trust holds legal title to the copyrights for all books, booklets, pamphlets, and audio and/or video recordings, both in original and in translation, that have been approved by the World Service Conference or its predecessors. ~~The Trust holds legal title to the copyrights for all volumes and numbers, both in original and in translation, of *The NA Way Magazine*, a periodical publication created and directed by the World Service Conference.~~ The Trust holds legal title to the copyrights for all literary works in progress, both in original and in translation, developed by the World Service Conference, its boards, and its committees.

SECTION 5: NATURE OF OWNERSHIP OF THE TRUST'S COPYRIGHTED RECOVERY LITERATURE

The creation of all new or revised Trust literary properties will be commissioned by the Trustor, either directly or through a subordinate board or committee of the World Service Conference. The process used to create those properties, from commencement to conclusion, will be under the constant control of the Trustor, exercised directly or by a subordinate board or committee of the World Service Conference. Individuals who take part in the creation of those properties will do so as employees of either the Trustor or the Trustee, whether salaried or volunteer, with full knowledge of the commissioning and controlling interests of the Trustor. No individual participant in any project designed to create or revise Trust recovery literature will retain any claim of copyright with respect to their contributions thereto. The ownership of these Trust Properties will be registered in the name of the Trustee.

<p style="text-align:center">ARTICLE III: RIGHTS AND RESPONSIBILITIES OF THE TRUSTOR</p>

SECTION 1: GENERAL RIGHTS AND RESPONSIBILITIES

The Fellowship of Narcotics Anonymous as given voice by its groups through their regional delegates ~~regional service representatives~~ at NA's World Service Conference, as Trustor, has sole authority to approve any proposed revision of the NA Fellowship's adaptation of the Twelve Steps and Twelve Traditions. The Trustor and its designated agents have sole authority to commission, direct, and approve the creation and revision of books, booklets, and informational pamphlets for and on behalf of the NA Fellowship. The Trustor and its designated agents have sole authority to create or revise trademarks and service marks for and on behalf of the NA Fellowship.

SECTION 2: WSC BOARDS AND COMMITTEES

The World Service Conference of Narcotics Anonymous accomplishes its tasks, including those tasks having to do with the Trust, through subsidiary boards and committees. The conference may dissolve existing boards and committees and create new boards and committees. The conference may select the leadership and composition of its boards and committees. The conference may delegate portions of its authority to its subsidiary boards and committees. However, in all matters and at all times, these boards and committees are subject to the direction of the World Service Conference.

The specific purpose, function, authority, and composition of each of the conference's standing subsidiary boards and committees, and the relationship between them and the conference, is described in the relevant guidelines and handbooks approved by the World Service Conference. The conference regulates its ad hoc committees through motions passed at its annual meeting, recorded in its minutes.

SECTION 3: ADDITION, REVISION, OR DELETION OF PROPERTIES FROM THE TRUST BY THE TRUSTOR

The Trustor may add properties to the Trust, delete properties from the Trust, or revise the content or nature of Trust Properties by the following means:

1. Proposals must be distributed to the NA groups via their regional delegates ~~regional service representatives~~ no less than ninety days prior to the annual meeting of the World Service Conference at which the proposals will be considered.

2. For such a proposal to be approved, two-thirds of the regional delegates ~~regional service representatives~~ recorded as present in the WSC roll call immediately prior to the vote must vote "yes" to the proposal.

<p style="text-align:center">ARTICLE IV: RIGHTS AND RESPONSIBILITIES OF THE TRUSTEE</p>
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SECTION 1: IDENTIFICATION OF TRUSTEE

Narcotics Anonymous World Services, Inc. ~~World Service Office, Inc.~~, a California nonprofit public benefit corporation, is Trustee of the Fellowship Intellectual Property Trust. Its bylaws are filed with the California Secretary of State.

SECTION 2: GENERAL RESPONSIBILITIES FOR TRUST PROPERTIES

The Trustee shall hold in a fiduciary capacity the right to control and use all Trust Properties, and specifically to manufacture and sell products generated from Trust Properties, so long as the Trustee's actions are not inconsistent with the directions of the Trustor.

SECTION 3: FIDUCIARY RELATIONSHIP TO TRUSTOR

The Trustee is a service entity which functions within the totality of the Fellowship of Narcotics Anonymous and, in so doing, endorses the aims, goals, and purposes of the Fellowship. The Trustee, including its members ~~directors~~, officers, and employees, is and shall be subject to, and will abide by, the principles of the Twelve Traditions of Narcotics Anonymous as set forth in the book *Narcotics Anonymous*.

Further, the Trustee shall abide by motions adopted by the Trustor at each World Service Conference meeting, and shall implement decisions reached by the Trustor as they pertain to the administration of the Trust. This applies even to decisions reached by the Trustor which have the effect of modifying either the Trust Operational Rules or the Trust Instrument, provided those decisions are reached in a way that is consistent with Article VII of these Rules. It is herein specifically acknowledged that the Trustee acts as a fiduciary in its dealings with and on behalf of the Trustor.

SECTION 4: TRUSTEE COMPENSATION

Board members ~~Directors~~ and officers of the corporation serving as Trustee shall serve without compensation, but may be reimbursed for expenses they incur in their service to the Trust.

No board member ~~director~~, officer, employee, or other person connected with the Trustee, or any other private individual, shall receive at any time any of the net earnings or pecuniary profit generated by the Trust; provided, however, that this provision shall not prevent payment to any such person of reasonable

compensation for services rendered to or for the Trustee in furtherance of its purposes.

SECTION 5: REGISTRATION OF TRUST PROPERTIES

The Trustee shall take all reasonable measures to register and protect the Trust's copyrights, trademarks, and service marks, both in their original forms and in their translated, adapted, or hybrid forms, in the United States and other countries where those properties are used or are likely to be used, in accordance with the provisions of United States law and all applicable international intellectual property rights treaties.

SECTION 6: MANUFACTURE, DISTRIBUTION, AND SALE OF PRODUCTS

The Trustee shall use, produce, print, manufacture, and/or reproduce products using Trust Properties, and shall offer such products for sale to the Beneficiary and the general public. The Trustee may enter into appropriate agreements and arrangements with third parties regarding the manufacture, distribution, and sale of products using Trust Properties.

SECTION 7: TRUSTEE AUTHORITY WITHOUT NOTICE OR PERMISSION

In the absence of the Trustor's specific direction to the contrary, the Trustee may make the following decisions relative to administration of the Trust without prior notice to or permission of the Trustor:

1. The Trustee has complete discretion as to the manufacturing format of products generated from Trust Properties, including appearance, design, typeface, paper grade, binding, cover, ink, or other material.
2. The Trustee has complete discretion in the management of all affairs related to the perpetuation of the Trust's business, including contracts, leases, licenses, covenants, manufacturing specifications, inventory and production quantities, distribution and marketing policies and programs, and pricing of products generated from Trust Properties.

SECTION 8: TRUSTEE OBLIGATION FOR NOTICE AND APPROVAL

The Trustee must notify the Trustor at least ninety days prior to any given annual World Service Conference meeting of the Trustee's intent to publish or otherwise manufacture a product based on an alteration of any Trust Property. The Trustee may not publish or manufacture such a product prior to receiving the Trustor's approval at that annual meeting. For such a proposal to be approved, two-thirds of the regional delegates ~~regional service representatives~~ recorded as

present in the WSC roll call immediately prior to the vote must vote "yes" to the proposal.

SECTION 9: UTILIZATION OF REVENUES

From the revenues accruing from licenses, covenants, or sale of products generated from Trust Properties, the Trustee shall provide services as directed by the World Service Conference, including but not limited to the following:

1. The Trustee shall provide administrative, organizational, and logistical services to the World Service Conference of Narcotics Anonymous and the Fellowship of Narcotics Anonymous at large.
2. The Trustee shall provide service to individual addicts and groups of addicts seeking recovery from addiction, and shall assist the general public in understanding addiction and the Narcotics Anonymous program for recovery from addiction. Such assistance may include direct and indirect communication with addicts, organizations, agencies, governments, and the public at large.
3. The Trustee shall publish and distribute periodicals written or prepared by and/or for the World Service Conference.
4. The Trustee shall not utilize revenues generated from Trust Properties to engage in any activities or exercise any powers that are not in furtherance of the primary purpose of Narcotics Anonymous, which is to carry the NA message to the still-suffering addict.

SECTION 10: DISBURSEMENT OF TRUST REVENUE

The Trustee shall hold and manage in a fiduciary capacity the income produced by any of the activities described in Article IV, Sections 6 and 9, of these Rules in such a manner as to further the purpose described in Article I, Section 4, of the Trust Instrument.

SECTION 11: PROTECTION OF TRUST PROPERTIES

The Trustee shall have the duty and authority to protect the Trust Properties from infringement. The Trustee will utilize the following process to proceed with protection of the Trust Properties.

1. Before legal proceedings are initiated, the Trustee will request that all infringing parties cease and desist their infringement.
2. The Trustee will seek to resolve the infringement prior to filing formal litigation.

3. Prior to filing suit, at least three-quarters of the ~~board members~~ directors of the Narcotics Anonymous World Services ~~World Service Office~~ corporation must approve the action. ~~The corporation's intent to file suit must be ratified by two-thirds of the participants in a voting group composed of the chairperson and vice chairperson of the WSC Administrative Committee and the members of the World Service Board of Trustees before suit may be filed.~~
4. Prior to filing, the Trustee will report to all World Service Conference participants its intent to file infringement suit, unless the provision of such a report would demonstrably impair the Trustee's ability to effectively protect Trust Property. In the event that prior notice of intention to protect the intellectual properties of the Trust would jeopardize the success of any action, appropriate provisions or remedies such as injunctions and seizure orders may be sought without prior notice.
5. Once filed, settlement of infringement litigation shall be at the discretion of the Trustee. ~~, the chairperson and vice chairperson of the World Service Conference, and the chairperson and vice chairperson of the World Service Board of Trustees.~~

SECTION 12: TRUSTEE REPORTING OBLIGATION

Each year, the Trustee shall give a full written report of its activities to the Trustor. This report shall be delivered to all participants of the World Service Conference at or before its annual meeting, and shall be available at cost or less to any Narcotics Anonymous member. This report shall include:

1. A year-end financial report of the previous calendar year.
2. A description of all Trustee activities funded from proceeds generated by the Trust in the previous year.
3. A budget and project description for Trustee activities planned for the coming year.

An audit of the Trust for the previous year will be provided, upon completion, to all participants of the World Service Conference as Trustor. This audit shall be performed by a certified public accountant. Additionally, the Trustor may elect to instruct the Trustee to perform a review of operational practices and policies, above and beyond the review of internal controls and procedures which is conducted annually.

<p style="text-align: center;">ARTICLE V: RIGHTS AND RESPONSIBILITIES OF THE BENEFICIARY</p>

SECTION 1: FELLOWSHIP USE OF TRUST PROPERTIES

Use of NA's copyrights, trademarks, and service marks by NA groups, service boards, and committees is covered in a separate document called "Internal Use of NA Intellectual Property."

SECTION 2: BENEFICIARY IMPACT ON THE TRUST

The Beneficiary may take part in decisions affecting the Trust through the established Narcotics Anonymous service structure as described in the most recent Narcotics Anonymous service manual.

SECTION 3: INSPECTION OF TRUSTEE ACTIVITIES

Conditions of inspection

Any regional service committee or equivalent service body may inspect the records and operations of the Trust on behalf of the Beneficiary, provided the following conditions are met.

1. A motion to conduct an inspection of the Trust must be approved by a regional service committee or its equivalent.
2. The regional service committee wishing to inspect the Trust must assume the expense associated with the participation of its own representative in the inspection. All other costs associated with the inspection shall be borne by the Trustee.
3. The regional service committee must present a written request for inspection of the Trust, detailing its concerns and any particular areas of Trust operations it wishes to inspect.

Selection of inspection team

1. The regional service committee requesting the inspection will select two members of the World Board ~~World Service Board of Trustees~~ for inclusion on the inspection team. These two members will facilitate the inspection.
2. The regional service committee requesting the inspection will designate one of its participants to be included on the inspection team.
3. ~~The board of directors of the corporation designated as Trustee will designate either its treasurer or another director on the inspection team.~~

Inspection limitation

A Trust inspection conducted by a regional service committee on behalf of the Beneficiary may examine any aspect of the Trustee's operations, including all records, with the exception of documents privileged by law, including but not limited to the Trustee's personnel records.

Report of inspection

1. One of the two inspection team members drawn from the World Board ~~World Service Board of Trustees~~ will develop a report of the team's findings relative to the region's stated concerns. The report will include full documentation of the inspection team's findings.
2. The final report, along with a copy of the original request for inspection, will then be published in the next *Conference Report*.

<p style="text-align: center;">ARTICLE VI: REVOCATION AND REASSIGNMENT OF THE TRUSTEE'S RIGHTS AND RESPONSIBILITIES</p>
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SECTION 1: CONSIDERATION OF REVOCATION

The Trustee's rights and responsibilities may be revoked and reassigned to another party by the Trustor, provided the following conditions are met:

1. A written petition to revoke the rights and responsibilities of the Trustee must be submitted to the World Service Conference ~~Administrative Committee~~. To be considered, the petition must meet one of the following conditions:
Either the petition must be signed by a third of the regional service committees recognized as voting participants in the most recent annual meeting of the World Service Conference,
Or the petition must be signed by the World Board ~~World Service Board of Trustees~~, the motion to submit such a petition having been approved by no less than two-thirds of the members of the World Board ~~World Service Board of Trustees~~.
2. In order to be considered at any given annual meeting of the World Service Conference, such a petition must be received between June 1 and December 31 of the previous year, allowing time for the petition to be distributed to Conference participants.
3. If the above criteria are met, the petition will be placed on the agenda of the next annual meeting of the World Service Conference. Statements of the petitioners will be published with the petition itself in the *Conference Agenda Report*.

SECTION 2: REVOCATION PROCESS

1. A majority of regional delegates ~~regional service representatives~~ must approve before proceeding with the revocation process.
2. An ad hoc committee will be appointed. ~~by the chairperson of the World Service Conference~~. The committee will consist of the following:
 - a. four regional delegates ~~regional service representatives~~
 - b. ~~the chairperson of the board of directors of the corporation designated as Trustee~~
 - c. ~~one member of the WSC Administrative Committee~~
 - d. the chairperson and three members of the World Board ~~World Service Board of Trustees~~, one of whom will chair the committee
3. This committee will hold two forums during the upcoming year to receive Fellowship input, and will provide accounts of those forums in the *Conference Report*.

4. In addition to those forums, the committee will meet at least twice, and will provide accounts of its meetings in the *Conference Report*.
5. At the conclusion of its study, this committee will prepare a written report to be included in the *Conference Agenda Report*, along with any motions or recommendations related to the proposed revocation.
6. Any motion to revoke the Trustee's rights and responsibilities arising from the committee's study will require approval of two-thirds of the regional delegates ~~regional service representatives~~ recorded as present in the WSC roll call immediately prior to the vote.

SECTION 3: REASSIGNMENT OF TRUSTEE RESPONSIBILITIES

Should the Trustee's rights and responsibilities be revoked, the Trustor will immediately direct the Trustee to assign those rights and responsibilities either to the Trustor or to the entity the Trustor wishes to administer the Trust. The Trustee shall comply immediately with such direction.

ARTICLE VII: REVISION OF TRUST RULES AND INSTRUMENT
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SECTION 1: REVISION OF TRUST OPERATIONAL RULES

The Trust Operational Rules may be revised by the "yes" vote of two-thirds of those regional delegates ~~regional-service representatives~~ recorded as present in the World Service Conference roll call immediately prior to the vote.

SECTION 2: REVISION OF TRUST INSTRUMENT

Provisions of the Trust Instrument may be changed only under the following conditions:

1. Any motion to review proposed revisions to the Trust Instrument must receive the approval of a majority of regional delegates ~~regional-service representatives~~ at the World Service Conference.
2. After such review is approved, proposed revisions will be open for a six-month review and input period, after which the proposed revisions will be presented in the *Conference Agenda Report* for adoption.
3. A motion to adopt any proposed revisions to the Trust Instrument will require a vote of "yes" from two-thirds of those regional delegates ~~regional-service representatives~~ recorded as present in the World Service Conference roll call immediately prior to the vote.

**SCHEDULE A:
TWELVE STEPS AND TWELVE TRADITIONS, AS
ADAPTED FOR USE BY THE FELLOWSHIP OF
NARCOTICS ANONYMOUS**

License to adapt the Twelve Steps and Twelve Traditions for use by the Fellowship of Narcotics Anonymous granted by Alcoholics Anonymous World Services, Inc.

TWELVE STEPS

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

TWELVE TRADITIONS

1. Our common welfare should come first; personal recovery depends on NA unity.
2. For our group purpose there is but one ultimate authority--a loving God as He may express Himself in our group conscience. Our leaders are but trusted servants; they do not govern.
3. The only requirement for membership is a desire to stop using.
4. Each group should be autonomous except in matters affecting other groups or NA as a whole.
5. Each group has but one primary purpose--to carry the message to the addict who still suffers.
6. An NA group ought never endorse, finance, or lend the NA name to any related facility or outside enterprise, lest problems of money, property, or prestige divert us from our primary purpose.
7. Every NA group ought to be fully self-supporting, declining outside contributions.
8. Narcotics Anonymous should remain forever nonprofessional, but our service centers may employ special workers.
9. NA, as such, ought never be organized; but we may create service boards or committees directly responsible to those they serve.
10. Narcotics Anonymous has no opinion on outside issues; hence the NA name ought never be drawn into public controversy.
11. Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio, and films.
12. Anonymity is the spiritual foundation of all our traditions, ever reminding us to place principles before personalities.

READER'S NOTES

INTRODUCTION

Who says NA literature is *NA* literature? Who "owns" NA's literature and logos? Who may print and distribute our White Booklet, our Basic Text, our Daily Book, our IPs? What is done with the money paid for NA literature? How is that money accounted for? And what can we do if it's used improperly? The answers to these questions form the substance of the Fellowship Intellectual Property Trust.

The purpose of the Fellowship Intellectual Property Trust is to lay out the collective decisions the Narcotics Anonymous Fellowship has made over the years concerning its literature and logos. Anyone who has any questions about how NA literature is to be developed and approved, who "owns" it, how it may be changed and who may change it, who may print it, and what is to be done with the money resulting from its sale can easily refer to the Fellowship Intellectual Property Trust. In this one comprehensive document appear the policies our entire fellowship has created to preserve the integrity of its published message and the accountability of its publishing services.

These policies have been cast as a legal document, a "trust." This has been done, in part, because US law and international treaty regulate the way "intellectual property"--copyrights, trademarks, and other creations of the mind or spirit--should be administered. The legal "trust" framework has been used because it fits the relationship established in Narcotics Anonymous between the fellowship and its service bodies where NA literature and logos are concerned.

The intent of the trust is to provide assurance to our present and future membership that NA's properties are duly protected from misuse by anyone, including our world services. Until the Fellowship Intellectual Property Trust is actually approved, Narcotics Anonymous World Services ~~our World Service Office~~ has only sketchy instructions on how it is to administer the fellowship's literature and logos. The trust clarifies and limits Narcotics Anonymous World Services ~~WSO's~~ responsibility and authority in administering those properties on the fellowship's behalf. NA's literature and logos belong to no one individual, board, or committee, but are held in trust for the Fellowship of Narcotics Anonymous as a whole. By casting the policies affecting this arrangement as a registered legal document, we ensure that those policies can be enforced, if need be, by the California state government.

TRUST INSTRUMENT

The first of the trust document's two parts is the legal "trust instrument" which is filed with the California attorney general. The instrument describes the relationship between the NA Fellowship, the fellowship's representatives meeting at the World Service Conference, and Narcotics Anonymous World Services, Inc. ~~the World Service Office~~ in the manner required in registering a charitable trust in California.

ARTICLE I

What "incidental expenses and costs of... administration" are anticipated?

These are the costs that were originally associated with creating the trust: normal filing fees incurred in registering the trust instrument, attorney's fees for registration and amplification of applicable copyright and trademark registrations, and other incidental costs.

ARTICLE II: PARTIES TO THE TRUST

This article of the trust instrument briefly identifies the three parties of the Fellowship Intellectual Property Trust according to the relations that have developed over the years in Narcotics Anonymous services. Through their regional delegates ~~regional service representatives~~, the NA groups make decisions at the World Service Conference about the development, approval, and publication of literature on behalf of the entire NA Fellowship. Once those decisions are made, the approved literature is given in trust to Narcotics Anonymous World Services, Inc. ~~the World Service Office~~, which is expected to publish it in accordance with the directions the fellowship's representatives give it. The literature is created and published to benefit the Fellowship of Narcotics Anonymous as a whole in fulfilling its primary purpose: "to carry the message to the addict who still suffers." In legal trust terminology, this makes the NA Fellowship, through its RDs ~~RSRs~~, the *Trustor*, Narcotics Anonymous World Services, Inc. ~~the World Service Office~~ the *Trustee*, and the NA Fellowship, as a whole, the *Beneficiary*.

ARTICLE III: IDENTITY OF TRUST PROPERTY

What is meant by "modify or delete property"?

This refers to the fellowship's ability, as trustor, to revise existing NA literature and/or remove an item from the classification of approved NA literature.

What about coffee cups, the Basic Journal, and other such products?

Coffee cups, chips and medallions, desks, chairs, and computers are all physical properties of the NAWS ~~WSO~~ corporation. However, any trademarks displayed on those properties are specifically subject to the rules of use described in the intellectual property trust.

ARTICLE IV: OPERATIONAL RULES**This article refers to the trust operational rules. Are the rules separate from the trust in some way? Aren't they registered as part of the trust with the attorney general?**

Because we are talking about "legal stuff," we need to use our terms in a very precise way here. The *trust* is a legal *arrangement*; it is not any of the documents associated with it. Both the trust *instrument* and the trust *operational rules* are meant to describe how the trust works--each, however, speaks to a different audience. The trust instrument, describing the basic legal framework of the arrangement, is written to tell the government that we are settling our intellectual property affairs in a particular order recognizable to the courts. The operational rules serve as our fellowship's internal agreement about the details of the trust's actual administration. The trust instrument is like the articles of incorporation of the trust, and the rules are like its bylaws or guidelines. While only the instrument *must* be registered with the attorney general, the rules will also be filed for information purposes. Further, Article IV of the instrument links the operational rules to the trust in such a way that, once the instrument is registered, the rules also become legally binding on all parties of the trust.

ARTICLE V (TRUSTEE)**In Section 1, Item 6, what is meant by "take, keep control of, and preserve"?**

This means that the trustee (NAWS, Inc. ~~WSO, Inc.~~) has the duty to receive from the fellowship any intellectual properties that the fellowship decides are to be included in the trust. The trustee must then properly register its possession of the property, preserve it in its original form, use it in the way described in the instrument and rules, and take steps to ensure that others do not misuse the intellectual properties.

In Section 1, Item 7, what is meant by "make the trust property productive"?

The trustee must make the trust property available in some useful form to those who would benefit from it--namely, the NA Fellowship as a whole.

In Section 2, what is meant by "all other matters may be delegated"? What are some examples of acts delegated to others?

The trustee may delegate *portions* of its duties--for instance, it may contract with an attorney to register copyrights for certain trust properties--given reasonable supervision by the trustee. However, the trustee may never transfer or delegate to another entity the *whole* of its administrative duties. The trustee may hire an attorney to represent its interests in a court of law; it may charge an employee with the responsibility to account for the income of trust properties; it may appoint someone to negotiate a business deal on its behalf. However, the trustee may *not* ask someone else to take over the role of trustee itself--at least not on its own authority. Only the trustor can reassign all the rights and responsibilities of the trustee to another party (see the rules, Article VI).

Section 3 seems arbitrary. Why has it been included?

This section could really be labeled the trustee's "oath of office," and it is far from arbitrary. The language in this section has been very carefully crafted and is based on extensive California experience in defining the way in which a trustee can effectively be held accountable. Such a statement of the standard of care the trustee is to be held to is required by California trust law.

In Section 4, what are some examples of "powers conferred by statute"?

As with so much of the language included in the trust instrument, the lead to this section is taken directly from the California Probate Code division on trust law, Section 16200. The specifics are drawn from other sections of the code that describe the powers of trustees (Sections 16201, 16202, 16220-21, 16223-49).

In Section 4, can you clarify some of the powers listed?

While the "legalese" language found in these items is sure to be unfamiliar to most of our members, it is very common to these types of legal documents. We will try to clarify the particular points as best we can.

3. *How could "the legal form of business" be changed?* This item is phrased as if the trustee's corporation-- Narcotics Anonymous World Services, Inc. ~~World Service Office~~ --were being set up at the same time as the trust. Item 3 gives NAWS, Inc. ~~the WSO, Inc.~~ the authority to set up and incorporate a business enterprise so that it can fulfill the rights and responsibilities described in Article IV of the operational rules (print, warehouse, and distribute NA literature, etc.). It also gives NAWS, Inc. ~~WSO, Inc.~~ the authority to modify the way in which the business is set up if such is found to be necessary for the fulfillment of its responsibilities as trustee. (For more on "legal forms of business," see the glossary at the back of this handbook.)

4. *What is meant by "manage and control"?* This item gives the trustee (NAWS, Inc. ~~WSO, Inc.~~) the responsibility to properly register, protect, and regulate the use and licensing of the trust properties themselves--that is, the

copyrights to NA literature and the registrations of our trademarks and service marks. It also gives the trustee the authority to put whatever proceeds or assets might come from the sale of literature (using trust copyrights) or NA memorabilia (using trust trademarks) to whatever uses would most benefit the NA Fellowship.

5. *How, to whom, and why would property be "encumbered, mortgaged, or pledged"?* This is one of the standard clauses in trust instruments. It is usually intended to indicate that the trustee has been granted full authority to manage the trust property, especially for purposes of interaction with financial institutions. This power is very similar to a homeowner's ability to secure a mortgage on the equity in his or her house. It simply means that the trustee could use trust property as collateral in securing a loan, if that were held to be in the best interests of the trust. Note, however, that the most important of the trust properties--our fellowship's name and logos and the copyrights to NA's literature--cannot be put up for a loan.

8. *Borrow money from whom? Why does this not say anything about excluding outside enterprises or being self-supporting?* Item 8 allows the trustee to borrow money in the name of the trust and to use the proceeds from sales of literature (using trust copyrights) or memorabilia (using trust trademarks) to repay the loan without allowing a claim to be made on the trust properties (the copyrights and trademarks) themselves. Most businesses avail themselves of credit-line services offered by financial institutions. At various times in the past, NAWS, Inc. ~~WSO, Inc.~~ has had access to a credit line of \$100,000. It is the belief of the World Board ~~WSO board~~ that this service is not an "outside contribution" since Narcotics Anonymous World Services ~~the WSO~~ not only repays the principal but also makes interest payments for its use.

9. This item simply authorizes the trustee to settle any legal actions taken against the trust should the trust itself be sued, and to release others from claims arising from disputes initiated by the trustee if such is deemed to be in the best interests of the trust.

11. *Does this include writers? What does "administrative duties" mean?* This item allows the trustee to hire or contract with people specifically to manage affairs related to the trust arrangement itself. Such administrative duties might require the assistance of attorneys to register copyrights and trademarks, accountants to keep track of the proceeds from the sale of literature and memorabilia, or administrative staff to compile necessary reports on trust activities, process trust-related correspondence, or evaluate requests to reprint literature protected by trust copyrights. Editorial staff could be used to draft or edit reports for these purposes, of course, but this item does not give the trustee specific authority to hire writers to help with the drafting or editing of literary projects being developed by one or another of the WSC boards or committees. The authority to spend money generated from the sale of copyrighted literature or memorabilia using trust trademarks to hire staff to provide "administrative, organizational, and logistical services to the World Service Conference" (writers

among them, should they be required) is detailed in Article IV, Section 9, Item 1 of the operational rules.

12. This item gives the trustee the authority to sign whatever legal documents it must sign in the course of carrying out its responsibilities.

13. This item gives the trustee the authority to defend itself if it is sued and to file its own lawsuits against others, not only to protect the trust property but also to protect the trustee from liability, so long as its actions have been taken within the framework of its duties. Note that the matter of filing suit to protect the fellowship's literature and logos is dealt with in much greater detail in Article IV, Section 11 of the operational rules.

What is the purpose of Section 5? Would it mean that new groups would not be able to get starter kits from the WSO? Would it mean they couldn't get literature if they couldn't afford it?

Under California trust law, the power to make loans to the beneficiary is one of the standard powers assigned to trustees. Therefore, we must specifically limit this power in our trust's instrument if we do not wish monetary loans to be made from the trust.

This section does not limit the kinds of group service efforts we have come to expect from our World Service Office. It does not prevent NAWS ~~WSO~~ from providing new groups with starter kits, and it does not restrict NAWS ~~the WSO~~ from making appropriate arrangements to distribute literature at reduced cost or free of charge in cases of need. (See Article IV, Section 9 of the trust operational rules, and specifically Item 2.)

In Section 6, define "indemnify." Is there any insurance policy? A different policy for the NAWS ~~WSO~~ board? What are some examples of "other persons"? Define "wrongfully consented to"; give possible examples.

To indemnify means "to secure against hurt, loss, or damage." All this section does is provide that none of the persons mentioned will be burned at the stake for making a simple error in judgment made while carrying out their duties, provided the error is made in good faith. The "other persons" referred to could include either those who are contracted to provide specific services for NAWS ~~WSO~~, Inc. or who provide services on a voluntary basis at the behest of the corporation. If any of them are sued for something they've done in the performance of their duties, Article V, Section 6 of the trust instrument requires the trustor to protect them from personal harm.

Early in 1992, NAWS, Inc. ~~WSO, Inc.~~ extended its liability insurance coverage to provide this specific kind of protection for members of the NAWS Board ~~WSO Board of Directors~~ (including its officers), other volunteers on world service business, WSO employees, and those under specific contract to NAWS, Inc. ~~WSO, Inc.~~ A single policy covers them all. Authorization for such insurance has been specified since 1987 in Article 8 of the NAWS, Inc. ~~WSO, Inc.~~ bylaws.

Note that this section does *not* protect board members ~~directors~~, officers, employees, or anyone else from any liability that may arise from wanton neglect of their responsibilities or from malicious acts. Nor does this section provide for protection against liability arising from "any act wrongfully consented to by the beneficiary or trustor."

Why can an individual be sued by the trustee (NAWS, Inc. ~~WSO, Inc.~~) while an individual associated with the trustee can not be sued for their actions? Why does the trustee have more rights and protection than the beneficiary?

It's true that both the trust instrument and the operational rules have provisions allowing the trustee to file lawsuits to protect both itself and NA's literature and logos. (See instrument, Article V, Section 4, Item 13, and rules, Article IV, Section 11.) To date, the fellowship has stated in no unclear terms that NAWS, Inc. ~~WSO, Inc.~~ is responsible to protect the fellowship's literature and logos from anyone who threatens them, whoever those persons may be. This is simply a restatement of the intent of our First and Fourth Traditions in the context of the entire fellowship's intellectual property rights: No individual NA member, no individual NA group has the right to take action benefiting themselves that would impair our common welfare or negatively impact NA as a whole in any serious way. If the fellowship were to forbid the trustee to protect NA's copyrighted literature from being altered or published at will by individual members or groups, the courts would interpret that as the fellowship's way of saying that they had abandoned their collective control of the copyrights to NA literature--to put it bluntly, we would lose our copyrights to the Basic Text and all other NA literature.

Let's clarify the matter of lawsuits and the indemnification provided to NAWS board members ~~WSO directors~~, employees, and contractors. Indemnification simply provides assurance that those who serve on our World Board ~~board of directors~~ or who take employment at NAWS ~~WSO~~ will not be subject to personal financial ruin if they are sued for doing their jobs. They are given this kind of protection because it is conceivable that people put in such a position on our behalf may need it and because our fellowship has refused to put them in that position without backing them up. This does not give them more rights than the beneficiary. Remember, the beneficiary is "the Fellowship of Narcotics Anonymous as a *whole*." In the normal course of trust activities, NA as a whole is not exposed to any liability at all; only the trustee is exposed to such liability. The only reason the beneficiary, as defined in this trust, is not provided indemnification from liability is because the beneficiary *has* no liability associated with the trust.

Why is Section 7 there?

Organizations taking part in political activities are regulated by the tax authorities in a different way than nonpartisan organizations. Therefore, any public benefit or charitable organization applying for tax exemption must include such a provision in its organizing instrument.

ARTICLE VII: TERMINATION**Under what circumstances could "the trust purpose [be] fulfilled"?**

This is a standard provision in the articles of incorporation or bylaws of many nonprofit organizations. The trust purpose may be fulfilled either when addiction disappears or when a cure is found--granted, not a likely occurrence. On the other hand, it could conceivably come to be impossible for the trust purpose to be fulfilled if, for instance, legislation is enacted outlawing the association of known addicts.

ARTICLE VIII: JURISDICTION**Why California and not some other USA state?**

Because the standards of accountability that trustees are held to in caring for a trust are far stricter in California than anywhere else in the USA. Registering the Fellowship Intellectual Property Trust in California provides the fellowship with the greatest possible protection. The NAWS ~~WSO~~ corporation has had principle offices and has been registered in the State of California since 1977. The California Attorney General's Office would probably have had some serious questions if we had tried to establish this trust in a state with more lenient standards of care.

Why no jury trial?

Because trusts are subject to probate law, not criminal law, and juries are not used in probate court. This is merely a statement of legal fact concerning all trusts under California law, not a special provision of the Fellowship Intellectual Property Trust.

ARTICLE IX: TRUST REGISTRATION

If the trust is approved, the RDs ~~RSRs~~ who vote on the groups' behalf to do so will need to select one of their number to sign the instrument for them before it can be filed with the California attorney general. The same will have to be done if the instrument is ever revised.

TRUST OPERATIONAL RULES

The next section of the trust document is the working "operational rules," the bylaws or guidelines which control the actual administration of the trust and the relationship between the parties to the trust: the fellowship, its representatives, and Narcotics Anonymous World Services ~~the World Service Office~~.

ARTICLE I

Section 1

Section 1 provides a brief documentary history of the trust relationship that had already developed between the fellowship, the World Service Office, and the World Service Board of Trustees and the World Service Conference prior to the formal creation of the Fellowship Intellectual Property Trust.

Section 2

Section 2 summarizes the general purpose of the Trust Operational Rules.

Section 3

Section 3 briefly defines and describes the three parties to the Fellowship Intellectual Property Trust: the *Trustor*, the *Trustee*, and the *Beneficiary*. In all trusts, the *trustor* establishes the general policies that guide the administration of the trust property. The *trustee* carries out the trustor's instructions in the day-to-day management of the property of the trust. And the *beneficiary* is the person or group of people in whose interest the trust is managed. In this trust, the trustor is the Fellowship of NA as given voice by its groups through their RDs ~~RSRs~~ at the World Service Conference, the trustee is Narcotics Anonymous World Services, Inc. ~~the World Services Office~~, and the beneficiary is the NA Fellowship as a whole. It is our belief that these trust roles line up pretty closely with the roles the RDs ~~RSRs~~, the office, and the fellowship have already come to play in NA's development. With the exception of our narrowed definition of the trustor as the body of RDs ~~RSRs~~, we have not described anything new in the Fellowship Intellectual Property Trust; we have merely tried to mirror the existing service relationships in our fellowship.

The means by which the fellowship acts as trustor is described in a very specific, even peculiar way. What is behind this language?

In developing the trust, we had originally identified the World Service Conference itself as the trustor. Historically, the NA groups have given the conference authority to make decisions concerning services affecting the entire fellowship, putting it in a good position to act as trustor of the Fellowship Intellectual

Property Trust. However, identifying the WSC itself as trustor created two problems.

First, because the trustor must be the actual owner of whatever is being placed into trust, we would have to find a way to identify the fellowship itself as the trustor and, hence, the "equitable" (or moral) owner of NA's literature and logos.

Second, with the approval of *Twelve Concepts for NA Service* in 1992, our fellowship had agreed that decisions affecting the NA message must be decided, in some fashion, by the NA groups. "For example," the essay on Concept Two reads, "proposals to change NA's Twelve Steps, Twelve Traditions, name, nature, or purpose should be approved directly by the groups." The NA name, being a registered trademark and service mark, is one of the intellectual properties covered by this trust; the nature and purpose of Narcotics Anonymous are defined by its copyrighted literature, also protected under the trust. Giving the whole WSC body—including conference officers, committee chairs, trustees, and the WSO board chair along with the RSRs—authority to make decisions about the Fellowship Intellectual Property Trust seemed to run contrary to the spirit of the Twelve Concepts. Somehow, the trust would have to identify either the NA groups or their direct representatives as the collective trustor.

However, we could not show the duties of the trustor of the Fellowship Intellectual Property Trust as being dissipated among the individual groups because the decisions the trustor has to make affect the fellowship as a whole. To give individual groups the ability to take action on their own that could seriously affect other groups or NA as a whole would contradict our Fourth Tradition. Somehow, we had to provide means by which the groups or their direct representatives could fulfill their responsibilities as trustor in a coordinated way, so that they all took part in decisions affecting them all.

That's how we came to define the trustor as:

- 1) the Fellowship of Narcotics Anonymous
- 2) as given voice by its groups
- 3) through their regional delegates ~~regional service representatives~~
- 4) at the World Service Conference.

The fellowship itself, as given voice by its groups through their regional delegates ~~regional service representatives~~ at the World Service Conference, is identified as the trustor and, therefore, the equitable owner of NA's literature and logos. The NA groups are placed in direct control of the trust because the trust directly affects the interests of each individual NA group. Only their direct representatives, the RDs ~~RSRs~~, are recognized as having the ability to make decisions on their behalf concerning the trust. The RDs ~~RSRs~~ are required to make those decisions only within the context of the WSC, assuring that action affecting the entire fellowship will be conducted in a coordinated fashion.

ARTICLE II

The first four sections of this article simply describe the items that have been placed in trust: NA's Twelve Steps and Traditions, other NA literature, NA's name and marks, and the copyrights to NA literature. The trust document regulates the creation, revision, and use of these items in a way consistent with already-approved policy.

Ownership

Throughout Article II, we find statements like this: "The ownership of [our literature] will be registered in the name of the Trustee," Narcotics Anonymous World Services, Inc. ~~the World Service Office~~. Some members might ask, "Does this mean that the fellowship doesn't own its own literature?" The answer to that question is *no*.

Ever since the World Service Office (now called Narcotics Anonymous World Services, Inc.) was created in the early 1970s, it has been the registered *legal* owner of the copyrights to our literature. However, the *equitable* owner of our literature is the fellowship itself, as described in Article I, Section 3 of these rules. Narcotics Anonymous World Services, Inc. ~~The World Service Office~~ is not, after all, a completely independent entity; it is our fellowship's world service corporation. All Article II says is that legal ownership of the fellowship's literature will be registered in the name of the fellowship's legal corporation.

Regarding Section 3, does this include coffee cups, the Basic Journal, and other memorabilia products?

Trademarks and service marks, described in Section 3, are included among the trust properties. Use of these marks on coffee cups, the Basic Journal, or other memorabilia are subject to regulation by the trustee.

Regarding Section 3, define "hybrid".

Hybrids of the NA logos are fairly common--for instance, the stylized NA initials with the "NA Tree" superimposed.

Does Section 4 affect H&I's "Reaching Out" newsletter?

Reaching Out, specifically, is not currently copyrighted because the conference has not given any instructions to restrict its duplication. ~~The only periodical copyrights specified as being held by the trust are the rights to *The NA Way Magazine*.~~

Section 5: works made for hire

Section 5 offers a very specific definition of the terms under which NA literature is created and copyrighted. We believe this definition is consistent with precedence, already-established fellowship policy, and our fellowship's

philosophy of both the anonymity and the accountability of its trusted servants. When our trusted servants take part in an NA service project, we expect them to do so not to accrue power, property, or prestige to themselves but to unselfishly serve our fellowship. And we expect that our fellowship, through its representatives in the service structure, will have final authority over such projects from start to finish.

Does this mean that no literature will be originated outside the WSC Literature Committee? Is an individual, group, area, or region prohibited from writing literature?

No, to both questions. First, note that this section refers to *all* the world service boards and committees, not just the conference literature committee. Material originated in an individual's home, for instance, or in a group, area, or region would only need to be accompanied by a copyright release before it could be incorporated into the NA literature development process, as has always been the case.

Does this mean that no individual who may have a vast knowledge in a particular area of recovery and/or the fellowship may have his or her name printed?

Though we do not print NA books or pamphlets showing the names of individual authors, that is not what this section refers to. This says that individuals who take any part, big or little, in helping create literature for NA must do so for the fellowship's benefit, not their own. The copyrights will be registered in the trustee's name, protecting the entire fellowship's rights to the literature, *not* in the names of any individuals who may have had a part in the project. Creative members who wish to write and publish their own copyrighted recovery material under their own names are not prohibited from doing so, provided they do not use the NA name or other trademarks.

If the trustor has constant control over literature from commencement to conclusion, does that include area or regional newsletters?

No. This refers only to *trust* literary properties--materials created in the name of NA as a whole. For more information on local newsletters, see the approved *Handbook for NA Newsletters*, available from the World Service Office

ARTICLE III

In this article, the role of the fellowship in the creation, approval, and revision of NA literature is clearly described: The fellowship, as given voice by its groups through their ~~RDs~~ ~~RSRs~~ at the WSC, currently has sole authority to approve or revise NA literature. Primary among the "agents" referred to in Section 1 is the World Service Conference and the boards and committees through which it does its detail work.

Does the way Section 1 is written exclude the creation of literature, etc., outside of the ~~WSC/WSO~~ NAWS--for instance, in groups or areas?

No. This says only that the conference has sole authority with regard to literature created "for and on behalf of the NA Fellowship," referring to the *entire* fellowship.

Does this leave anything out (keytags, WCC world convention cups, etc.)?

No. What's being regulated is not the products (keytags, cups) themselves, but the NA trademarks and service marks used in *making* those products--*all* those products, no matter who their manufacturer may be.

Why is Section 2 included in the rules?

To clarify the relationship of the World Service Conference, our fellowship's general decision-making body, with its boards and committees, to the trustor. While the trustor--the RDs ~~RSRs~~ at the World Service Conference--has direct authority in matters relating to the intellectual property trust, the trustor has a standing relationship with the conference which facilitates the actual work involved in developing new material and revising existing materials within the terms of the trust.

It sounds like the Basic Text and other pieces of NA literature may be revised with only ninety days notice. Is this true?

Yes, technically speaking. This reflects conference action taken in 1990. However, the same action showed an understanding that the fellowship should be given as much time as possible to review new or revised literature being proposed for its approval.

ARTICLE IV

This article of the operational rules goes into great detail in describing the role, responsibilities, and limitations that have been placed on Narcotics Anonymous World Services, Inc. ~~the World Service Office~~ in administering the fellowship's literature and logos.

Section 3

Section 3 defines the "fiduciary" relationship between the trustor (the body of fellowship delegates ~~representatives~~) and the trustee (NAWS ~~the WSO~~). Basically, the fiduciary relationship is one where someone is given something to care for--copyrights, for example--and specific instructions about how to provide that care. Further instructions on how that care should be given may be issued as time goes on, and the caretaker is obliged to follow those instructions. Though the thing being cared for may come to be *legally* registered as the property of the caretaker, the original owner (in our case, the fellowship)

maintains what is called *equitable interest* in the property, and may take it back if he pleases. This is the fiduciary relationship, and it matches well the arrangements that have been made in past years for the management and protection of NA-approved literature copyrights and logos by Narcotics Anonymous World Services, Inc. ~~the World Service Office.~~

Does Section 4 conflict with the Trust Instrument, Article V, Section 4, Item 11?

No, this section does not conflict with the trustee's authority to hire people, granted in the instrument; it says specifically "that this provision shall *not* prevent payment to any such person of reasonable compensation for services rendered to or for the trustee in furtherance of its purposes."

What are some examples of expenses?

Members of the World Board of NAWS ~~WSO Board of Directors~~ are routinely compensated for their expenses associated with travel to and from board meetings--airfare, meals, and lodging. Another common expense is for phone calls used to conduct NAWS ~~WSO~~ board business.

Does this mean non-addict authors for hire? Are more specific guidelines needed?

While there is nothing in this section forbidding the hiring of non-addict authors by NAWS ~~the WSO~~, the ~~WSC Literature Committee~~ guidelines prohibit their use in the development of NA literature (Sec. 3-G). That seems to be sufficiently specific for our purposes.

Regarding Section 7, does Item 1 mean logos can be changed at any time?

If what you mean by "logos" is the Narcotics Anonymous name, the design of the stylized NA initials, or the diamond in a circle, the answer is *no*. Changes in those trademarks and service marks can only be made by the fellowship itself as given voice by its groups through their RDs ~~RSRs~~ at the conference.

Does Item 2 mean the trustee totally controls pricing of all literature?

Yes--that is, Narcotics Anonymous World Services, Inc. ~~WSO, Inc.~~ controls the prices at which the office sells materials to others. This has been standard policy since the office's creation.

Section 11

This section describes the process to be used in protecting the trust's intellectual properties. It allows Narcotics Anonymous World Services, Inc. ~~the World Service Office~~ to respond in a timely manner to infringement of the trust's copyright, trademark, and service mark registrations, and to inform the fellowship of the problem. It also gives the office the authority to settle the problem in the

best interests of the fellowship, provided that the members of the World Board leadership of the World Service Conference and the World Service Board of Trustees concur. The provisions of Section 11 are consistent with a motion regarding infringement action approved at WSC'91.

Regarding Section 11, Item 5, does this mean that NAWS, Inc. WSO, Inc. can file a lawsuit without telling (or asking) the WSC if it thinks that it may jeopardize the success of that action?

Yes. As we were putting the trust documents together, the only situation in which we imagined this occurring would be if one or more conference participants themselves were targets of a particular suit. Note also that the item says that prior notice cannot be withheld unless it "would *demonstrably* impair the trustee's ability to effectively protect the trust property." Should the RDs RSRs, as trustor, ever suspect that notice had been withheld without due cause, they could--and should--require the office to demonstrate its case.

Section 12

This section lays out the fellowship's requirements for full annual reports from Narcotics Anonymous World Services ~~the WSO~~ on its finances and operations, especially as they relate to the fellowship's literature. This section is included to ensure that NAWS WSO, as trustee, remains fully accountable for the way in which it administers our intellectual property trust.

ARTICLE V

This article describes the role of the beneficiary, the NA Fellowship as a whole, in the trust. One section deserves particular attention: Section 3.

Section 3

This section goes far beyond the legal requirements normally imposed on trusts. Normally, the beneficiary of a trust is not permitted to examine the trustee's records under any circumstances. Such an arrangement, however, would not be appropriate in Narcotics Anonymous, especially in light of our Ninth Tradition and Second Concept. Therefore, we have drafted Section 3 in such a way as to allow segments of the fellowship to review the records of Narcotics Anonymous World Services, Inc. ~~the World Service Office~~. Any region may inspect any NAWS WSO records except its personnel records. (USA federal employment codes require that employers keep these records completely confidential.) The inspection team would be led by a member of the World Board ~~World Service Board of Trustees~~, who is intended to serve as mediator and controller of the inspection. The reporting coming out of the inspection is designed to be objective, and its results are to be distributed to all RDs ~~RSRs~~. This inspection procedure can do two things:

1. It can defuse controversy by thoroughly and objectively investigating any suspicion of impropriety on the part of NAWS ~~the WSO~~ in its administration of the trust.
2. It allows for open communication, thereby removing any air of suspicion or doubt.

Does there need to be a specific "concern" to justify an inspection?

Item 3 under "Conditions of Inspection" requires the RSC that requests the inspection to "detail its concerns and any particular areas of trust operations it wishes to inspect." This provision facilitates easy inspection of particular aspects of trust operations, should only limited areas be of concern.

ARTICLE VI

This article provides for a two-stage approach to the revocation and reassignment of trustee rights and responsibilities. The plan is based on the fact that revocation of the trustee's responsibilities would be a major organizational move. Such a move should take place only if there is widespread, serious concern about the trustee's ability to fulfill its responsibilities, and only after thorough review.

Section 1

The first stage of the revocation process describes the means by which it will be determined whether there is substantial concern about the trust's administration. If so, the RDs ~~RSRs~~ must then approve *consideration* of a revocation proposal by a majority.

Sections 2, 3

The second stage of the revocation process describes the *actual* consideration, revocation, and reassignment. This stage takes a year to complete, allowing time for discussion and fellowship input. The committee created to study the revocation proposal is composed of a cross-section of World Service Conference participants, with a member of the World Board ~~World Service Board of Trustees~~ chairing the committee. The decision to revoke the trustee's rights and responsibilities requires approval of two-thirds of the RDs ~~RSRs~~, ensuring substantial consensus on so weighty a decision.

ARTICLE VII

This article is a simple process for revision of the Trust Operational Rules and, more significantly, of the Trust Instrument itself. Revision of the Operational Rules can be accomplished on the spot. Revision of the Trust Instrument, however, takes longer. This is to assure that adequate consideration is given such a change.

What happens to the trust when and if the service structure changes?

Article VII of the Trust Operational Rules describes clear procedures by which both the instrument and the rules can be revised to conform with any change in the service structure.

GLOSSARY

Arbitration. Specific means by which civil disputes may be settled out of court; in California, regulated by civil code. (Instrument, Article V, Section 4, Item 9)

Bond. A deposit guaranteeing performance of an act previously agreed to, which is forfeited if the act is not fulfilled according to terms. (Instrument, Article I, Section 5)

Conveyance. The transference of property (esp. real property) from one person to another by any lawful act; in modern use only by deed or writing between living persons. (Instrument, Article I, Section 2)

Copyrights. The exclusive right given by law... to an author, composer, designer, etc. (or his assignee) to print, publish, and sell copies of his original work.

Encumber. To burden (a person or an estate) with debts; *esp.* to charge (an estate) with a mortgage. (Instrument, Article V, Section 4, Item 5; and Article V, Section 5)

Fiduciary. A *fiduciary relationship* is "one founded on trust or confidence reposed by one person in the integrity and fidelity of another." Basically, the fiduciary relationship is one where someone is given something to care for--copyrights, for example--and specific instructions about how to provide that care. Further instructions on how that care should be given may be issued as time goes on, and the caretaker is obliged to follow those instructions. Though the thing being cared for may come to be *legally* registered as the property of the caretaker, the original owner (in our case, the fellowship) maintains what is called *equitable interest* in the property and may take it back. (Instrument, Article V, Section 4; Operational Rules, Article I, Section 1; and Article IV, Sections 2, 3, and 10)

Hybrid trademarks, service marks. The combination of one registered trademark or service mark with one or more other marks, whether registered or not. (Operational Rules, Article II, Section 3; Article IV, Section 5)

Indemnification. To secure against hurt, loss, or damage (esp. by means of an insurance policy). (Instrument, Article V, Section 6)

Infringement. A breaking or breach (*of* a law, obligation, right, copyright, patent, etc.); breach, violation. (Operational Rules, Article I, Section 1; Article IV, Section 11)

Injunction. A judicial process by which one who is threatening to invade or has invaded the legal or equitable rights of another is restrained from commencing or continuing such wrongful act, or is commanded to restore matters to the position in which they stood previously to his action. (Operational Rules, Article IV, Section 11, Item 5)

Intellectual property. Creations of the mind or spirit. Types of intellectual property include literature, trademarks, patents, and manufacturing processes, among others.

Legal form of business. The organizational type under which a business is registered with the government. Such forms include corporations, foundations, partnerships, and unincorporated associations of individuals. (Instrument, Article V, Section 4, Item 3)

Pecuniary profit. An award resulting from a lawsuit. (Operational Rules, Article IV, Section 3)

Performance audit. A meticulous examination of management policies and procedures. (Operational Rules, Article IV, Sections 10, 12)

Detail: A normal *audit* occurs when a CPA comes into the office, reviews the accounts, prepares the annual financial statements, and certifies the integrity of the books with specific notes. This kind of audit is currently conducted each year at NAWS ~~the WSO~~, and its results are published in NA World Services ~~the WSO~~ annual report.

A *performance audit* is more complicated, more time-consuming, and vastly more expensive. The accountants come in, review NAWS WSO financial policies, then track through every aspect of everything the office does that has to do with either incurring expense, paying out money, or receiving payment. Once they've completed their job, they issue a comprehensive report and set of recommendations on NAWS WSO financial procedures along with the ordinary statements and certification. No performance audit has yet been conducted of NAWS at WSO.

Perpetual charitable trust. *Perpetual* means "never ceasing; continuous; enduring; lasting; unlimited in respect of time." A *charitable trust* is defined as a "fiduciary relationship with respect to property arising as a result of a manifestation of an intention to create it, and subjecting the person by whom the property is held to equitable duties to deal with the property for a charitable purpose." A *charitable purpose* is thought of as the "accomplishment of objectives which are beneficial to the community or area." And a *fiduciary relationship* is "one founded on trust or confidence reposed by one person in the integrity and fidelity of another." (Instrument, Article I, Section 3)

Probate Code, California. The branch of California civil code governing trusts. (Instrument, Article VIII)

Prudence. Ability to discern the most suitable, politic, or profitable course of action, esp. as regards conduct; practical wisdom, discretion. Wisdom; knowledge of or skill in a matter. Foresight; providence. *Note that in the course of California Probate Court action, "prudence" as affecting the administration of trusts has come to describe certain specific standards of care.* (Instrument, Article V, Sections 3 and 4)

Ratify. To confirm or make valid (an act, compact, promise, etc.) by giving consent, approval, or formal sanction (esp. to what has been done or arranged for by another). (Operational Rules, Article I, Section 1; Article IV, Section 11, Item 4)

Recovery literature. Any Narcotics Anonymous book, booklet, or pamphlet intended primarily for use by individual NA members or for use or distribution within the context of an NA recovery meeting. (Instrument, Article III, and Operational Rules, Article II, Section 2)

Register. To make formal entry of (a document, fact, name, etc.) in a particular register; also to get (a document, etc.) entered in the register by the person entitled to do so. (Instrument, Article IX; Operational Rules, Article I, Section 3; Article II, Section 5; Article IV, Section 5)

Seizure orders. Court orders to seize a person's property to remedy prior damage to another or to prevent the possibility of further damage. (Operational Rules, Article IV, Section 11, Item 5)

Service marks. A mark or device used to identify a service offered (such as transportation or insurance).

Service materials. Handbooks or other materials intended primarily for use within the context of an NA service board or committee. (Instrument, Article III, and Operational Rules, Article II, Section 2)

Settlor. The dictionary defines *settlor* as "a person who makes a settlement of property." When the trust instrument says that "the Fellowship of Narcotics Anonymous... is the Settlor and Trustor," it means that the fellowship is the creator of both the property being placed in trust and the trust itself, and therefore maintains equitable ownership of the trust property. (Instrument, Article II)

Third-party liability. A liability in the nature of a contingent claim, wherein the trustee is not accused of having caused damages and does not claim to have been harmed but is rather held liable for someone else's damages. (Instrument, Article V, Section 4, Item 7)

Trademark. A mark secured by legal registration used by a manufacturer or trader to distinguish his goods from similar wares of other firms; usually a distinctive device or figure, a fancy name or trade name, or the name of an individual or firm, marked or impressed on the article or upon the package, etc., in or with which it is sold.

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**NA Intellectual Property Bulletin #1
Revision Draft**



 NA INTELLECTUAL PROPERTY BULLETIN #1
 REVISION DRAFT

 INTERNAL USE OF
 NA INTELLECTUAL PROPERTY

A statement of the NA Fellowship's policy on the reprinting of copyrighted NA recovery literature and the use of registered NA trademarks and service marks by NA groups, service boards, and committees

NA Intellectual Property Bulletin #1 This policy was approved by the Fellowship of Narcotics Anonymous as given voice by its groups through their regional service representatives at the World Service Conference on April 27, 1993, ~~It is applicable as of May 1, 1993.~~ It was amended at the World Service Conference in 1997 and 1998. ~~It~~ This bulletin supercedes all previous Bulletins and policies pertaining to the use of copyrighted literature and registered trademarks and service marks by NA groups, service boards, and committees.

The Fellowship Intellectual Property Trust (FIPT) describes in detail how NA's name, trademarks, and recovery literature are protected and administered by the Narcotics Anonymous World Services, Inc (NAWS) Office, NA's primary service center. It covers NA's name, trademarks and recovery literature in all forms, including translations, and all mediums, whether printed, electronic and any other media that may be developed in the future. The following Additional guidelines, contained in this and the other Intellectual Property Bulletins, for the use of NA's intellectual properties by the fellowship are presented as an adjunct to the FIPT that agreement. The guidelines are based partly on legal considerations and partly on the nature of NA. By following these simple steps, the fellowship will help ensure that NA's name, trademarks, and recovery literature will always be available to fulfill our primary purpose.

All matters not specifically addressed by the Intellectual Property Bulletins following guidelines will be considered under the conditions of the Fellowship Intellectual Property Trust. Any questions or concerns about ~~this policy~~ the Bulletins should be directed to NA's World Service Office.

This Bulletin reflects the is a policy affecting the use of NA intellectual property within the NA Fellowship. Use of the fellowships trademarks and recovery literature is a commitment to comply with these Guidelines. Usage inconsistent with the Guidelines is improper. Usage disputes are dealt with in Intellectual Property Bulletin #5. By clarifying the right to use this property it by no means conveys any ownership of NA's intellectual property.

Use by NA groups

These Guidelines ~~emphasize~~ outline the appropriate uses of NA logos and recovery literature by NA groups. The Guidelines also lay out criteria a group can use to avoid improper use. A description of the NA group—its nature, function, and role in the NA Fellowship—can be found in current NA service manuals. You are encouraged to review those sections describing groups prior to attempting use of the Guidelines described below.

Use by NA service boards and committees

Service boards and committees created directly or indirectly by NA groups may use NA logos and recovery literature in the ways described in these Guidelines so long as they register with NA's World Service Office.

Use by individual NA members or others

~~This policy~~ Guidelines, in this or other Intellectual Property Bulletins does not grant individual NA members or those outside NA permission to use NA trademarks or intellectual property. Individual NA members or others who wish to use NA's trademarks or copyrighted recovery literature should write directly to NA's World Service Office.

GUIDELINES FOR USE OF NA TRADEMARKS

Three of the NA Fellowship's registered trademarks are ~~used quite frequently:~~ the name "Narcotics Anonymous," the stylized NA initials, and the diamond in a circle, all shown below:



General Guidelines for Use

Use of Narcotics Anonymous trademarks should always reflect the seriousness of our primary purpose and our spiritual foundation of anonymity. The Narcotics Anonymous name or trademarks should not be used by an NA group, service board or committee in any way that would imply legal liability or financial responsibility by or to another part of the fellowship or service structure, or outside enterprise.

Narcotics Anonymous trademarks should not be used in any way that would serve to endorse, finance, promote, or affiliate the NA Fellowship with any outside enterprise.

Narcotics Anonymous trademarks should not be used in conjunction with any law enforcement, political, medical, or religious slogans, themes, or other related materials.

Narcotics Anonymous trademarks should not be used or displayed in such a manner as to possibly offend or

disrespect the sensibilities of other organizations, groups or NA as a whole.

Narcotics Anonymous trademarks should not be used in any manner that could draw us into public controversy.

Narcotics Anonymous trademarks should not be used on locally developed recovery literature.

"NA Fellowship Approved" trademark

The "NA Fellowship Approved" trademark is used to indicate that a piece of recovery literature has been approved by the Fellowship of Narcotics Anonymous as given voice by its groups through their regional delegates service representatives at the World Service Conference. The "NA Fellowship Approved" trademark may not be used on any other materials.



Marking trademarks

Either the capital letter "R" or a "TM" should be placed inside a small circle to the right of all NA trademarks every time any of them are used. By doing so, we are showing that these logos are legally owned or registered trademarks. This is one way in which we help preserve the fellowship's legal claims right to ownership of its trademarks.

Protecting artwork

Whenever an NA group, service board, or committee has an artist create original artwork, drawings, designs, or screens using any NA trademark, the NA body should always be sure the artist signs a document releasing to the NA body his or her rights to the artwork, including the original rendering. By doing so, we ensure that neither the NA logos nor any artwork that has been created for the benefit of the fellowship can later be used to benefit a private individual or an outside business enterprise.

GUIDELINES FOR REPRODUCTION OF NA RECOVERY LITERATURE

NA's World Services Office acts as the publisher of all NA Fellowship-approved recovery literature ~~and each issue of *The NA Way Magazine*~~. As such, ~~the WSO~~ it has been entrusted with the responsibility to obtain copyright protection for these items on behalf of the fellowship. This ensures that the fellowship's message as presented in our books and pamphlets is not tampered with.

~~The work of our primary service center, the WSO, Narcotics Anonymous World Services is largely dependent on the income generated from the sale of NA recovery literature. This income is used to cover the costs of publishing as well as the expenses associated with other services provided to the World Service Conference and the~~

NA Fellowship-at-large. A large part of NA World Service's WSO's income comes from NA groups who purchase recovery literature to distribute at their meetings. Many groups consider their purchase of NA Fellowship-approved recovery literature as one way in which they contribute to the unity and growth of NA as a whole.

Use by NA groups

As a general rule, no one has the authority to reproduce NA Fellowship-approved recovery literature without prior written permission from the Narcotics Anonymous World Services Office. However, given the nature of our fellowship, our experience indicates that NA groups *and only NA groups* should have the authority to reproduce fellowship-approved recovery literature in certain instances. When preparing to reproduce NA Fellowship-approved recovery literature, ~~we suggest that~~ NA groups should discuss the Fourth Tradition and follow all of these general guidelines:

1. An NA group should only reproduce NA Fellowship-approved recovery literature when it has a clear need to do so.
2. NA Fellowship-approved recovery literature reproduced by an NA group should be distributed only within that group. Such materials should always be given away free of charge; they should never be sold to generate income.
3. The text of NA Fellowship-approved books and pamphlets reproduced by an NA group should not be altered or modified in any way.
4. The copyright for the item being reproduced should be shown prominently as follows: "Copyright © [year of first publication], Narcotics Anonymous World Services Office, Inc. Reprinted by permission. All rights reserved."

Use by registered NA service boards and committees

Registered NA service boards and committees who wish to quote or reprint portions of NA Fellowship-approved recovery literature should always include the proper notation or credit identifying the origin of the quote or reprinted portion they wish to use. Generally speaking, the length of a reprint or quote should not exceed 25% of the original piece. In the case of NA books, reprints or quotes should not exceed 25% of a single chapter or section. In the case of an article from *The NA Way Magazine*, the entire piece may be used if the source is fully cited.

Any use of NA's name, trademarks or recovery literature that is not specifically covered is reserved to NAWS, Inc. The use covered in the Intellectual Property Bulletins does not create any other right or claim by the user to any of the fellowships marks under any theory of law, fact or equity

Note 1: *These are the marking instructions for use in the United States. For instructions relating to other countries, refer to NA Intellectual Property Bulletin #7, Trademark Markings Throughout the World.*

INSTITUTIONAL GROUP GUIDE

For Approval at WSC '98

INTRODUCTION

Thank you for your interest in Narcotics Anonymous. This booklet has been designed to introduce you to some of the aspects of the program and fellowship of Narcotics Anonymous as well as to provide an aid to beginning and maintaining a Narcotics Anonymous meeting in a long-term setting.

Narcotics Anonymous is a worldwide fellowship of men and women for whom drugs have become a major problem. NA is a program of recovery for anyone who has the desire to stop using drugs. We in NA know it did not matter which drugs we used or how much. What mattered is what happened when we used. Narcotics Anonymous is a program of complete abstinence from all drugs. By following the program of recovery offered in Narcotics Anonymous, we have found a new way of life and become responsible, productive members of the society in which we live.

The fellowship of Narcotics Anonymous is based on the Twelve Steps, the Twelve Traditions, and the Twelve Concepts. Spiritual in nature, they are a set of principles written so simply that we can follow them in our daily lives. Our Twelve Steps detail our program for personal recovery. Our Twelve Traditions relate experience that can help NA groups maintain their unity, and our Twelve Concepts are guiding principles for our service structure.

Narcotics Anonymous is not related to any other organizations, including other twelve-step fellowships, programs, treatment, or correctional facilities. We employ no professional counselors or therapists. NA is a nonprofit fellowship and our membership is free. The only requirement for membership is the desire to stop using; you are a member when you say you are, and membership in Narcotics Anonymous is unconditional.

It is our hope that this booklet will prove to be a simple, easy guide to your efforts in establishing an NA meeting. Section I, *The Basics of an NA Meeting*, describes membership in NA, how to set up an NA meeting, and other information about maintaining your meeting. Section II, *The Group and Its Trusted Servants*, is designed for NA meetings that have become established groups. Section III, *The NA Service Structure*, explains what the service structure is, how NA functions, and how NA communicates internally. Section IV, *Other Important Information and Resource Section*, covers other issues such as questions and suggestions, services NA does not provide, and explanations about many other issues that might be helpful to you.

The appendix includes a glossary of NA terminology as well as a brief description of recovery, and service-related literature.

We welcome you into Narcotics Anonymous, a worldwide fellowship. We are millions of recovering addicts who have found a vision of hope and a promise of freedom from active addiction. You are not alone. Just for today, you never have to use again.

SECTION I

THE BASICS OF AN NA MEETING

Membership in Narcotics Anonymous

Membership in Narcotics Anonymous is a personal decision reached by each individual. The only requirement for membership is the desire to stop using drugs. Anyone may join us regardless of age, race, sexual identity, creed, religion, or lack of religion. You are a member of the fellowship when you say you are.

Narcotics Anonymous has no initiation fees or dues. Each recovering addict has paid the price of membership through the pain of active addiction. Our message is that any addict can stop using drugs, lose the desire to use, and find a new way to live. Our message is one of hope and the promise of freedom from active addiction.

Most of us had no idea what to expect from living without the use of drugs. It is in NA meetings that many of us first heard the message of recovery, found acceptance and support from other members, and learned practical information to help us stay clean.

What is an NA Meeting?

A Narcotics Anonymous meeting is any two or more recovering addicts who meet together for the purpose of recovery from the disease of addiction. Narcotics Anonymous meetings are bound by the principles of the Twelve Steps, Twelve Traditions, and Twelve Concepts of NA. Our meetings are conducted by addicts, for addicts. NA is a personal and spiritual program; therefore, our personal recovery experiences, NA principles, and NA general information are the topics of our meetings.

The primary purpose of an NA meeting is to provide experience, strength and hope for its members and carry the message of recovery to the addict who still suffers. The meeting provides each member with the opportunity to share and to hear the experience of other addicts who are learning to live a better way without the use of drugs. The meeting, in essence, is a vehicle by which our message is carried. It provides a setting in which a newcomer can identify with recovering addicts and can find an atmosphere of recovery.

Guidelines to Follow When Requesting a Meeting Place/Time

Some ideas to keep in mind when requesting space to hold an NA meeting are:

1. The meeting place should be accessible to the largest number of people possible. Keep in mind that providing an atmosphere of recovery is desired, ; therefore, room size and possible distractions should be considered.
2. Ramps, wide doors, elevators, and special bathroom facilities may be required for some members who are physically challenged.
3. Generally, NA meetings are held in the evening after meals; this allows more people to attend. .

NOTE: It is not recommended that NA group meetings be held in an individual's living quarters. (See Resource Section for a sample letter requesting time and meeting space.)

Setting Up Your First NA Meeting

Once the meeting space and time have been approved, early arrival will allow time to set up chairs in a circle or around a table and set out the NA literature. Cleaning up after the meeting is also an important responsibility. Most of the things that an NA group does to host its meetings are pretty simple, but if one person had to do them all, these simple things would quickly become overwhelming. By dividing the work, the group ensures that the group as a whole is self-supporting and that the group's burdens don't settle unevenly on the shoulders of just one or two individuals. The spiritual principle of one addict helping another to fulfill our

primary purpose is evident in our service to others.

Format for an NA Meeting

Narcotics Anonymous meetings follow a consistent format and often center around a topic of recovery called open discussion meetings. Other NA meetings might include a literature discussion, speaker meeting, or the Twelve Steps/Twelve Traditions/Twelve Concepts studies. Only Narcotics Anonymous conference-approved literature and tapes are used in NA meetings. This is to ensure a clear, consistent and focused message of recovery. Meetings usually last an hour or an hour and a half, and it is important to start and end them on time.

Different Types of NA Meetings

Speaker Meeting

In a speaker meeting, one or more NA members share their experience, strength, and hope. This tends to lay out some basic symptoms and characteristics of the disease, and to show how NA has brought about recovery. A narrative of events accomplishes little, but a sharing of feelings, self-image, turning points, new awareness, etc., carries a message of recovery.

Open Discussion Meeting

Topics should be chosen carefully with the Twelve Steps, Twelve Traditions, and Twelve Concepts in mind. There are a multitude of topics that relate to our personal recovery in NA. It is important to remember that recovery from addiction is our purpose for attending meetings and to choose topics accordingly. The following list is only a beginning point. Many other recovery-based topics come to mind as the group develops and meets the needs of its members.

Some Suggested Topics

1. Any IP or selection from the Basic Text
2. HOW (honesty, open-mindedness and willingness)
3. Surrender
4. Acceptance
5. The basics (Don't use, meetings, phone numbers, literature, sponsor and the Steps)
6. HALTS (Don't get too Hungry, Angry, Lonely, Tired, or Serious)
7. Responsible for our own recovery
8. Freedom from active addiction
9. Identify rather than compare
10. Spiritual, not religious, program
11. Going to any length to stay clean
12. Transition from the facility to the fellowship (*if applicable*)
13. Tools of the fellowship
14. Letting go
15. Feelings
16. Learning to trust
17. Giving up old playmates, playgrounds, and playthings
18. Living just for today
19. The first three steps
20. Denial
21. Reservations
22. Sponsorship

Literature Discussion

For a literature discussion meeting, parts of the Basic Text or other conference-approved literature are read and discussed. This format may include study of the Twelve Steps, Twelve Traditions, and the Twelve Concepts. Passing the literature around and

allowing everyone a chance to read can be an easy way for everyone to get involved. If you do that, though, be sure to include a statement such as "Feel free to pass the literature along if you'd rather not read." Not everyone is willing or able to read aloud.

Sample Meeting Format

This sample meeting format is just that: a sample. It's designed so that, if your group chooses, you can use it exactly as it is. However, you're encouraged to change it and rearrange it according to the needs of your group. It may be a good idea to contact the local area service committee to see how most of the groups in your area format their meetings.

Chairperson: *Welcome members to the meeting and Introduce yourself.* "Hello, my name is _____ and I am an addict. Welcome to this meeting of the _____ Group of Narcotics Anonymous. I'd like to open this meeting with a moment of silence (15 to 20 seconds) for the addict who still suffers, followed by the Serenity Prayer. We like to extend a special welcome to newcomers. Is there anyone attending his or her first NA meeting? Would you like to introduce yourself? Is there anyone attending this meeting for the first time?"

If this is a closed meeting: "This is a 'closed' Narcotics Anonymous meeting. 'Closed' NA meetings are only for drug addicts or those who think they might have a drug problem. Closed meetings provide an atmosphere in which addicts feel more certain that those attending will be able to identify with them. If there are any non-addicts visiting, we'd like to thank you for your interest in Narcotics Anonymous. Our local NA meeting list on the literature table will direct you to an NA meeting in our community that is open to non-addicts."

If this is an open meeting: "This is an 'open' Narcotics Anonymous meeting, which means that non-addict friends, relatives, and community members are welcome to attend. Other NA meetings may be closed to non-addicts. We'd like to welcome our visitors, and thank you for your interest in Narcotics Anonymous. We ask that you respect the primary purpose of this meeting, which is to provide a place where drug addicts can share their recovery with one another."

Chairperson: *You may want to read an anonymity statement at the beginning of an open meeting. A sample anonymity statement appears immediately following this sample meeting format.*

Continue: "For the protection of our group as well as the meeting facility, we ask that no drugs, or drug paraphernalia be on your person at the meeting. It costs you nothing to belong to Narcotics Anonymous. You are a member when you say you are."

Chairperson: *Recognize those with various periods of clean time. Key tags, chips, or medallions may be given out. (See section IV page 187 for an explanation) Select people before the meeting to read one or more of the following short pieces. These readings can be found in our Little White Booklet, the Basic Text, IP #1 or the Group Reading Cards.*

- Who is an Addict?
- What is the NA Program?
- Why are We Here?
- How it Works
- The Twelve Traditions

Chairperson: Ask for topic or step discussion and call on people to share or introduce the speaker.

Chairperson: About ten minutes before the meeting is scheduled to close, announce: "That's all the time we have. I'd like to thank you for attending."

Chairperson: *Begin passing the basket around (If applicable), announcing:* "The basket being passed around is one way of practicing our Seventh Tradition, which says, 'Every NA group ought to be fully self supporting, declining outside contributions.' The money we collect pays for rent, NA literature, and refreshments. Through contributions from this group to various NA service committees, it also helps carry the NA message of recovery in our area and around the world."

If this is an "open" meeting: "I'd like once again to thank our non-addict guests for the interest they've shown in Narcotics Anonymous. Because of NA's tradition of self-support, this group asks that you not contribute any money when the basket passes your way."

Chairperson: "Does the group service representative have any announcements? (The GSR will make announcements of upcoming group activities and NA events in the area.)"

After the basket has come back around: "Again, thanks for coming tonight. Would all those who wish to, join in a circle to close?" (Various groups close in different ways: with prayers, brief reflections from NA literature, etc., and often with the words "**Keep coming back. It works.**")

NA group members share responsibilities such as cleaning up the room after the meeting. We try to leave the room better than we found it. This helps protect the atmosphere of recovery and the reputation of Narcotics Anonymous.

Note: There are other samples of meeting formats included in the Institutional Group Guide packet.

Sample Anonymity Statement

NA's Eleventh Tradition reads, "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." We ask everyone attending to respect our members' anonymity by not using full-face photographs, last names, or personal details when describing this meeting to others.

The Difference Between "Open" and "Closed" NA Meetings

"Closed" NA meetings are only for addicts or those who think they might have a drug problem. Closed meetings provide an atmosphere in which recovering addicts can feel more certain that those attending will be able to identify with them. The chairperson often reads a statement at the beginning of a closed meeting, explaining why the meeting is closed and offering to direct non-addicts who may be attending to an open meeting.

"Open" NA meetings are just that: open to anyone who wants to attend. Some groups have open meetings once a month to allow non-addict friends and relatives of NA members to celebrate recovery anniversaries/birthdays with them. It should be made clear during the meeting that NA groups do not accept monetary contributions from non-addicts.

Our Relationship with the Facility

Communications with the administration will be an important factor in maintaining a good relationship with the facility. It is important to exchange information with the facility at all stages of planning and on an ongoing basis. This is best done in writing. Although the staff's designated contact person may be on the administrative level, week-to-week interaction will most likely be with other staff. A positive relationship with these staff members will make it much easier to deal with any difficulties that may come up. Often staff members are required by the facility to attend the NA meeting or even chair the first few meetings. It should be made clear, not only at the initial stage of setting up the meeting, but also on an ongoing basis, that their role will be as observers only.

This also applies if the staff member is a member of NA. This will help ensure that our relationship is one of cooperation and not affiliation.

Our Sixth Tradition states that "an NA group ought never endorse, finance, or lend the NA name to any related facility or outside enterprise; lest problems of money, property, or prestige divert us from our primary purpose." Our primary purpose is solely to carry the message of recovery to the addict who still suffers. The principles by which we recover become diluted when we do not uphold the Twelve Traditions. Narcotics Anonymous does not keep attendance records or case histories, nor do we monitor and report on residents' behavior. This is the responsibility of the staff. NA does not engage in drug education or provide domestic counseling, or provide letters of referral or recommendations to parole boards, attorneys or court officials. Nor do our members participate on social councils or grievance committees under the name of Narcotics Anonymous. It has been our experience that adherence to the simple principles of Narcotics Anonymous is invaluable in avoiding controversy and misunderstanding and has enabled many people to find a simple recovery program that works in their lives.

SECTION II

THE GROUP AND ITS TRUSTED SERVANTS

General Information

An NA group is any meeting which meets regularly at a specified place and time, providing that it follows the Twelve Steps, the Twelve Traditions, and the Twelve Concepts (has no outside affiliations and receives no outside financial support). To facilitate communications and unity, and to better serve NA as a whole, groups should register with the World Service Office of Narcotics Anonymous.

The primary purpose of an NA group is to carry the message of recovery to the addict who still suffers. However, it also provides to all members the chance to express themselves and to hear the recovery experiences of other members who are learning how to live a better life drug—free.

Groups hold two basic types of meetings: those which are open to the general public and those closed to the public (for addicts only). Meetings vary widely in format from group to group. Some are participation meetings, some speaker, some question and answer, some topic discussion, and some have a combination of these formats.

Despite the type of format a group uses in its meetings, the function of a group is always the same: to provide a suitable and reliable environment for personal recovery and to promote such recovery.

A group has proven to be the most successful vehicle for Twelfth Step work. After sharing one's personal recovery experience, strength, and hope, the most valuable thing a member can do is to bring prospective new members (addicts) to a group meeting. In this way, a group meeting becomes a place where newcomers know they can come for help. Often the first thing that can open the doors of recovery for addicts is the recognition of themselves in others. A group provides a setting in which the newcomer can find this identification by hearing a number of recovering addicts, rather than just one or two, share their NA recovery experience. The group is the level at which we first find some of the day-to-day business of NA being taken care of. There may be literature to buy and distribute, coffee to be provided, a meeting place to be kept clean, a time schedule to follow, announcements to be made, and other things to be done for the maintenance of a group. A group should stay in contact with their ASC/RSC, if at all possible, so it may become informed about resources, get new literature, and find out what is going on throughout the fellowship.

It is at a group level that the principle of the trusted servant comes into being: Our leaders are but trusted servants, they do not govern. The trusted servants of a group are elected by a majority vote of the group conscience. They are a) the secretary, b) the treasurer, and c) the group service representative and GSR-Alt. (See page 184 for more information.)

There are a couple of things to consider when looking for a trusted servant. One is maturity in recovery and working knowledge of the Twelve Steps. When those new in recovery are elected to a position, they may find themselves deprived of time and energy they need for their early recovery. Group members with a year or two clean are probably already well established in their personal recovery. They are also more likely than new members to be familiar with NA's Twelve Traditions and Twelve Concepts as well as group procedures.

A second thing to consider is a member's consistent participation in the group. Does he or she they attend meetings regularly? Does he or she they take an active part in the group's business meetings? Those who have demonstrated their commitment to the group by showing up every week will probably make better trusted servants than those who only attend sporadically.

When a vacancy occurs in a group position, the group holds a business meeting to consider how to fill it. In keeping with the principle of electing trusted servants through the

group's conscience, most NA groups use a simple nomination and election procedure in selecting new trusted servants. Keep in mind that the group's trusted servants are directly responsible to the group.

Group secretary

A secretary is responsible for the day-to-day functions of a group. It is his or her responsibility to assure that the group meeting takes place when and where it is supposed to and that the meeting begins and ends on time. The secretary may select a chairperson for each meeting, make sure the coffee is ready, arrange for group business meetings, arrange for the celebration of NA anniversaries/birthdays, make sure that the meeting hall is left in proper order, and answer all correspondence. This job is important because the services performed by the secretary help provide an atmosphere of recovery.

Group Treasurer

A treasurer of an NA group is responsible for the funds which come into a group from the collection, and for the handling and distribution of these funds. The money collected in our meetings should be carefully budgeted. There are numerous expenses necessary for running a group. The treasurer distributes money to purchase literature, provide coffee, buy supplies, and cover the cost of any miscellaneous expenses a group may incur. He or she keeps an accurate record of all the groups' financial transactions. In order to maintain our fellowship and freedom, monies that come from a group's collections and members' contributions must always be used to further our primary purpose. A group must first support itself.

After paying its bills, any remaining funds should be placed in a group bank account, accumulating a reserve adequate to run a group for one month. After this "prudent reserve" has been established, excess funds should be directed to the area service committee. In cases where there is no access to an ASC, send this balance to your regional service committee (RSC). If no access to an RSC exists, send this balance to the WSC Treasurer, care of the World Service Office (see NA service structure). One of the biggest problems we have faced has been the misuse of a group's money. Holding on to excess funds often causes disunity within the group, and can be a negative distraction to the treasurer. This abuse severely limits what the NA Fellowship can offer to recovering addicts. A treasurer has an important responsibility, and much thought should be given to selecting a member to perform this function (also see *the Treasurer's Handbook*).

As a general guide we have found that the treasurer and secretary are most successful if they have certain assets necessary for the performance of their responsibilities. These qualifications include:

1. The willingness and desire to serve;
2. We suggest a minimum of one year continuous abstinence from all drugs;
3. Knowledge of the Twelve Steps and the Twelve Traditions;
4. Active participation in the group they are to serve.

In certain settings it is not possible to collect money for group support, or the need to pay for rent. We can make compensation for use of the meeting space, coffee supplies, and literature in different ways. Some may make a newsletter for the whole community, while others may as a group pitch in together to do some maintenance or other tasks. Still, others may produce items with their artistic talents for trade.

Group Service Representative (GSR)

The group service representative is the vital link between the group and the rest of the fellowship. (See page 184 for more information.)

Group Service Representative Alternate (GSR-Alt.)

Assists the GSR. (See page 185 for more information)

Chairperson for the NA Meetings

The chairperson should have recovery experience, strength, and hope to share which he or she has gained from regular attendance at Narcotics Anonymous meetings. This person is responsible for keeping the discussion moving smoothly and following the group format. The chairperson should remember that it is everybody's meeting. The chairperson should refrain from commenting after each person shares and discourage other members from doing so.

The person chairing the meeting is responsible for establishing an atmosphere of recovery. In NA it does not matter which drugs we used or how much; what matters is what happened to us when we used. Although sharing some problems is necessary for identification, sharing solutions is necessary for recovery. It should always be in the chairperson's mind that we are here for the specific purpose of staying clean and helping other addicts to find recovery from addiction.

Most groups rotate the chairperson every month. This allows other NA members of the group a chance to chair the meeting.

Generally, a minimum of three months continuous abstinence from all drugs is suggested for the chairperson.

In some facilities the staff may require that the person chairing the first few meetings be a counselor or social worker. It is recommended that NA meetings be chaired by NA members as soon as possible. (Please see "Our Relationship with the Facility" on page 178 for further information.)

Home Group

In some NA communities, it has become customary for members of the fellowship to make a personal commitment to support one particular group- their "home group." The home group is one very specific way in which, by making a personal commitment to NA unity, group members can enhance their own recovery as well as ensure that the same opportunity exists for others. The home group is the place where the individual member of Narcotics Anonymous has an opportunity to express his or her personal conscience in the development of our primary purpose on all levels of service.

Rotation and Continuity of Trusted Servants

Rotation is the practice many groups have of electing new people to service positions at set intervals rather than having the same person serve in the same position time after time. Rotation offers very definite benefits for the groups who practice it. By providing diversity in leadership, it helps a group to stay fresh and energetic. It provides assurance that no one individual exercise so much influence that the group becomes a mere extension of his or her personality. The practice of rotation also reinforces the NA emphasis on service rather than the servant. Consistent with our belief in the value of spiritual anonymity-what's important is the job being done, not the particular person doing it.

Occasionally some groups allow their members to serve more than one term of a given position so that the group can take advantage of its trusted servants' experience. When group officers have completed their terms, rotation allows them to step aside for a

time or accept responsibilities elsewhere in the NA service structure, giving other members the chance to serve the group.

The impact of rotation on the stability of the group is balanced by the continuing presence of its long-term group members. Those who have served in the past as group officers and continue to maintain an active role in the life of the group can provide experience, strength and hope to a growing group's discussions. They can also lend a hand to new officers and temporarily pitch in to relieve overloaded trusted servants.

Conducting a Group Business Meeting

The purpose of the group business meeting is fairly self-explanatory: to conduct the business of the group in such a way that the group remains effective in carrying the recovery message. Group conscience meetings are usually held monthly. Some of the questions a typical group business meeting addresses are:

- Is the group effective in carrying the NA message?
- Are newcomers being made welcome?
- Do solutions for problems at recent meetings need to be sought?
- Is the meeting format providing sufficient direction?
- Is attendance steady or growing?
- Are there good relations between the group and the facility in which the meeting is held?
- Are the group's funds being used wisely?
- Are literature and coffee supplies holding up?
- Is there a service vacancy in the group?
- Has the area, the region, or the World Service Conference asked the group for advice or support?
- Would a change in the format strengthen the recovery atmosphere?
- What can we do to make meetings more accessible to more addicts?
- Is our group following the Twelve Traditions and Twelve Concepts of Narcotics Anonymous?

Narcotics Anonymous is a spiritual program. A group's business meeting should also be spiritual. We need to develop a group conscience during these meetings. Group conscience is the means by which we collectively invite the ongoing guidance of a Higher Power in making decisions. When addicts whose individual conscience has been awakened in the course of working the steps come together to consider service-related questions, either in their NA group or in any service committee meeting, they are prepared to take a part in the development of a group conscience.

We often use the vote as a rough tool for translating that spiritual guidance into clear decisive terms. Often after following thoughtful attentive discussion, no vote is needed, the group conscience becomes perfectly apparent. This is the spiritual premise of our Sixth Concept for NA service. We need to be ever attentive to it in making service related decisions.

Sample Group Business Meeting Agenda

Most NA groups' business meetings run much more smoothly when a meeting agenda has been planned ahead of time. The following is a suggested sample.

No two groups are the same. Our experience shows that this format can work well for most. This will help the group do those other things it needs to do in an organized manner.

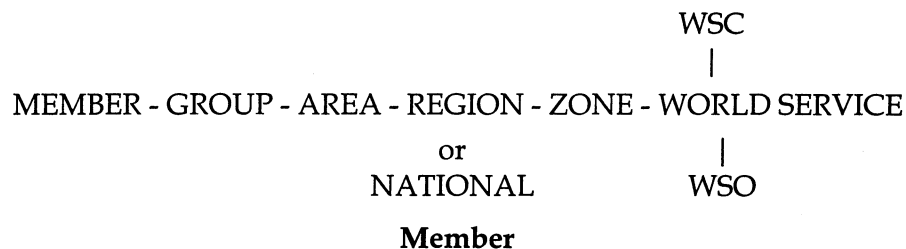
1. Opening prayer
2. Read the Twelve Traditions/Twelve Concepts
3. Minutes from last meeting read
4. Treasurer's report
5. GSR report
6. Old business
7. New business
8. Elections (if applicable)
9. Announcements
10. Closing prayer

SECTION III

THE NA SERVICE STRUCTURE

Our Main Lines of Communication

Once your group has been registered with the World Service Office (form and address on page 193), your group may wish to participate in mailings, questionnaires and the decision-making processes of Narcotics Anonymous. As we are a vast worldwide fellowship, our lines of communication are kept simple and basic with our common welfare as the main link that bonds us together. The following is a diagram that illustrates this process along with some brief descriptions of their various functions.



The front line, so to speak, of NA service is an individual NA member. Any addict may be a member, the only requirement is a desire to stop using. The services that each of us provides are the most important in NA. It is the member who carries our message of recovery and works with others. Without an active membership there would be no need for the rest of the service structure. There would be no NA.

The benefits of membership are clear to us all: a drug-free life, the chance to grow, friendship, and freedom from active addiction. However, membership is not without its responsibilities. It is the responsibility of all members to maintain their personal recovery. Also, it is the responsibility of each of us to share freely our recovery experience, strength and hope with an addict who still suffers, and work to ensure that what was freely given to us remains available to the newcomer and older members alike. The gathering together of two or more recovering addicts for the purpose of learning how to live a drug-free life by practicing the principles of NA constitutes an NA meeting. When such a meeting is held regularly, it can become a group.

Group

Please refer to the discussion on NA groups, Section II, page 180

Group Service Representation

A Group Service Representative (GSR) is responsible for the following:

- Serving as a liaison between the group and the area service committee.
- Sending reports to the ASC regularly (either in person or by mail).
- Sharing responsibilities with the GSR-Alternate.
- Keeping the group accurately registered with the World Service Office.
- Consistent participation in group.
- Knowledge of the Twelve Steps, Twelve Traditions, and Twelve Concepts of NA Service.

The most important facet of this position is to be the communicator for the group.

The group service representative is the vital link between the group and the rest of the Fellowship. The GSR's primary communication responsibility is to represent the group's conscience in matters affecting other groups or NA as a whole. This duty requires the representative to provide information to the group about developments in the worldwide NA

Fellowship and to share with the area any activities, strengths, or problems of the group. It is important that the GSR maintain the chain of NA communications.

Group Service Representative-Alternate (GSR-Alternate)

The position of GSR-Alternate parallels that of GSR except that it is a two-year commitment with the first year spent in training and the second year as GSR. The GSR-Alternate also acts as GSR in the absence of the GSR.

Group Service Representatives - Area Service Committee Participation

Group service representatives link their groups with the rest of the NA service structure. The actual connection may be accomplished in several ways. Some examples are:

1. Your elected GSR may be able to attend the ASC through various means according to facility rules.
2. If actual attendance is not always possible, communications can be accomplished through the mail. This can include group concerns, group activities, and group conscience votes, as well as the group's participation in other areas of the service structure.
3. If members from the outside NA Fellowship become regular participants of your meeting, one of these may become, if the group wishes, your GSR and attend the ASC as the group representative.
4. In some cases the ASC may ask to hold the meeting in your facility (if possible).

Brief Description of an NA Area

An area is a collection of groups joined together to further the primary purpose of the member groups and NA as a whole. This is done by all of the groups working together and taking action according to the conscience of those groups. Many groups are able to accomplish what a single group might find difficult to do on its own. An area service committee (ASC) is a committee made up of representatives (GSRs) from groups within a designated area, which meets monthly for the purpose of serving the specific needs of its member groups.

Brief Description of an NA Region

A regional service committee (RSC) is a committee made up of the RCMs (see glossary for description) from all the areas within a designated region. This service committee is designed to provide service to its member areas. An ASC and an RSC are similar in nature and purpose but their respective functions are slightly different. While an ASC serves the specific needs of the groups, an RSC serves the common needs of the areas. The primary function of an RSC is to unify the areas within its region. Another function is to carry the NA message of recovery through an ever widening circle of resources, i.e., —individual members make up a group, individual groups make up an area, individual areas make up a region—working together to fulfill our primary purpose of carrying the message of recovery to the addict who still suffers.

Zone or National Assembly

A zonal forum and/or a national assembly is a group of regions that meet together. Examples include the European Conference, the Canadian Assembly, and the Western States Forum.

World Service Conference (WSC)

The World Service Conference is established by and is responsible to the fellowship of Narcotics Anonymous. Its purpose is to be supportive of the fellowship as a whole, and to define and implement the policies of Narcotics Anonymous. The World Service Conference does this by joining the members, groups, areas, and regions into a unified fellowship, by dealing with the problems and the needs of the fellowship, and by actively encouraging the primary purpose and growth of Narcotics Anonymous.

Each year the WSC addresses fellowship concerns in the *World Service Conference Agenda Report*. This gives individual members the opportunity to address specific issues pertaining to the fellowship of Narcotics Anonymous as a whole.

World Service Board of Trustees (WSB)

The World Service Board of Trustees' purpose is to serve the fellowship. Frequently the board has been called upon to assist in the resolution of important issues facing the fellowship. The board assists the World Service Conference in defining the priorities and focus of conference committees.

World Service Office Board of Directors (WSO board)

The directors of the World Service Office are responsible to the fellowship for the management of the World Service Office. The Directors on the Board are elected by the World Service Conference.

World Service Office (WSO)

One of the most important functions of the WSO is to link our widespread groups and members into a single, cohesive fellowship. Another major function of WSO is the publication and distribution of literature. Along with files and records, WSO keeps the archives of NA's history. The final WSO function we shall discuss is that of public relations. The World Service Office is our fellowship's main service center. To meet our needs as a growing fellowship, our services need to operate as efficiently and effectively as possible within the spiritual principles of the NA program.

SECTION IV

OTHER IMPORTANT INFORMATION AND RESOURCE SECTION

This final section discusses other issues important to your group, such as NA anniversaries/birthdays, some questions and suggestions for your group, sample letters and a poster (designed to be photocopied) announcing meeting time and place. Also included here are suggestions for helping to carry the message of recovery to addicts with additional needs, a glossary of NA terms, as well as a list of service materials and a group registration form.

Narcotics Anonymous Anniversaries/Birthdays

NA clean time anniversaries (some groups call them birthdays) are a yearly celebration of a member's complete abstinence from all drugs. Whether it is called a member's anniversary or birthday, it is a joyful marking of a member's personal recovery and a demonstration that the program of Narcotics Anonymous works. These occasions provide an opportunity for the expression of gratitude, strength, and hope that are encouraging to newcomers as well as older members.

Some groups enjoy celebrating the anniversary of their first NA meeting. These anniversaries demonstrate the stability of the group, promote unity between members, and enable all members to celebrate recovery. For this occasion, some groups choose to hold an open meeting with Narcotics Anonymous speakers and invite others to share in their new drug-free way of life.

Chips and Key Tags or Records

Commemorative chips and key tags are not appropriate in some institutional meetings for a variety of reasons; more important, we do not compromise a member's anonymity due to a loss of continuous clean time. This also applies to groups keeping any records of NA members' names, clean-time dates, or attendance at meetings. Chips and keytags are available (see literature order form) if the group wants and is able to make them available.

Sponsorship

A sponsor is a recovering addict in the program of Narcotics Anonymous; someone we can trust to share our life experiences with (both positive and negative); a person to whom we can go with our problems that may be too personal to share with the group.

It is suggested that a sponsor be someone who has practice in working the Twelve Steps and is involved in the program. Primarily, a sponsor is a guide through the Twelve Steps of recovery. It is strongly recommended that a sponsor have at least one year clean.

It is strongly suggested that we find a sponsor of the same sex. Experience has shown us that members of the same sex better understand certain issues such as sexuality, family or identity problems, relationship problems, and can best help us keep the focus on recovery.

Sometimes sponsorship is not possible because of factors such as location or regulations of the facility. Regardless of sponsor availability, we continue to be responsible for our recovery by staying clean, working the steps to the best of our ability, attending meetings regularly, and reading NA literature. With the guidance of our Higher Power we seek to practice the spiritual principles of recovery in all aspects of our lives. We ask God as *we understand Him*, to enable us to live according to God's will for us, just for today.

For more information on sponsorship, see IP #11 Sponsorship as well as the booklet *Introduction to Narcotics Anonymous*. For those anticipating release from the facility, please see "Staying Clean on the Outside" (IP #23).

Questions and Suggestions that May Come Up in Your Group

- Q. *What can we do when someone In the meeting wants to discuss their guilt or innocence or discuss the rules of the facility and the staff?* Remind all in attendance that the purpose of an NA meeting is to provide an atmosphere for recovery from the disease of addiction and to carry the message of recovery to the addicts who still suffer.
- Q. *What do we do If drugs, paraphernalia, or weapons are displayed at the meeting? What if a fight breaks out?* Disband the meeting immediately. Narcotics Anonymous meetings must always be a safe place for members to experience recovery. Inform the staff that the meeting is over for today but that you will be back for the next meeting.
- Q. *What can we do when a member of a different organization wants to speak at our meeting?* Thank them for their interest in NA but explain that our primary purpose is recovery from drug addiction through the Twelve Steps, the Twelve Traditions, and the Twelve Concepts of Narcotics Anonymous. This also applies to any other literature that is not conference– approved NA literature.
- Q. *What if a staff member is present during a meeting?* The presence or absence of a staff member is up to the facility. However, if the meetings are continually disruptive, requesting a staff member to be present might be advisable.
- Q. *What can we do if a facility's policy is a violation of our traditions?* Occasionally problems arise because facilities do not understand our traditions or the nature and function of NA in general. Usually this can be avoided or handled successfully. Facilities cannot "violate" traditions; they do not have traditions. The responsibility for upholding our traditions, or choosing to participate in situations which compromise them, is ours alone. The Twelve Traditions of NA are not negotiable. They are the guidelines that keep our fellowship alive and free.

Questions and Suggestions that May Come Up in Your Group Business Meeting

- Q. *How can a group solve its problems?* One of the best ways a group can solve the various problems that may arise is to remain focused on our primary purpose, which is solely to carry the message of recovery to the addict who still suffers. Remaining mindful that practicing the spiritual principles contained in the Twelve Traditions and the Twelve Concepts solves most of any group's problems. In other cases the group may seek suggestions from other groups they are in contact with or write a letter expressing concerns the group has to their area service committee, seeking experience, strength, and hope in solving difficult problems. It is important to note that other parts of our service structure are not responsible for settling a group's disputes except in matters that affect other NA groups or NA as a whole. Please see the Fourth Tradition for further explanations.
- Q. *Do we charge money for the pamphlets we put out on the literature table?* A group's primary purpose is to carry the message of recovery to the addict who still suffers. As such, the group's funds pay for the pamphlets and they are free. However, more expensive literature such as books may be sold by the group at cost. NA is a nonprofit fellowship
- Q. *Since we are in a facility, how can our group participate in other areas of the fellowship?* Depending upon the rules and regulations of the facility, a group can look for ways to participate in carrying the message of recovery. One of the best ways to do this is to stay in close contact with the area and regional service

committees. There may be ways in which your group can participate on area or regional projects, committees, reports, NA newsletters, etc. Asking "How may we help?" is the best way to get involved.

Services Narcotics Anonymous Does Not Provide

- NA does not provide legal assistance, medical advice, professional counseling, or group therapy. We are not related to any other twelve step fellowships, treatment or correctional facilities, or any religious affiliates.
Tradition Six and Tradition Eight
- NA does not endorse or lend the NA name, registered trademarks, or logos to outside enterprises. NA literature is protected under international copyright laws. For more information on this issue please see the NA Intellectual Property Trust.
Tradition Six
- NA does not keep attendance records or case histories.
Tradition Twelve
- NA members do not participate on social councils or grievance committees on behalf of Narcotics Anonymous.
Tradition Six
- NA does not provide drug detoxification or engage in drug education. NA does not provide certificates of graduation from drug programs.
Tradition Six
- NA does not conduct or participate in medical research or behavioral experiments.
Tradition Ten
- NA does not provide housing, food, clothing, money, or other social services.
Tradition Five, Tradition Six and Tradition Eleven
- NA does not provide vocational counseling or job placement.
Tradition Eight
- NA does not provide letters or recommendations to parole boards attorneys, court officials, physicians, therapists, employers, or social service agencies on behalf of NA members.
Tradition Six, Tradition Eight and Tradition Eleven
- NA does not sanction the public notoriety of a member's name, photograph, personal story, or filmed depictions in relation to membership in Narcotics Anonymous.
Tradition Ten, Tradition Eleven and Tradition Twelve

Additional Needs For Disabled Members

General Preparation

Find out what materials are available through the World Service Office to assist addicts with additional needs. Update your current stockpile of Narcotics Anonymous materials to include the items for addicts with additional needs.

Hearing-impaired

1. Speak directly full face, speak slowly, and distinctly
2. A sign interpreter must have clear eye contact between the speaker and the hearing impaired.
3. When lip reading is necessary, hearing impaired addicts will need to sit close to the speaker and not have their view obstructed by obstacles such as people, poles, etc.
4. Keep pencil and pad handy during all meetings with hearing-impaired persons. This is a simple and easy way to ensure that hearing and non-hearing addicts can communicate with each other. It is important to remember that dramatic facial expressions while speaking are very helpful to members who read lips.

Visually Impaired

A wide range of resource materials for the blind such as tapes and publications in Braille are available through the WSO.

1. Do not touch blind addicts without their permission. They cannot see you coming, and it can be a frightening experience for them.
2. Before helping a blind person, be sure to ask if they need help.
3. Only about ten percent of the blind read Braille.
4. As a preparation for helping blind addicts, it might be helpful to sit through a meeting with your eyes closed to get a feel for their experience.

Physically Challenged

1. Inform appropriate staff in facilities of the accessibility of Narcotics Anonymous to physically challenged addicts.
2. When carrying the message to the physically challenged, we need to consider accessibility, i.e., bathrooms, ramps, and other necessities. Bathrooms, ramps, and other necessities are considerations when planning meetings.

Residents on Medications

Narcotics Anonymous is a program of complete abstinence from all drugs. We have no opinion on outside issues and our approach is nonprofessional, so we must be very sure that it is understood that we do not advocate going against a physician's advice. Neither do we endorse the use of any drug.

In facilities which provide medication, residents inevitably ask the question "Am I clean if the doctor has me on medication?" When the question comes up, it is important not to judge. Based on our Eighth and Tenth Traditions, we are not in a position to discuss the issue. As NA members, we should not tell residents to stop taking their medications; we are not doctors. We can only tell them to keep coming back – they are welcome at meetings – and to read NA literature. Our Third Tradition allows us to experience humility, compassion, and tolerance for all who come to NA seeking recovery from addiction to drugs.

The NA booklet, *In Times of illness*, addresses important issues on this subject.

Sample Letters**Sample Letter Requesting Time and Place For an NA Meeting**

Date

Administrator

Name of Facility

PO Box 7890

Anywhere, State 23456

To Whom it May Concern:

We are writing to you to request permission to begin a Narcotics Anonymous meeting in our facility. Narcotics Anonymous is a worldwide fellowship for those whose use or desire to use drugs has become a major problem in their lives and they want to do something about it. NA is a twelve-step program of recovery based on spiritual principles. Anyone may join NA regardless of age, race, sexual identity, religion, or lack of religion. There are no dues, fees, or any other requirements other than to seek recovery from addiction to drugs. NA is a non-profit program of recovery that is not connected to any other twelve-step fellowship or treatment programs and has no religious affiliations.

We are also requesting that you or a member of the staff allocate a time and a room in which the meeting might be held. Generally, NA meetings are held at a time when the most number of addicts can attend. We believe that by beginning an NA meeting in our facility and by following the spiritual program set forth in Narcotics Anonymous, many of us will be able to experience recovery on an ongoing basis. We are available to meet with you at your convenience to discuss these matters and hopefully provide any other information about Narcotics Anonymous you may request. Thank you for your attention to this letter. We look forward to hearing from you.

Sincerely

(name of person to contact in response)

Sample Letter To ASC From An NA Group Inside A Facility

Date

We Do Recover Group
Box 7890
Anywhere, State 23456

Dear Area Service Committee:

Greetings from the "We Do Recover" Narcotics Anonymous group at (name of institution.) We have a desire to become a part of your area to better enhance our recovery. The group follows the Twelve Steps, Twelve Traditions, and Twelve Concepts of NA.

Please contact the undersigned with any assistance you can give us in that regard. We need your help to further help ourselves and look forward to hearing from you.

Sincerely,

We Do Recover Group



NARCOTICS ANONYMOUS NEW GROUP REGISTRATION FORM

If you are updating group information, please use the "Group Update Form."

Please complete all information & print clearly!


Group Name	Date
This group was formed (month/year)	This group holds meeting(s) per week
Area	Region

The following information is necessary for any communications with the group.

Group Contact	
Address	
City	State/Prov
Postal/Zip	Country
Phone: ()	

Group's Meeting Information

Please indicate (O for open) (C for closed) next to meeting days below

Meeting Days	Sun	Mon	Tues	Wed	Thur	Fri	Sat
Meeting Time							
Language(s)							
							
Average weekly attendance							

Meeting Location

Place	Room
Address	City
Borough/Sub-City	State/Prov
Postal/Zip	Country

If this meeting is held in a facility that has limited or restricted access, what are the requirements to enter?

"One of the most important things about our new way of life is being a part of a group of addicts seeking recovery. Our survival is directly related to the survival of the group and the Fellowship. To maintain unity within Narcotics Anonymous, it is imperative that the group remain stable, or the entire Fellowship perishes and the individual dies." Basic Text, page 59

GLOSSARY

Additional needs, addicts with.

Additional needs arise from physical challenges such as blindness, hearing impairment, or mobility limitations imposed by use of wheelchairs. Reaching addicts with additional needs and making our meetings and other services more accessible to them is an obligation our fellowship takes very seriously at all levels of its service structure.

Area service committee (ASC). A committee created to provide common services for NA groups in a specific locale. Composed of GSRs, ASC officers, and subcommittee chairpersons. Usually part of a region, to which it sends RCMs.

Closed meetings. NA recovery meetings that are closed to nonaddicts.

Common needs (special interests). A tag referring to specialized groups formed to provide additional identification for addicts with particular needs or interests in common--for example, men's or women's groups and gay or lesbian groups.

Conference-approved literature. See *NA-approved literature*.

Fellowship-approved literature. See *NA-approved literature*.

Group service representative (GSR). Elected by an NA group to participate on the group's behalf in the ASC and the regional assembly.

GSR. See *group service representative*.

H&I. See *hospitals and institutions*.

Home group. The group an NA member calls "home." Home group membership calls for regular attendance of its recovery meetings, financial and voluntary service support, and participation in conscience-building and decision-making processes.

Hospitals and institutions (H&I). A field of service usually covered by one ASC subcommittee devoted to carrying the

NA message primarily to correctional inmates and treatment facility patients.

NA Way Magazine, The. The NA Fellowship's quarterly journal, published in various languages.

NA-approved literature. Literature officially sanctioned by the Fellowship of Narcotics Anonymous as given voice by its groups through their delegates to the World Service Conference. Also referred to as "fellowship-approved literature." Formerly known as "conference-approved literature" at a time when the entire WSC voted on the approval of new NA literature.

Open meetings. NA recovery meetings that allow attendance by nonaddicts.

Phoneline. An NA telephone contact service providing means by which an addict or a general community member can get information about Narcotics Anonymous, especially NA meeting schedules. Usually administered by an ASC subcommittee.

PI. See *public information*.

Public information (PI). A field of service usually covered by one ASC subcommittee devoted to carrying the NA message to government and private agencies, the public media, community leaders, those in the helping professions, and the community-at-large so that addicts seeking recovery will be referred to Narcotics Anonymous.

RCM. See *regional committee member*.

Regional assembly. A gathering of GSRs and RCMs, conducted by the RSC, to discuss issues affecting NA worldwide, usually in preparation for the annual WSC meeting. The regional delegate is elected at the assembly.

Regional committee member (RCM). Elected by an ASC to participate on the area's behalf on the regional service committee.

Regional delegate. A World Service Conference participant elected by a region's GSRs and RCMs.

Regional service committee (RSC). A body that draws together the combined service experience of a number of adjoining areas for those areas' mutual support. Composed of RCMs, the regional delegate and alternate delegate, and others as needed.

RSC. See *regional service committee*.

Service bulletins. Articles, position papers, and food for thought on a variety of NA service-related topics. A number of such bulletins are available from our World Service Office.

Sharing session. A nonbusiness portion of the agenda of most NA service board or committee meetings. Somewhat more informal than the rest of the meeting because of the suspension of the ordinary rules of order. Facilitates wide-ranging, open discussion on committee issues and group problems. Allows for development of group conscience necessary before spiritually sound decisions can be made in ordinary business session.

Special interests (common needs). A tag referring to specialized groups formed to provide additional identification for addicts with particular needs or interests in common--for example, men's or women's groups and gay or lesbian groups.

Trusted servant. An NA euphemism for "leader," "official," or "officer." Derived from NA's Second Tradition, in which NA leaders are characterized as "trusted servants" as opposed to governors.

Twelve Concepts for NA Service. One of three bodies of basic NA principle, the concepts apply specifically to the development, coordination, and maintenance of NA services on behalf of the groups.

Twelve Steps. One of three bodies of basic NA principle, the steps describe NA's regimen leading to personal recovery and a spiritual awakening.

Twelve Traditions. One of three bodies of basic NA principle, the traditions provide

guidance for the behavior of NA groups, helping the groups maintain their independence while nurturing their unity.

World Service Conference (WSC). A deliberative body composed of regional delegates and world-level trusted servants, the WSC provides an effective voice and active conscience for the worldwide NA Fellowship.

World Service Conference Report. The full reports of the World Service Conference and its boards and committees. Formerly known as the *Fellowship Report*.

World Service Office (WSO). World Service Board headquarters (Los Angeles) and branch facilities (Canada, Europe).

WSC. See *World Service Conference*.

WSO. See *World Service Office*.

SOME OTHER RECOVERY-ORIENTED PUBLICATIONS

Basic Text, *Narcotics Anonymous*

Originally published in 1983, this publication is commonly referred to as the Basic Text for recovery from addiction. In its pages, many addicts share their experience, strength and hope about the disease of addiction and their recovery through the NA program. It encompasses and expands on the chapters from the NA White Booklet and includes an additional chapter, "More Will Be Revealed." The personal stories of many recovering addicts are also included in order to assist new members in finding identification and hope for a better life.

Just for Today

Daily Meditations for Recovering Addicts - Offers a wide variety of daily readings to addicts in recovery. Composed of a reading for each day of a calendar year.

It Works: How and Why

A complement to the Basic Text, this publication gives in-depth narrative regarding our Twelve Steps and Twelve Traditions.

Reaching Out

Reaching Out is a newsletter that is published by the World Service Conference Hospitals and Institutions Committee of NA to meet the needs of institutionalized addicts, as well as H&I subcommittees throughout the fellowship. If you are interested in being placed on the mailing list for this publication or would like to write us about your experience in recovery through Narcotics Anonymous program, the address is *Reaching Out*, c/o World Service Office, PO Box 9999, Van Nuys, CA 91409, USA.

The NA Way Magazine

The *NA Way Magazine* is the NA Fellowship's international journal. It is published quarterly in English, French, German, Portuguese, and Spanish. The magazine contains feature articles about topics and events that are of interest to the general NA membership, recovery sharing, service experience, humor, opinions and editorials, and a coming events calendar. To be placed on the mailing list, contact the World Service Office.

JUST FOR TODAY

Tell yourself:

JUST FOR TODAY my thoughts will be on my recovery, living and enjoying life without the use of drugs.

JUST FOR TODAY I will have faith in someone in NA who believes in me and wants to help me in my recovery.

JUST FOR Today I will have a program. I will try to follow it to the best of my ability.

JUST FOR TODAY, through NA, I will try to get a better perspective on my life.

JUST FOR TODAY I will be unafraid. My thoughts will be on my new associations, people who are not using and who have found a new way of life. So long as I follow that way, I have nothing to fear.

**ADDITIONAL NEEDS
BOOKLET**

For Approval at WSC '98



WHAT "ADDITIONAL NEEDS" IS ALL ABOUT

Most of us can find a meeting on a meeting list, get to it, enter and sit down, and hear the spoken message of recovery without a second thought. However, there are some for whom this is not possible. They need some form of assistance in order to do what most of us take for granted. In other words, they are addicts who, for a number of reasons, have *additional needs*.

The Fifth Tradition states that *our primary purpose is to carry the message to the addict who still suffers*. However, it is often not enough to share only our recovery. We also need to recognize when our meeting space cannot be easily approached or entered and/or the message our group is carrying cannot be easily obtained. The reason may be a poor choice of location for our meeting. When this happens, we should make every effort to remove the barriers that make finding recovery difficult for some addicts. This booklet was developed to provide information to our regions, areas, and groups on how to go about accomplishing this task.

There are many things we can generally do within our service structure and as groups to help addicts with additional needs find recovery. For example, Hospitals & Institutions subcommittees can evaluate accessibility of their meetings. Public Information subcommittees can stay updated on the accessibility of all facilities listed in meeting schedules and provide the information where necessary to agencies. Literature subcommittees can educate our regions on the needs, capabilities, and limitations of addicts with additional needs. Convention committees can ascertain that facilities are accessible and that convention flyers and schedules make note of this. Groups and areas can compile rosters of individuals who are willing to provide assistance and/or transportation to addicts with additional needs.

There are things individuals can do as well, most which require only common sense. The best thing we can do, is to examine our own attitudes and prejudices towards others and begin to make necessary changes.

Although there are others, the following three categories of additional need seem to be the most common:

For individuals who are

deaf/hearing impaired

blind/visually impaired

in wheelchairs/use walkers
(physically impaired)

accessibility means

receiving the spoken and written message

receiving the written message and help in getting to meetings

getting into and maneuvering within meeting places and in some cases, transportation

GENERAL SUGGESTIONS

This booklet contains information and suggestions for both new and already-established groups and service committees on how to go about evaluating meeting places for accessibility. We suggest that you look through this booklet to get an idea of the types of physical and other barriers that may be problematic. In addition, the diagnostic survey in Appendix II will be useful in determining the accessibility of your meeting place.

Suggestions for Regional and Area Service Committees

- Compile accessibility information, include in area directories and forward to regional PI subcommittees.
- Include RSO and WSO resources on the order form in group starter kits.
- Make sure meeting places for service meetings are accessible.
- Host learning days and/or awareness weekends on additional needs.

Suggestions for Subcommittees

Regional Service Offices (RSOs) are encouraged to:

- Keep available materials for addicts with additional needs in stock.
- Keep PI subcommittees informed as to what is available.
- Make a WSO resource list available.
- Include information in group starter kits.
- Help disseminate information.

Convention committees (see also Appendix III) are encouraged to:

- Determine accessibility to all functions.
- Ensure access to scheduled dances and/or speaker meetings.
- Allow addicts with additional needs to be seated first.
- Request a block of rooms for individuals with additional needs.
- Make sure *all* rest rooms are accessible to *all* addicts.
- Schedule workshops on additional needs.
- Get speakers with additional needs for speaker meetings

H&I subcommittees are encouraged to:

- Keep a current list of accessible H&I meetings.
- Make sure the area has a list of accessible H&I meetings available.

Literature subcommittees are encouraged to:

- Solicit stories from addicts with additional needs.
- Provide articles on what areas, groups, and individuals can do.
- Help educate regions on this topic.

PI subcommittees are encouraged to:

- Mail information to agencies serving people with additional needs.
- Include information in the regional meeting directory.
- Provide a space on meeting update/change forms to address these questions.
- Suggest a TDD/TTY¹ to phonline services.

Suggestions for Groups

- Determine wheelchair accessibility for group meetings (including restrooms).

¹ Telecommunications Device for the Deaf (TDD)/Text Telephone (TTY or sometimes TT).

- List accessible meetings in schedules.
- Provide area with the information.
- Develop a list of members willing to provide transportation.

Suggestions for Individual NA Members

- Assist addicts with additional needs.
- Avoid making assumptions.
- Use common sense.

A word about sponsorship: One of the best ways we can help addicts with additional needs is to be willing to sponsor them. We should take care to not overlook the experience, strength, and hope of addicts with additional needs when we consider a sponsor for ourselves.

SUGGESTIONS SPECIFIC TO NEED

Addicts with Hearing Impairment

There are several types of hearing loss and just as many words to describe them. *Deaf* is generally used to characterize individuals who have lost most or all of their hearing. *Hard of hearing* describes those who can hear only with difficulty. However, these terms most often depict cultural identity more than impairment. For example, those individuals who describe themselves as *deaf* usually identify with the deaf community and do not differentiate between degrees of impairment. They have their own lifestyle, customs, and traditions. Also, those who have been deaf since infancy are generally limited in spoken language skills. On the other hand, those who consider themselves *hard of hearing* usually identify with the hearing community and in most cases do not use sign language. Both deaf and hard of hearing persons may wear a hearing aid in one or both ears. However, a hearing aid usually amplifies sounds and filters out background noises, but does not replace normal hearing.

One-on-One Communication

There are many ways for hearing-impaired individuals to communicate. Some communicate through speech or lip reading. Others prefer written notes. Of manual communication methods, sign language is most popular. To learn what works best for any one individual we need to ask.

When first meeting a hearing impaired person:

- Observe how they communicate with hearing people.
- Ask how you can best communicate.

Each time you start a conversation:

- Get the person's attention.
- Look at them when you speak..
- Avoid standing in front of a light source.
- Allow plenty of time for conversation.

When you are the speaker:

- Speak slowly and clearly in a normal tone of voice.
- Do not put anything in your mouth when speaking.
- Don't move around a lot.
- Use short sentences.
- Ask questions to confirm understanding.

When you are the listener:

- Pay careful attention to words, facial expressions, and gestures.

- Ask to repeat if necessary.
- Ask questions to confirm understanding.

Written Communication

When written communication is used, the following guidelines are useful:

- Organize your thoughts.
- Be concise.
- Summarize or restate important items.
- Ask questions with yes/no choices.
- Wait for a response.

Manual Communication

These tips assume a basic knowledge of sign language:

- Face the person so that they can clearly see your lips.
- Keep your hands chest-high.
- If you don't understand something, ask.

Communicating Through an Interpreter

An interpreter's role is to facilitate communication between a hearing-impaired individual and a hearing individual. As such, they bridge the communication gap between two parties. Sign language interpreters use language and finger-spelling skills; oral interpreters silently form words on their lips for speech-reading. Interpreters will interpret all information in a given situation and also voice for deaf people, if requested.

The following suggestions are helpful in one-on-one communication or with groups when there is an interpreter present:

- Face the hearing impaired person and speak directly to them, not to the interpreter.
- If you have questions about the individual, ask them and not the interpreter.
- Let the interpreter and/or hearing impaired person decide where they will position themselves to best facilitate communication.
- Put chairs in a circle or semi-circle so that the hearing impaired person can see everyone clearly.
- Provide adequate lighting.
- Speak at a normal tone and pace.
- During group discussions, allow only one addict to share at a time.
- Give the interpreter time to finish so that the hearing impaired person can ask questions or join the discussion.
- If written materials are used, provide the interpreter with an advance copy.
- If interpreting steps and traditions becomes a problem, ask the interpreter to contact the WSO for information.
- Inform the interpreter of any concerns that may have arisen during the meeting.
- Ask the deaf member if the service (interpreter) was satisfactory

How to Find and Fund a Qualified Interpreter

Whether or not to use an interpreter should be the choice of the hearing-impaired person. If they prefer an interpreter, but do not know how to get one, the group (or individuals from the group) may help them do so.

It is very important to make sure we have only qualified interpreters in our meetings. Just because someone knows how to use sign language does not mean they are qualified to interpret the NA message clearly and accurately. Although specifics may vary in different countries, professional interpreters are generally bound by a code of ethics which ensures confidentiality, accuracy, impartiality, and proficiency. As professionals, they also charge a fee for their services. Quite often, this fee is flexible and may be based on a sliding scale. If a group does not have the funds to cover a qualified interpreter, an outside agency for individuals

with additional needs may be able to assist with this expense. According to the Seventh Tradition, our groups cannot ask an outside entity to pay for services provided in our meetings, but the individual can. In many cases, the hearing-impaired individual will also have experience with such agencies.

Technology and Other Tools

Some hearing-impaired individuals prefer technological tools which can be used to improve hearing in a group setting. This usually involves a microphone which carries sound directly to a hearing aid. When used in a meeting, it should be announced and emphasized to the Group that this is an *amplifying* device, *not* a recorder.

It is also possible for deaf individuals to communicate on the telephone if they have a Telecommunications Device for the Deaf (TDD), the most common being a Text Telephone (TTY or TT). However, both the caller and the recipient must have one. Unfortunately, most people-deaf or hearing-do not own a TDD/TTY due to the high cost of owning one.

Addicts with Visual Impairment

Although there are many types of visual impairment and each individual's situation will be unique, for the sake of simplicity we will discuss blind, visually impaired, low vision and sight-impaired addicts as one group of addicts with additional needs.

Accessing NA Literature

The most common method for visually impaired addicts to access our literature in recent years has been the use of cassette tapes. The WSO has a variety of tapes and other NA materials available for visually impaired addicts. Outside agencies which assist individuals with visual impairment may also be helpful resources.

Technology and Other Tools

Technological solutions, such as photocopying machines which can both duplicate and enlarge items may be available to help visually impaired addicts access our literature. Also, most addicts with visual impairment have friends in the fellowship who are willing to record various pieces of recovery literature. (*A word of caution: anyone who agrees to record literature should be careful to read the text exactly as it is written without personal interpretation or editorial comments included.*) In addition, it is now possible, using computers and special devices and software, to scan, enlarge, and even read literature to individuals who cannot see. When using technology, it is important to remember that as with any other copyrighted material, limits are placed on the reproduction and distribution of NA literature. The guidelines for each situation may vary, so it is best to contact the WSO for approval.

Getting To and From Meetings

Again, each situation may be different. However, it is each addict's responsibility to arrange his or her own transportation to and from meetings.

When giving a ride to an addict who is visually impaired, there are a number of things to remember:

- Do not honk the horn unless you are sure that (s)he will recognize your car.
- If necessary, meet the addict at the door and guide him or her to the car.
- Place the addict's hand on the top of the open car door. This helps gauge the height of the car and its approximate distance from the curb.
- Some visually impaired persons prefer being shown the door handle so they can open the door themselves.
- Whenever possible, it is safest for the visually impaired person to close the door.
- Anyone else closing a door should always announce their intention and then wait a few seconds before doing so.

- When driving a visually impaired person home, ask if he or she needs help getting to the door.
- It may only be necessary to help the addict get oriented by giving the location of the walk or entrance (such as "ten feet to the left").
- If the addict needs guidance to the door, go around to the car and wait for him or her to exit.
- Offer your arm and provide guidance.
- Never grab, pull, or push anyone who is visually impaired.
- When in doubt about what level of assistance the addict needs, ask.

Sighted Guide Techniques

Sighted guide techniques are based on the practice of having a sighted person (the guide) move ahead of the blind person who maintains contact by touching either the shoulder or upper arm of the guide. Some helpful things to keep in mind when guiding a blind person are:

- The guide should always be on alert for obstacles.
- A guide should be extremely careful when judging height and clearance.
- It is a good idea to describe, in a general way, terrain or surroundings being traversed.
- The guide should always move more slowly on stairs or other complex obstacles.
- When seating a person who is blind, the guide should place his arm on the back of the chair and announce any special information ("There is a chair with arms and a small table just in front of it").

Guide dogs: A person using a dog as a sighted guide may need little assistance. The dog is trained to do most of the work. Do not pet a guide dog in harness; it is working and does not have time for this. Never distract the dog while traveling. Guide dogs pose few problems either in a meeting or in a restaurant after the meeting, since they are well trained to handle such situations.

Red-tipped White Canes: Some visually impaired persons carry a red-tipped white cane, known as a Hoover cane. These canes may either be one piece or a folding kind that can be folded up and put out of the way. The cane can be used to identify a person who cannot see and is used by the person to travel. The training for such travel is very detailed and the skills are very specific. If a visually impaired person is carrying a white cane, the guide can be sure they know how to use it. A person in the path of a blind person traveling with a cane should either get out of the way or announce their presence. When someone lays a cane down, it should never be moved without their knowledge.

Meetings and Meeting Places

It is a good idea to spend a few moments with a visually impaired addict orienting them to the meeting facility. The following suggestions may be helpful:

- Always point out emergency exits.
- Point out rest rooms and go over the layout if necessary.
- Show them how to find coffee and ashtrays.

In most cases, the visually impaired person will ask for the information they need to be comfortable with their surroundings. There are other things we can do:

- Go around the room and have everyone introduce themselves.
- If the meeting splits into two groups, be sure that someone helps in locating the other group.
- The guide might offer to take phone numbers and read them back at a later time.
- When greeting a person who is visually impaired be sure to tell them your name and that you want a hug.
- When a visually impaired person approaches a group of sighted addicts, be sure to introduce everyone.
- Never come up quietly and grab an addict who is visually impaired.

- Never remain silent when a visually impaired addict enters the room alone.

Additional Tips

There is little need for a sighted person to change their normal manner of speaking in order to converse with a visually impaired person. For example, it is not generally necessary for a sighted person to avoid color words or normal usage of other words. However, phrases such as "Look over there" are of little use to a person who cannot see. As in most situations, common sense should prevail.

The guidelines for assisting visually impaired persons in meetings will work in most social settings as well. Most such addicts are used to restaurants and dances. Be sure to let the visually impaired addict know where the rest rooms are and don't forget that he or she may need a ride home. Never ignore them and try to include them in any conversation. The tools that work in getting a sighted newcomer to feel more at ease will work with a visually impaired newcomer as well. The best rule to follow is to treat others, with or without additional needs, the way we ourselves would want to be treated.

Addicts in Wheelchairs

There are many important factors involved in making meeting places accessible for those addicts in wheelchairs or other mobility devices. The following suggestions can help:

- Seek volunteers from the group to greet and assist addicts in wheelchairs.
- Make sure your meeting facility is accessible.
- Include accessibility information in meeting schedules.
- Provide H&I and PI subcommittees with this information.

Wheelchair Accessibility

Accessibility means more than being able to pass through the front door. It also means being able to get into the meeting room itself, to use the rest rooms, and reach a water fountain. It means being able to take care of basic needs with dignity. Generally, a facility must meet the following conditions in order to be considered accessible. It must have:

- An operable ramp into the facility.
- Rest rooms which allow access to everyone.
- Parking should be near the door or ramp to the building.
- Doorways must be wide enough for entry.
- Bathing facilities (at overnight functions) must be safe for wheelchairs.
- Meeting rooms need to have ample space to maneuver.

Some Hints For Helpers

Folding a wheelchair

- With hands in center of seat, push out with heels of hands.
- Don't put your fingers between the chair frame and the seat - they may be crushed.

Opening a wheelchair

- Remove the seat cushion and pull upward on the seat at the center.
- Don't lift the chair by the armrests as they may come off.

Storing a wheelchair

- Position folded wheelchair next to vehicle's trunk.
- Grasp the struts of the chair only.
- Using your legs, not your back to lift it, balance the chair on edge of trunk.
- With the full weight on the chair on edge of trunk, tip it up and over, and slide it in.

Maneuvering a wheelchair down a curb

- Placing your foot on the tipping lever, take firm hold of the hand grips, and tip the chair back towards you.
- Gently lower the chair down the curb, adjusting your body to take the weight.

- Both rear wheels must hit the ground at the same time or the chair may tip.
- An alternate method turn the chair and lower the back wheels to ground level, then the front wheels. Ask the person which they prefer.

Maneuvering a wheelchair up a curb

- Place a foot on the tipping lever and lift the chair, setting the front wheels onto the curb.
- Lift the back wheels up and onto the curb. This may be somewhat difficult.
- A second person can help to lift the chair by both grasping a and the bar below the armrest. Both should lift at one time

Carrying a wheelchair up stairs (two people are needed)

- Position the wheelchair squarely on floor with back towards foot of the steps.
- Tip the chair backward.
- With a firm grip on chair, place one foot up a step, throw the same shoulder slightly backward, and pull the chair up.
- A second person must steady and lift from the front.
- Repeat for all steps.

Carrying a wheelchair down stairs

- Never try to take a wheelchair down a flight of stairs unless you are absolutely sure you can bear the entire weight and maintain full control.
- Holding a tight, steady grip on chair, slowly let it forward, controlling the downward movement against the step's edge.
- Use your body as a brake at the top of the step. Don't wait until the chair drops to do so.
- Stop for a rest between steps.
- Use another person, whenever available. The second person stands in front, slowing and steadying the descent.

If no one in the group is familiar with handling wheelchairs, one or two members of the group can ask the addict in the wheelchair to teach them.

OTHER BARRIERS TO RECOVERY

In addition to those obstacles mentioned, a major barrier faced by people with additional needs is that of prejudice and negative attitudes. The attitudes may be those held by society, friends, families, or others with additional needs. Fear can cause irrational reactions to those we believe are somehow different from us. Some react with judgment and prejudice, others with pity. Some exert control while others cannot do enough to help. In all such cases, the individual with additional needs ends up feeling different because they are treated differently.

We can help change such negative thinking by becoming aware of our own attitudes. This is most obvious in the terminology we use on a daily basis when speaking to or of addicts with additional needs. We need to avoid words that diminish the individual's dignity or magnify the disability. Many common labels for individuals with additional needs are demeaning and inaccurate. We should avoid them at all cost.

It is always important to treat addicts with additional needs as we would any other addict coming into the rooms. Addicts who were able to use on their own will be able to recover on their own, though some assistance may be necessary. We must never do for the addict with additional needs what he or she can do alone. Sometimes it is hard to know what help an addict may need, but a good rule of thumb is that a person who needs help will request it.

CONCLUSION

The therapeutic value of one addict helping another is without parallel. As with all addicts, when we help an addict with additional needs, we help carry the message of NA recovery. For further information, copyright questions, and available resources, contact:

World Service Office, Inc.
PO Box 9999
Van Nuys, CA 91409
(818) 773-9999

or visit our world wide web site at:
www.wsoinc.com

APPENDIX I

Glossary of Common NA Terms

Additional needs, addicts with. Additional needs arise from physical challenges such as blindness, hearing impairment, or mobility limitations imposed by use of wheelchairs. Reaching addicts with additional needs and making our meetings and other services more accessible to them is an obligation our fellowship takes very seriously at all levels of its service structure.

Area service committee (ASC). A committee created to provide common services for NA groups in a specific locale. Composed of GSRs, ASC officers, and subcommittee chairpersons. Usually part of a region, to which it sends RCMs.

Assembly district. A subdivision of a heavily populated or geographically far-flung region within which a region holds one of its multiple assemblies. Most RSCs have only one assembly for the entire region.

Closed meetings. NA recovery meetings that are closed to non-addicts.

Common needs (special interests). A tag referring to specialized groups formed to provide additional identification for addicts with particular needs or interests in common--for example, men's or women's groups and gay or lesbian groups.

Conference-approved literature. See *NA-approved literature*.

Fellowship-approved literature. See *NA-approved literature*.

Group service representative (GSR). Elected by an NA group to participate on the group's behalf in the ASC and the regional assembly.

GSR. See *group service representative*.

H&I. See *hospitals and institutions*.

Home group. The group an NA member calls "home." Home group membership calls for regular attendance of its recovery meetings, financial and voluntary service support, and participation in conscience-building and decision-making processes.

Hospitals and institutions (H&I). A field of service usually covered by one ASC subcommittee devoted to carrying the NA message primarily to correctional inmates and treatment facility patients.

NA Way Magazine, The. The NA Fellowship's quarterly journal, published in various languages.

NA-approved literature. Literature officially sanctioned by the Fellowship of Narcotics Anonymous as given voice by its groups through their delegates to the World Service Conference. Also referred to as "fellowship-approved literature." Formerly known as "conference-approved literature" at a time when the entire WSC voted on the approval of new NA literature.

Open meetings. NA recovery meetings that allow attendance by nonaddicts.

Phoneline. An NA telephone contact service providing means by which an addict or a general community member can get information about Narcotics Anonymous, especially NA meeting schedules. Usually administered by an ASC subcommittee.

PI. See *public information*.

Public information (PI). A field of service usually covered by one ASC subcommittee devoted to carrying the NA message to government and private agencies, the public media,

community leaders, those in the helping professions, and the community-at-large so that addicts seeking recovery will be referred to Narcotics Anonymous.

RCM. See *regional committee member*.

Regional assembly. A gathering of GSRs and RCMs, conducted by the RSC, to discuss issues affecting NA worldwide, usually in preparation for the annual WSC meeting. The regional delegate is elected at the assembly.

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World Service Conference Report. The full reports of the World Service Conference and its boards and committees. Formerly known as the *Fellowship Report*.

World Service Office (WSO). World Service Board headquarters (Los Angeles) and branch facilities (Canada, Europe).

WSC. See *World Service Conference*.

WSO. See *World Service Office*.

APPENDIX II

Additional Needs Accessibility Questionnaire (Self Diagnostic)

The following questions are designed to help your Group evaluate accessibility for addicts with additional needs.

- 1) Does your meeting place have clearly marked, easily accessible parking spaces reserved?
- 2) Is your meeting facility equipped with adequate ramps?
- 3) Are parking lots and walkways well lit?
- 4) Are all doors (gates, etc.) wide enough for a wheelchair to pass through?
- 5) Are elevators available to access meeting rooms not on ground floor?
- 6) Are rest rooms accessible?
- 7) Is the Group willing to allow an interpreter to accompany a deaf person in both open and closed meetings?

If your Group has answered yes to all seven questions then you can consider your meeting accessible. If not, please read through this booklet to get more information.

Please let your area and regional PI committees know once your meeting place is accessible. They will be able to include this information in the Area and Regional Meeting Directories.

APPENDIX III

Suggestions for Convention Committees

Below are several suggestions for making our conventions more accessible to addicts with additional needs. It may be helpful for the convention committee to appoint an Additional Needs chairperson to the committee to ensure that the convention is as accessible as possible.

When selecting a hotel and/or convention center, make sure that all areas are accessible to anyone with a physical disability. Many times a facility may claim to be accessible, but has showers with sliding doors, high tub sides, and/or no bars to use for balance, etc. For this reason it is very important that a member of the committee inspect the rooms before contracting with the facility.

- Make sure ALL rest rooms are accessible.
- Ask the hotel to block off some rooms that are fully accessible for persons with additional needs.
- Allow those who are in wheelchairs or who are visually impaired to enter through a separate door prior to the rest of the population entering the room. This information (time and location) should be printed in the program.
- Put a sign on the door to be used for addicts with additional needs. PLEASE DO NOT have the chairperson or anyone from the podium to ask them to move to the front of the room. Space should be made available but we need to allow them to sit wherever they are most comfortable.
- Provide interpreters during meetings. This information should be added to the convention flyer. Also, the program should be coded so that the deaf addicts will know which meetings will be interpreted.
- If interpreters are provided, reserve seats in the front for the deaf participants so that they will be able to see the interpreter. However, PLEASE DO NOT have the chairperson announce this from the podium. This can be embarrassing. A better strategy would be to include this information on flyers and note in the program that addicts with additional needs may request to have a seat reserved at a workshop or speaker meeting.
- If you have hired an interpreter, make sure that there is room for him/her on the podium. Also, you need to be aware that for any meeting lasting more than two hours, it will be necessary to hire two interpreters.
- If possible, have workshop on Additional Needs to help educate our fellowship.

**ADDITIONAL NEEDS
IP & INSERT**

Information Only

WHAT "ADDITIONAL NEEDS" IS ALL ABOUT

Most of us can find a meeting on a meeting schedule, get to it, enter and sit down, and hear the spoken message of recovery without a second thought. However, there are some for whom this is not possible. They need additional help in order to do what most of us take for granted. In other words, they are addicts who, for a number of reasons, have *additional needs*.

The Fifth Tradition states that *our primary purpose is to carry the message to the addict who still suffers*. However, it is often not enough to share only our recovery. We also need to recognize when our meeting space cannot be easily approached or entered and/or the message our group is carrying cannot be easily obtained. The reason may be a poor choice of location for our meeting. When this happens, we should make every effort to remove the barriers which make finding recovery difficult for some addicts. This pamphlet was developed to provide information to our fellowship on how to go about accomplishing this task.

There are many things we can do within our service structure and at the group level to help addicts with additional needs find recovery. For example, H&I subcommittees can evaluate accessibility of their meetings. PI subcommittees can stay updated on the accessibility of all facilities listed in meeting schedules and provide the information, where necessary, to agencies. Literature subcommittees can educate our regions on the needs, capabilities, and limitations of addicts with additional needs. Convention and activities subcommittees can ascertain that facilities are accessible and that convention flyers and schedules make note of this. Groups and areas can compile rosters of individuals who are willing to provide assistance and/or transportation to addicts with additional needs.

The best thing we can do, is to examine our own attitudes and prejudices towards others and begin to make necessary changes. One of these changes may be in the way we speak. We need to avoid words that diminish individual dignity or magnify disability. Many common labels for individuals who have additional needs are demeaning and inaccurate. We should avoid them at all cost. The following three categories of additional needs seem to be the most common although there are others:

For individuals who are accessibility means

deaf/hearing-impaired

receiving the spoken and written message

blind/visually impaired

receiving the written message and help in getting to meetings

in wheelchairs/use walkers

getting into and maneuvering within meeting places

and mobility impaired

and in some cases, transportation

Addicts with Hearing Impairment

There are several types of hearing loss and just as many words to describe them. *Deaf* is generally used to characterize individuals who have lost most or all of their hearing. *Hard of hearing* describes those who can hear only with difficulty.

Communication

There are many ways in which hearing-impaired individuals communicate with others, including speech and lip reading. Some prefer written notes. Of the manual communication methods, sign language is most popular. A few practical considerations need to be followed when communicating with hearing-impaired individuals. For example, when first meeting a hearing-impaired individual, we can observe how they communicate with hearing people or make contact by getting their attention first. Speaking slowly and clearly in a normal tone of voice helps. It is also helpful to use short sentences and maintain eye contact, even with an interpreter present. When listening to a hearing-impaired addict speak, pay close attention. Writing a note to a hearing-impaired person is always acceptable, but keep thoughts organized and the note concise.

Using an Interpreter

Whether or not to use an interpreter should be the choice of the addict with the impairment. First and foremost, we need to make sure we have only qualified interpreters in our meetings. If our group does not have the funds to cover a qualified interpreter, an outside agency for individuals with additional needs may be able to assist with this expense. According to the Seventh Tradition, our group cannot ask an outside entity to pay for services provided in our meetings, but the impaired individual can. In many cases, they will also have experience with such agencies.

When an interpreter is present, he or she is there to serve only as facilitator. When speaking, face the hearing-impaired individual, not the interpreter, and speak at a normal tone and pace. In a group setting, position chairs so that everyone in the group is visible, and allow only one addict to share at a time. The interpreter may need a moment to finish signing, so be sure to pause between comments.

Using Other Tools

Some hearing-impaired individuals prefer technological tools which help improve hearing in a group setting. When these tools are used in a meeting, it should be announced and emphasized to the group that such a tool is an amplifying device and not a recorder. It is also possible for hearing-impaired individuals to communicate on the telephone if they have a Telecommunications Device for the Deaf (TDD), most commonly known as a Text Telephone (TTY). However, both the caller and the recipient must have one. Unfortunately, most people—with or without hearing loss—do not own a TDD/TTY due to the high cost of owning one.

Addicts with Visual Impairment

Although there are many types of visual impairment and each individual's situation will be different, for the sake of simplicity we will discuss blind, visually impaired, low vision, and sight-impaired addicts as one group of addicts with additional needs.

Accessing NA Literature

The most common method for visually impaired addicts to access our literature in recent years has been the use of cassette tapes. The WSO has a variety of tapes and other NA materials available for visually impaired addicts. Outside agencies, both government and private, may also be helpful resources and some have NA materials available.

Technological solutions, such as photocopying machines which can both duplicate and enlarge items may be available to help visually impaired addicts access our literature. Also, most addicts with visual impairment have friends in the fellowship who are willing to record various pieces of recovery literature. (*A word of caution:* anyone who agrees to record literature should be careful to read the text exactly as it is written without personal interpretation or editorial comments included.) In addition, it is now possible, using computers and special devices and software, to scan, enlarge, and even read literature to individuals who cannot see. When using technology, it is important to remember that as with any other copyrighted material, limits are placed on the reproduction and distribution of NA literature. The guidelines for each situation may vary, so it is best to contact the WSO with any questions.

Meetings

When providing transportation to visually impaired addicts, there are some practical considerations to keep in mind. For example, do not honk the horn unless you are sure that the person will recognize your car. If someone is carrying a white cane, anyone traveling with him or her should either get out of the way or announce their own location. Some visually impaired addicts may need guidance up and down stairs, hallways, or to and from the car. Those with a guide dog may need little assistance, if any, as the dog is trained to do most of the work.

In most cases, visually impaired persons will ask for the information they need in order to be comfortable within their surroundings. A few minutes should be spent pointing out emergency exits, rest rooms, and if necessary, the layout of the restroom. They may also need help getting coffee and finding a seat. As a courtesy, have everyone in the meeting introduce themselves. When greeting a person who is visually impaired, be sure to request a hug before making physical contact and do not touch their dog without asking permission. Just as importantly, never stay silent if a visually impaired addict enters the room alone. Each visually impaired addict's needs may be different, but there is one rule that applies to every case: *never* grab, pull, or push a visually impaired individual in an effort to be helpful. When in doubt as to the level of assistance someone needs, ask.

Addicts in Wheelchairs and Mobility Impaired

Although circumstances have changed in recent years to make recovery possible for most addicts, many meetings are still not accessible to addicts using wheelchairs. In this case, accessibility means more than being able to pass through the front door, such as an operable

ramp into the facility with parking nearby, restrooms which allow access to everyone, wide doorways, and meeting rooms which are not congested. Make sure your meeting location meets these minimum standards of accessibility. If it does not, seek a location that does if you want your meeting to be accessible by all addicts. These considerations must also be made for all NA functions, service meetings, and conventions. Make sure that meeting lists and flyers identify meeting and/or event as wheelchair accessible, and be sure to provide H&I and PI subcommittees with this information.

Once an accessible facility has been secured, individuals can help by volunteering to greet and assist addicts in wheelchairs. The volunteers need only to be willing to provide a smile, a greeting and a hug, and be able to lift and carry a wheelchair if necessary.

More Information About Additional Needs

The therapeutic value of one addict helping another is without parallel. As with all addicts, when we help an addict with additional needs we help carry the message of NA recovery. For further information and available resources contact:

World Service Office, Inc.
PO Box 9999
Van Nuys, CA 91409
Phone (818) 773-9999
Fax (818) 700-0700
www.wsoinc.com

**OUTREACH
BOOKLET**

For Approval at WSC '98

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Preface

During the early 1980's, Narcotics Anonymous began to develop in many parts of the world where there was no NA. As a result of this growth, some NA groups and service committees became involved in a variety of "outreach" activities. Many early outreach efforts started because members in developing NA communities had a desire to stay clean, and make contact with others who were trying to do the same. Over time, as some of these NA communities grew larger, the "outreach" activities became more formalized through organized committees.

By the late 1980's, outreach committees had become active in different parts of the fellowship at the area and regional levels. As a result, the WSC Ad-Hoc Outreach Committee was formed to write an outreach handbook. Their efforts in gathering information from functioning outreach committees made it clear that outreach encompassed a wide range of activities based on local needs. This broad scope made writing an all-encompassing outreach handbook virtually impossible. The project was then given to the World Service Board of Trustees to complete the task.

This booklet was written to promote and encourage outreach efforts. Its purpose is to provide general information on outreach; not to list policies and committee guidelines. Therefore, outreach is presented as a general concept, rather than a list of specific tasks. We have intentionally taken this direction to avoid dictating to committees the "correct" approach to structuring their outreach efforts. We hope this booklet will help the development of outreach committees¹ that provide services as needed by the local fellowship they serve, and allow for the flexibility to change as the fellowship grows.

Introduction

Outreach efforts have always existed in Narcotics Anonymous, though they may not have been recognized as outreach, or called outreach by the members engaged in them. "Outreach" may have been several members piling in a car to drive to support a newly formed NA community. Or it may have been several members who had to travel long distances to get to a meeting themselves in order to stay clean. It may have been planning a picnic, sports, games, or other fun event with members from another nearby town. For many, anything done to help another addict find recovery is simply twelfth-step work. While that's correct, these kinds of activities are also outreach activities. As local NA communities grow, these activities usually become more formalized through organized committees.

Outreach

The main purpose of outreach is to help overcome the isolation that hinders the growth and survival of our groups. The focus tends to be on groups that are geographically isolated, but may also include assistance to groups isolated by such things as personal choice, language, cultural differences, or location within a locked facility not served by a Hospitals and Institutions Committee. While the main emphasis of this booklet is outreach efforts that are aimed at bringing geographically isolated NA members into the larger community, outreach committees are not limited to those activities. What outreach does should depend upon local needs.

Outreach efforts can range from supporting groups that are far away to informing members that local groups are in need of support. This can be done simply through meeting

¹In this booklet, the term "outreach committee" is used to denote both formalized committees and members who engage in these works where no such committee exists.

attendance and sharing recovery. outreach committees work closely with H&I and Public Information committees because each type of service has some areas of overlap. Just like H&I and PI committees, outreach committees organize and/or participate in workshops and learning days. In urban centers, outreach efforts may involve attendance at groups that have not participated in the service structure for some time. In some cases, these groups may have withdrawn their involvement because of resentments. More often, it is because the group lacks members willing and/or qualified to represent the group in the service structure. Members engaging in outreach to such isolated groups can promote re-involvement through direct, open discussion of concerns. This can also recreate enthusiasm for service work within the group. Some groups may not want their isolation ended, and this decision should be respected.

NA groups often communicate with one another via flyers, newsletters, and phone calls. These are very useful tools for communication; however, face-to-face contact between addicts is the most effective method. When visiting groups, it is very important not to negatively judge the way local groups operate. Many outreach efforts have been hampered by "experts" arriving to tell local members how things should be done. Such advice is rarely appreciated, nor does it usually further the goals of outreach. Outreach work is done to end isolation and promote growth, not to spread some homogeneous approach to recovery in NA.

How do we find isolated groups to reach out to? Some are discovered by members who are traveling for work or pleasure, and others appear on World Service Office mailing lists. In some cases, the groups may be isolated, but its members travel to other NA meetings. Eventually, groups become known through a variety of sources.

Outreach committees do not start or run groups. The time commitment is too great, and would detract from other duties. Starting or running groups is best left to the individuals who will be attending those meetings regularly.

In general, outreach committees typically form as the local fellowship grows. As the number of groups in an area increases, it can become difficult to manage this type of service work informally. Duplication of effort, confusion about who should be doing what, haphazard efforts—all are indicators that it may be time for outreach efforts to be formalized through the creation of a committee. Outreach committees should be organized to encourage service work, and their structure reflect locally identified needs. Having guidelines can be important, but they should promote service, not hinder it.

One of the ways we try to bring groups into the larger NA community is to get them involved in the service structure. Area and regional outreach committees work to make this happen. Members of these committees are available to answer questions about NA, and to share their experience, strength, and hope concerning the early stages of group development. Sometimes this requires outreach committees to travel to the isolated group(s). With help, these isolated groups/meetings may be able to form a new area service committee, or join an existing area service committee. The outreach committee usually gets its expenses paid by its respective ASC or RSC.

Outreach committees can be involved in providing communication, support, and some limited services to these meetings, groups, and/or areas. The services they provide may include establishing and maintaining some form of ongoing communication, regular visits, sharing experience about services issues, sharing information on how and where to order literature and register with the WSO, and providing information about other meetings that may be nearby.

Some NA groups are isolated not because they don't know about the rest of NA, but because NA itself is very new to the community. In situations like this, the isolation is only temporary. As more addicts in the community find recovery and NA grows, the groups will form organized services, the local members will gain experience with both recovery and providing service, and eventually, the new NA community will no longer need the services of an outreach committee. In fact, the new community may then be in a position to take on outreach efforts itself. We've seen this over and over as NA takes root and grows in places it has never been before.

In other cases, the NA community may remain small and may need the support of an outreach committee for the foreseeable future. This may be because the area is not heavily populated or because of social, cultural, or linguistic factors. In these cases, the outreach efforts may center on helping the fledgling NA community overcome the difficulties that are impeding its growth and stability.

Helping Struggling Groups and Areas

Outreach to isolated NA groups provides a beneficial and much needed service. A group that is the recipient of these efforts is assured of its welcome in the fellowship. The group will feel a sense of belonging, and, consequently, will take an interest in the workings of NA, supplying trusted servants who will invest time and energy into the growth and development of NA as a whole. Outreach committees should express to isolated groups that they are an important part of the NA Fellowship, and are not alone. The very presence of such "outside support" confirms that carrying the message is the primary purpose of NA.

It is very helpful to arrange regular visits to an isolated group, perhaps on a weekly or monthly basis. In addition to making group visits themselves, outreach committee members should encourage members of an isolated group to attend NA meetings that are within traveling distance. This can be helped by coordinating rides and by preparing to welcome a visiting member within the established NA community.

Outreach committees often assist isolated groups with basic public information efforts, such as ensuring that the group is on local meeting and phoneline lists, and that the information is updated as needed. Outreach committees can also ensure the group is registered with the World Service Office so it can receive important information about recovery literature, conventions, service activities, and issues that may affect NA as a whole. Often, it is the local outreach committee that knows more about the NA groups in the area than any other part of the service structure.

Ongoing communication and follow-up visits are essential. Letters and telephone calls are a committee responsibility, however, they may also occur as a result of new friendships. Ideally, follow-up visits should include some of the same outreach members involved in the initial contact trip, however, follow-up should not hinge on this. A visit to a new or isolated group will raise hopes among that group's members. If outreach efforts stop there, it may leave the new group feeling more isolated than before. This can be avoided by exchanging phone numbers; sending flyers of upcoming events such as dances, conventions, retreats, learning days, and area and regional service meetings.

To the greatest extent possible, outreach should be done in teams. At least two people visiting a struggling group not only give support by attending the meeting, but also provide information and offer suggestions in conversations with the group trusted servants after the recovery meeting. Answering questions and explaining the purpose and functions of the area and its committees are also an important part of these visits.

Contact should be made with members of the local fellowship before the first visit in order to learn about the group's needs, and to ensure the visit is welcome. Outreach members need to spend time discussing how to introduce themselves at groups, and to clarify their function to avoid uncomfortable situations. It is important for visiting members to respect the autonomy of the groups. Make sure you have accurate information as to the meeting time, day, and location. Before leaving, phone ahead to confirm that they will hold the meeting that day.

Members of outreach committees should not be "traditions enforcers." When a group is perceived to be violating certain traditions, it is doubtful the "error" is being done intentionally. More than likely, lack of knowledge or information is the reason. An outreach committee can share information about the traditions and make sure the group has copies of NA recovery and service material that explains the traditions. Even activities by a group that are obviously outside the bounds of our traditions are best handled by sharing information. It is never the function or purpose of outreach to give orders to a group or threaten removal from a meeting list or other forms of exclusion.

Workshops and Learning Days

Outreach committees may hold workshops and learning days for isolated groups. Members involved in service work in Narcotics Anonymous are honored to share their experiences with other addicts. Those who have participated in outreach workshops at the local level of service know the excitement that goes along with helping new members, groups, or area service committees flourish.

As new NA communities develop, there are certain common problems that tend arise through normal growing pains. Workshops give the fellowship the opportunity to share solutions, new ideas, and to solve problems. Members benefit when they have a chance to ask questions and receive differing opinions and ideas right on the spot, rather than relying solely on handbooks or waiting for replies by mail or telephone.

A workshop will generally last one to three hours, and focus on a specific aspect of service. Those presenting the workshops typically share their experience about the topic and allow time for a question and answer session near the end of the workshop. It is best to tailor workshops to the specific needs of the members expected to attend. Creativity is an asset in dealing with new groups and areas. What works for your home group may not work for others. Workshops can be conducted in a way that allows for brain-storming; solutions are guided by the steps, traditions, concepts for service, and other spiritual principles of Narcotics Anonymous. Sometimes situations may be presented that require more direction than available at the workshop. When this happens, requests can be made through the service structure for additional guidance.

Workshops are not the final word on service issues. On the contrary, they are only a beginning; a time for addicts to learn what their questions are, receive some solutions, and become more familiar with the rest of the NA service structure. Workshops can provide the basics needed for a solid foundation of experience, from which members can build their own service efforts. At workshops, members learn about the tools and the resources that are available. In much the same way that addicts learn the benefits of the steps by sharing them and practicing what they have learned, they start to understand the benefits of learning new information about service, and see how putting those ideas into practice in their local fellowship promotes increased growth.

A learning day is an opportunity for sharing experience about different aspects of service and/or recovery. However, it is of longer duration than a single workshop. In fact, a learning

day is usually made up of a series of workshops, each dealing with many different topics that cannot all be covered in the short time offered in a single workshop.

Learning days and workshops can work well even when members must travel a long distance to attend. Scheduling some fellowship time at the end of a learning day is of great benefit. A meal and a recovery meeting provide the means for NA members to connect and get to know each other on a more personal level. In such a relaxed atmosphere, experience not brought out in the formal sessions may surface.

Outreach Obstacles & Barriers

What can get in the way of doing outreach work? Cultural differences, language barriers, geographical distance, legal restrictions, and even lack of support from the local fellowship or a particular meeting. All too often, the obstacles encountered are the reasons for the isolation that the outreach effort is attempting to overcome. As addicts new to recovery may isolate themselves from other addicts because of perceived differences, new NA groups or communities can withdraw for similar reasons.

Sometimes the part of the fellowship that outreach is attempting to help will have been isolated for so long that many of their local members have an attitude of resistance to anything different and new. Perception of the outreach committee as "outsiders" may exist even though members of the isolated group are asking for assistance. It is hard to go forward with an outreach effort when we are afraid our efforts won't be welcomed, but if we approach the members in the spirit of help and sharing and maintain a positive attitude, we will eventually succeed in reaching the isolated group.

If there is a language barrier, try to bring at least one NA member who can speak the language fluently. While translations are an important part of carrying our message, language need not be an issue affecting a friendly visit. Often a simple request for language assistance will bring forth a volunteer in the group willing to translate or help explain things. It helps to be brief, and to keep any explanations simple. Avoid the use of slang and complex vocabulary. Focus explanations only on that information that will help the group with their specific problems at that time, and add more as the group is able to assimilate it. There's no need to give a crash course in NA recovery and service work in one sitting.

Legal restrictions can be a major obstacle when crossing national borders. It is a good idea to talk to others who have made the trip, to gain important insights regarding laws, level of enforcement, and local customs. When in doubt, contact customs or immigration officials for accurate information.

If the outreach commitment is being done for an isolated group inside an institution, then clearances and other arrangements are needed in advance. The local H&I committee should be contacted for assistance in ascertaining the particular needs of that group, and the best way to approach the facility. Additionally, consult the Institutional Group Guide for further information, and encourage those groups to get and use a copy.

Summary

Outreach attempts to end the isolation of groups and areas in order to help them survive and grow. Outreach service may be formalized through a committee structure, or done informally by interested members. Activities include: visiting isolated groups and ASCs; hosting workshops; providing basic service and meeting information; and sponsoring simple fellowship events such as campouts. Through the efforts of NA members doing outreach service, it is hoped that all parts of our fellowship can be connected for our mutual benefit in recovery and carrying the message to the addict who still suffers.

RESOURCE SECTION

The materials found in the resource section of the Outreach Booklet are compiled to serve as a possible starting point for your own outreach efforts. They may be used as is or modified to suit your individual needs. It is not mandatory you use any of the materials in this section. They are here simply as examples. As your outreach efforts continue to develop, this section may be expanded upon. You may wish to include your area/regional meeting lists, RSO/WSO catalogs, or possibly maps to area/regional service meetings. Placing this booklet in a 3-ring binder facilitates updates and additions.

AVAILABLE RESOURCES

THE GROUP BOOKLET: This is the primary guidebook to starting and maintaining a Narcotics Anonymous group. It includes a sample NA meeting format along with sections that answer key questions such as:

- What is an NA group?
- Who can be a member?
- Where can we hold NA meetings?
- What kind of meeting format can we use?
- What kinds of literature should we use?
- What officers does a group need?
- What responsibilities does an NA group have?
- How can our group support other NA services?
- How can our group better serve our community?
- How can our group solve its problems?

Other Available Resources:

- *Hospitals & Institutions Handbook*
- *A Guide To Public Information*
- *A Guide To Local Service*
- *The Group (IP #2)*
- *The Loner: Staying Clean in isolation (I P #21)*
- *The Institutional Group Guide*

Literature may be obtained by contacting:

World Service Office, Inc.
PO Box 9999
Van Nuys, CA. 91409-9099
Tel: (818) 773-9999
Fax: (818) 700-0700
www.wsoinc.com



NARCOTICS ANONYMOUS NEW GROUP REGISTRATION FORM

If you are updating group information, please use the "Group Update Form."

Please complete all information & print clearly!

Group Name	Date
This group was formed (month/year)	This group holds meeting(s) per week
Area	Region

The following information is necessary for any communications with the group.

Group Contact

Address

City State/Prov

Postal/Zip Country

Phone: ()

Group's Meeting Information

Please indicate (O for open) (C for closed) next to meeting days below

Meeting Days	Sun	Mon	Tues	Wed	Thur	Fri	Sat
Meeting Time							
Language(s)							
Average weekly attendance							

Meeting Location

Place Room

Address City

Borough/Sub-City State/Prov

Postal/Zip Country

If this meeting is held in a facility that has limited or restricted access, what are the requirements to enter?

"One of the most important things about our new way of life is being a part of a group of addicts seeking recovery. Our survival is directly related to the survival of the group and the Fellowship. To maintain unity within Narcotics Anonymous, it is imperative that the group remain stable, or the entire Fellowship perishes and the individual dies." Basic Text, page 59

GROUP VISITATION REPORT

NAME OF GROUP: _____

DAY OF MEETING: _____ TIME OF MEETING: _____

ADDRESS: _____

DIRECTIONS TO MEETING: _____

PURPOSE OF VISIT: _____

GROUPS RESPONSE TO OUTREACH VISIT: _____

DOES THE GROUP REQUEST OUTREACH ASSISTANCE? _____ YES _____ NO

IN WHAT AREA(S) DOES THE GROUP NEED HELP? _____

WHAT SERVICE POSITIONS ARE FILLED? _____ GSR _____ SECRETARY _____ TREASURER

GROUP CONTACT: _____

MAILING ADDRESS: _____

PHONE NUMBER: (____) _____ BEST TIME TO REACH: _____

ADDITIONAL COMMENTS: _____

()

OUTREACH VOLUNTEER LIST

Name	Address	Phone	Do you need transportation?		Distance willing to travel
			Yes	No	
1.					
2.					
3.					
4.					
5.					
6.					
7.					
8.					
9.					
10.					
11.					
12.					
13.					
14.					
15.					
16.					
17.					
18.					
19.					
20.					
21.					
22.					
23.					

Proposed Fund Flow IP



Narcotics Anonymous.

Being self-supporting is an important part of our new way of life. For the individual, this is usually quite a change. . . . We, who were unable to function as human beings, now find that anything is possible of us. Dreams that we gave up long ago can now become realities. Addicts as a group have been a burden to society. In N.A., our groups not only stand on their own, but demand the right to do so.

—Basic Text: Tradition Seven

The Principles of Selfless Giving and Self-support:

Self-Support Principle and Practice

Gratitude in Action

A recovering addict reaches out to help a newcomer, and, through the therapeutic value of one addict helping another, kindles the spark of hope and willingness in that new member's heart as only a fellow-addict can. A newcomer helps clean up after a meeting, and begins to feel the sense of belonging and acceptance that come from helping other human beings in an act of selfless service. A member shares experience, strength, and hope in a meeting, seeing the nods of recognition and empathy—and hearing the grateful peals of laughter—evoked by their having opened their heart to others who know the sorrow, and the joy, of being addicts in recovery. A member who's been around a little while offers a newer member a ride, and unwittingly begins a friendship that will outlast the car in which they ride together to the meeting. Trusted servants at their home group take great care to ensure that

there is literature on the table, that the rent is paid, and that there are modest refreshments, creating a welcoming atmosphere of recovery for that shaky newcomer in the parking lot debating on whether to come into the meeting.

As we learn to live the principles of Narcotics Anonymous, we learn to give of ourselves in ways we could never have imagined in our active addiction. This selfless giving becomes a living principle when we reach out to lend a hand and help others. We begin to understand that the principle of self-support is at the very heart of our program, and the paradox of our growing willingness to be of service is summed up in a line from our steps and traditions book, *It Works: How and Why*: "The more we help others, the more we help ourselves." Discovering this truth lends real meaning to our belief that "we keep what we have only by giving it away." As we learn to live this program, we find that gratitude is an action, and we put our gratitude into action by offering help and support to our fellow members through service.

Similarly, when a member places a donation into the basket at a meeting, he or she is breathing life into that group and the NA service structure. That same individual contribution also brings life to the principle of self-support. Just think of the many ways we support one another, without outside assistance—rides to meetings, regular meeting attendance, basket donations, sponsorship, service.— If we did not have each other, we would surely be doomed to that old life of dereliction, despair, and untimely death. We learn to trust each other as though our very lives depended on the

goodwill of the people sitting next to us at a meeting—because they do.

We come to be of service in many different ways in this fellowship, and, through service, we learn that the "logic" of recovery sometimes seems just the opposite of the "logic" of the street: We once thought the world owed us a living, and we justified taking what we thought we deserved when the world didn't see fit to meet our demands. But in recovery, we learn that taking only leaves us feeling empty, while giving fills us up. We know from much experience that the amount that we are able to give, whether it be measured in time, effort, or money, is far less important than our willingness to give. We find that our willingness is often repaid tenfold in our own recovery. In the course of learning to practice these principles in all our affairs, most of us come to believe that a personal commitment to the principles of selfless giving and self-support stands as the foundation of our way of life.

NA members around the world contribute money to help our fellowship fulfill its primary purpose. It is incumbent upon every element of our service structure to use those funds to carry the NA recovery message as far as possible.

—Eleventh Concept, long form

Funding NA Services:

Our collective responsibility

Self-support starts at the individual and group level. As individual members, we are each responsible for furthering the success of our program in every way we can. As a society of recovering addicts, we are fortunate that the primary purpose of our groups is so clear and simple: to carry the message of recovery to the addict who still suffers. Self-support ensures that we can carry this message on our own terms, free from outside influences and control. Self-support also allows our groups to be self-governing, guaranteeing each group's autonomy as discussed in our Fourth Tradition. More practically, self-support helps us to ensure that rent for our meeting spaces is paid, and literature is made available to our members and newcomers alike.

Why is self-support so important to an organization like ours? In a word, freedom! As our Steps and Traditions book *It Works: How and Why* says, "By paying our own expenses, we remain free to carry our own message." The description of our Seventh Tradition in the Basic Text repeats this thought more forcefully: "Our policy concerning money is clearly stated: We decline any outside contributions; our Fellowship is completely self-supporting. We

accept no funding, endowments, loans, and/or gifts. Everything has its price, regardless of intent. Whether the price is money, promises, concessions, special recognition, endorsements, or favors, it's too high for us. Even if those who would help us could guarantee no strings, we would still not accept their aid. . . . We will not put our freedom on the line." By paying our own way, we remain free to carry our message in our own way, free from outside influences. But this freedom also implies responsibility: We remain committed to supporting our groups, and the services that support them, through our own voluntary contributions.

In addition to this freedom, supporting the NA service structure beyond the group's needs also allows our members to feel a part of a growing fellowship. As a long-time member puts it, "If we don't help support it, we don't own it. Every group should participate in sending money to support our services. That makes a group 'a part of.' It gives them a stake in what's going on." So our principle of self-support ranges far beyond maintaining the group's simple financial responsibilities. Together, we are responsible for the success of all our service efforts. Our collective willingness to shoulder the burden of supporting our services will determine the success of our efforts to better carry our message to addicts throughout the world.

Funding NA services is therefore our collective responsibility. We truly believe in the principles of our program. We also recognize that, paramount among these principles are selfless giving and self-support. In our recovery, we learn to give more than lip-service to these ideals. We breathe life into them (and, thereby, into ourselves) by

becoming of service, and by supporting our trusted servants' efforts, making sure that money is the least of our problems in carrying our message to the still suffering addict. The program works—we are all living proof of *its* effectiveness. But what about NA as an organization that seeks to help suffering addicts find a new way to live? If each of us committed just one-tenth of the resources that we spent on our active addiction to providing service in Narcotics Anonymous, what a powerfully dynamic organization we would be!

Moving from a self-seeking life to a life based on principles requires us to change profoundly.

—It Works How and Why

Making Recovery More Available

In the end, it's practicing the principle that counts—individual members and groups giving what they can, as they can, in the principles of selfless giving and self-support. It is our goal in both principle and practice to make recovery available to every addict seeking relief from the nightmare of addiction. Supporting our services helps to make that possible. Our Basic Text spells it out clearly for us:

We cannot change the nature of the addict or addiction. We can help to change the old lie "Once an addict, always an addict," by striving to make recovery more available. . . .

—Basic Text

We remind ourselves that, alone, we were doomed, but together, living the principles of selfless giving and self-support, all things are possible. We put these principles into practice by being of service, striving to make recovery more available every day through sponsorship, meeting attendance, service, and our seventh tradition donations.

High on our list of priorities should be a commitment to further the goals of NA as a whole. For NA to deliver the services necessary to keep growing and fulfilling our primary purpose around the world, the flow of funds must not bottleneck at any point in our service structure.

—Eleventh Concept, long form

Contributing to NA Services:

What Can We Do?

There are many ways that we as individual members can contribute to the success of our program: sponsorship, service in meetings, area and regional service, and, yes, placing seventh tradition contributions in the basket. How is this success measured? The discussion of our Twelfth Step in *It Works: How and Why* sums it up for many of us: "Helping others is perhaps the highest aspiration of the human heart and something we have been entrusted with as the result of a Higher Power working in our lives." Because we know that "we keep what we have only by giving it away," our members learn the principle of service, and we do our best to practice it in our daily lives.

Our early members created our service structure to help the groups in their effort to better carry the message of recovery. Those members saw that the group needed to focus only upon what it does so very well—carrying our message to addicts. Yet there were other obvious things that our members could do to help make suffering addicts more aware of a new way of life: At the area and regional levels, they saw the need for regularly held meetings in hospitals and

institutions; public information presentations; helplines; even area and regional meeting lists. At the world level, they saw the need to provide a central point of information and continuity for all of these services, as well as the ongoing need for the creation and, more recently, translation of literature. These and a host of other services were seen as essential. But our founders also feared that, if the groups themselves were to attempt to provide these services, such a loss of focus would hurt the group's ability to carry our message. The service structure was created on the group's behalf to provide such services so that the groups themselves could continue to remain our "grass-roots" support system, focusing solely on the delivery of our message to newcomers and old-timers alike.

We delegate many vital responsibilities to our service structure, and this practice has proven to be a remarkably successful one over the years. The growth and development of our fellowship throughout the world attests

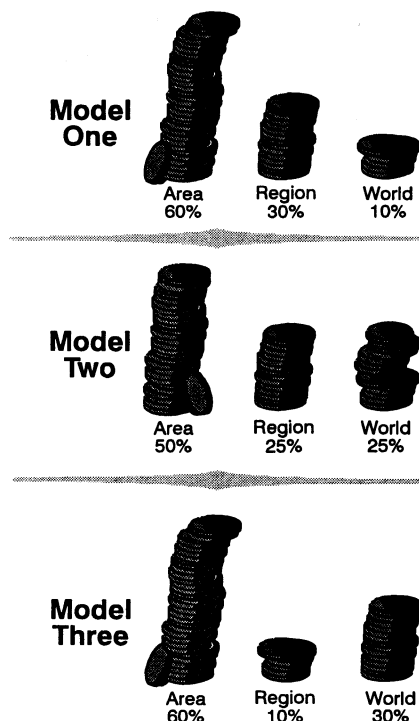
to the fact that our service structure succeeds in helping addicts everywhere to find our groups and, in so doing, to find recovery. In 1972, there were perhaps 200 NA groups in the world. In 1982, there were about 2,000. Today, there are well over 20,000 in more than 70 countries and our numbers grow stronger every day. NA is alive and well across the globe!

This progress has depended upon members' support for its success. Such support comes in many forms: most importantly, in members' willingness to become active participants in their own recovery by getting involved in their groups, as well as in their area and regional committees. Of course, these services also require money to be successful. Unlike our groups, service boards and committees are not self-supporting: They depend upon the groups' donations to carry out the work that helps bring newcomers to our meetings. Whether it is in terms of personal service efforts, seventh tradition donations, or both, our group members' support helps ensure that our service structure is as successful as possible in getting our message to addicts seeking a new way of life.

Like our members themselves, groups, areas, and regions are not required to donate anything to the service structure to be a part of Narcotics Anonymous. So long as a group or service committee follows the Twelve Steps and Twelve Traditions of NA, and wishes to consider itself a part of NA, there are no other requirements for "membership." But traditionally our groups and service bodies have come to assume the responsibility of helping to shoulder the burden of our shared service efforts at the area, regional and world levels of service.

Our groups elect Group Service Representatives (GSRs) to represent the group at area service, and at their regional assembly. Our areas elect Regional Committee Members (RCMs) to serve at the regional level. And our regions elect Regional Delegates to serve at the world level. Most of our groups, areas, and regions also choose to contribute to the service structure, helping to pay for the costs associated with providing a wide array of services on the groups' behalf.

Should the group choose to donate to the service structure, the method by which it chooses to do so is, ultimately, the choice of the group members themselves. *A Guide to Local Services in Narcotics Anonymous* suggests direct group donations to all levels of service, and here are three suggested donation methods:



In simple terms, these numbers represent percentages of the total money the group has available to pass on to other levels of service after it has covered its own monthly expenses. What is left over is donated to the other levels of service, according to your group's conscience about how to pass on extra money to support our service structure.

Probably the simplest way to determine which method best suits the group is to examine which levels of service (area, region, and world) provide the most obvious service to the group itself. In some geographic locations throughout the world, groups receive their most obvious benefits from their local area committee. In others, for a variety of reasons, their most obvious benefits may come from the regional or even world levels of service. After looking at these factors, the group can decide what donation method is most appropriate for the group's situation. The groups should not feel confined to the suggested percentages described here, but may find another breakdown of donations that best suits their circumstances.

Here is a format for your group to record its breakdown of contributions:

Contribution Plan of	_____	
	(Group Name)	
Group Code	_____	
Area Donation	_____	%
Regional Donation	_____	%
World Services Donation	_____	%

" Our service structure represents all of us in Narcotics Anonymous. It's not like it's a separate thing. It's there to further the message of recovery. I don't look at supporting our services any differently than supporting a meeting—it all goes to help addicts. And it helps in giving the message where they don't have the message yet."

—Long-time NA member

Some commonly asked questions and answers

- Q: *Where does the money I put into the basket go?*
- A: Typically, a great percentage of the group's basket donations are taken up by the group's own expenses—paying rent, buying literature, and other supplies. Usually what's left over is passed on to the other levels of service, where our donations help pay for area and regional meeting directories, free literature to addicts in treatment and institutions, even public information presentations to professionals and the public at large.
- Q: *Can the money I put in the basket really help addicts in other part of the world?*
- A: It really can. When your group, area, and region contribute to world services, the money they send pays for literature translations, free literature to addicts in other countries, coordination of worldwide services and communications, even helping ensure other countries' participation at the World Service Conference. The money donated to world services helps to pay for many activities and services directed toward worldwide fellowship development so that

we can continue to grow and carry our message to addicts across the globe. Examining the explosion of NA outside of the US and Canada over the last decade, we see ourselves fulfilling our program's primary purpose today beyond our founders' wildest dreams. Supporting world services helps make this growth possible.

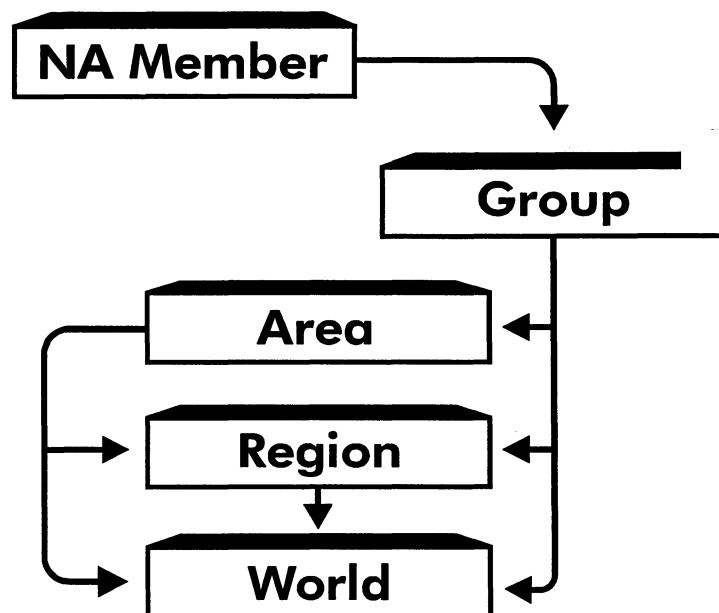
Q: *Some groups announce their treasury balances at a meeting, and they have hundreds of dollars in the bank. Is it OK to keep a big reserve?*

A: In our experience, no. We have found that a number of problems arise when groups, areas, regions, and even convention committees keep more than they need to operate in their reserves. We have seen individuals relapse over stealing NA money that probably should have been passed on to the next levels of service in the first place. We have also seen local fellowships become bitterly divided over "their" money that had been raised by a convention or other activity. Sometimes this disunity lasts years, crippling the effectiveness of the local NA community. Needless problems such as theft of NA funds and trusted servants fighting over money, property and prestige at service meetings result when our service committees hoard NA funds.

More importantly, the money that sits idly in the bank might otherwise be used to help addicts, both locally, and even in other parts of the world. The principle of self-support means that we use what we need, and we pass *along the rest to help others*. This principle forms the basis of our way of life.

Q: *Is it OK for my area to donate to both the regional and world levels of service?*

A: Of course. Your area can donate to your region and to world services if it chooses to do so. As it says in A Guide to Local Services, "Narcotics Anonymous groups directly support area, regional, and world services from money left over after covering their own expenses. Area committees — are encouraged to do the same with their surplus funds, sending it on to the other levels of the service structure." Here is a chart that demonstrates how funds can flow through our service structure:



Q: *How can an individual member contribute to our service structure?*

A: For individual members, there are many ways to be of service in NA. The first half

of this booklet describes many of those opportunities to serve. In terms of donating money to NA services, many individuals find that NA birthdays are an excellent time to give something back. Some members make special individual "gratitude" donations on birthdays, contributing a dollar or more for each year clean. Other members like to present their home group with literature to be provided free to newcomers—the ways in which we can express our gratitude and support our members are limited only by our creativity.

You can donate to your local service community by your group deciding that a percentage of the money collected in your meeting's basket be passed on to the other levels of service.

If you would like to make a direct donation to world services, please send your donation in care of the:

World Service Office
PO Box 9999
Van Nuys, California 91409.

The
Narcotics Anonymous
Step Working Guides

FOR APPROVAL AT WSC '98

Preface

The idea for this piece of literature came from the Narcotics Anonymous Fellowship itself. Beginning in the early 1980s, we began receiving Twelve Step guides and step worksheets along with requests that we develop a standard set of guides for the NA Fellowship to use in working through the Twelve Steps. Fellowship demand propelled this project up the NA World Service Conference Literature Committee's priority worklists, and finally resulted in the World Service Conference directing the WSCLC to go ahead with the project at WSC'95.

The working title for this project for many years was the "Step Writing Guides." However, we recognized that the word "writing" imposed a limitation on members who may be unable to write or may choose not to use writing as the means for working the Twelve Steps. Therefore, the title became the *Step Working Guides*.

Each chapter includes both narrative and questions. The narrative is meant to provoke thought about the questions, but is not meant to be comprehensive. There is a difference in "voice" between the narrative and the questions. The narrative is written in the "we" voice in order to promote unity about what we all have in common: our addiction and recovery. The questions are written in the individual "I" voice so that each member using these guides can personalize the work. The *Step Working Guides* is a companion piece to *It Works: How and Why*. Thorough discussion of each of the Twelve Steps is contained in that work. Additional information about NA recovery can be found in other NA literature. If we find that any of the terms used in this book are unfamiliar, we should feel free to make use of a dictionary.

These guides are meant to be used by NA members at any stage of recovery, whether it's our first time through the steps or we've been living with the steps as our guiding force for many years. This book is intentionally written to be relevant to newcomers and to help more experienced members develop a deeper understanding of the Twelve Steps. As NA grows in numbers, in diversity, and in strength and longevity of clean time, we need literature that will continue to serve the needs of the fellowship, literature that "grows" along with the fellowship.

However, as open and inclusive as we tried to be when writing these guides, we realized that we would never be able to write something that captured every member's experience with the steps. In fact, we wouldn't have tried to do that, even if we thought it were possible. This book contains guides to working the Twelve Steps toward recovery; it does not contain recovery itself. Recovery is ultimately found in each member's personal experience with working the steps. You can add to these guides, delete from them, or use them as they are. It's your choice.

There's probably only one inappropriate way to use these guides: alone. We can't overemphasize the importance of working with a sponsor in working the steps. In fact, in our fellowship, a sponsor is considered, first and foremost, a guide through the Twelve Steps. If you haven't yet asked someone to sponsor you, please do so before beginning these guides.

Merely reading all the available information about any of the Twelve Steps will never be sufficient to bring about a true change in our lives and freedom from our disease. It's our goal to make the steps part of who we are. To do that, we have to work them. Hence, the *Step Working Guides*.

Like every piece of NA literature, this was written by addicts for addicts. We hope that every member who uses this book will be encouraged and inspired. We are grateful to have been given the opportunity to participate in this project. Thank you for allowing us to be of service.

WSC Literature Committee

Step One

"We admitted we were powerless over our addiction, that our lives had become unmanageable."

A "first" of anything is a beginning, and so it is with the steps: The First Step is the beginning of the recovery process. The healing starts here; we can't go any further until we've worked this step.

Some NA members "feel" their way through the First Step, by intuition; others choose to work Step One in a more systematic fashion. Our reasons for formally working Step One will vary from member to member. It may be that we're new to recovery, and we've just fought—and lost—an exhausting battle with drugs. It may be that we've been around awhile, abstinent from drugs, but we've discovered that our disease has become active in some other area of our lives, forcing us to face our powerlessness and the unmanageability of our lives once again. Not every act of growth is motivated by pain; it may just be time to cycle through the steps again, thus beginning the next stage of our never-ending journey of recovery.

Some of us find a measure of comfort in realizing that a *disease*, not a moral failing, has caused us to reach this bottom. Others don't really care what the cause has been—we just want out!

Whatever the case, it's time to do some step work: to engage in some concrete activity that will help us find more freedom from our addiction, whatever shape it is currently taking. Our hope is to internalize the principles of Step One, to deepen our surrender, to make the principles of acceptance, humility, willingness, honesty, and open-mindedness a fundamental part of who we are.

First, we must arrive at a point of surrender. There are many different ways to do this. For some of us, the road we traveled getting to the First Step was more than enough to convince us that unconditional surrender was our only option. Others start this process even though we're not entirely convinced that we're addicts or that we've really hit bottom. Only in working the First Step do we truly come to realize that we *are* addicts, that we *have* hit bottom, and that we must surrender.

Before we begin working the First Step, we must become abstinent—whatever it takes. If we're new in Narcotics Anonymous and our First Step is primarily about looking at the effects of drug addiction in our lives, we need to get clean. If we've been clean awhile and our First Step is about our powerlessness over some other behavior that's made our lives unmanageable, we need to find a way to stop the behavior so that our surrender isn't clouded by continued acting out.

The disease of addiction

What makes us addicts is the disease of addiction—not the drugs, not our behavior, but our disease. There is something within us that makes us unable to control our use of drugs. This same "something" also makes us prone to obsession and compulsion in other areas of our lives. How can we tell when our disease is active? When we become trapped in obsessive, compulsive, self-centered routines, endless loops that lead nowhere but to physical, mental, spiritual, and emotional decay.

- What does "the disease of addiction" mean to me?
- Has my disease been active recently? In what way?
- What is it like when I'm obsessed with something? Does my thinking follow a pattern? Describe.

- When a thought occurs to me, do I immediately act on it without considering the consequences? In what other ways do I behave compulsively?
- How does the self-centered part of my disease affect my life and the lives of those around me?
- How has my disease affected me physically? Mentally? Spiritually? Emotionally?

Our addiction can manifest itself in a variety of ways. When we first come to Narcotics Anonymous, our problem will, of course, be drugs. Later on, we may find out that addiction is wreaking havoc in our lives in any number of ways.

- What is the specific way in which my addiction has been manifesting itself most recently?
- Have I been obsessed with a person, place, or thing? If so, how has that gotten in the way of my relationships with others? How else have I been affected mentally, physically, spiritually, and emotionally by this obsession?

Denial

Denial is the part of our disease that tells us we don't have a disease. When we are in denial, we are unable to see the reality of our addiction. We minimize its effect. We blame others, citing the too-high expectations of families, friends, employers. We compare ourselves with other addicts whose addiction seems "worse" than our own. We may blame one particular drug. If we have been abstinent from drugs for some time, we might compare the current manifestation of our addiction with our drug use, rationalizing that nothing we do today could possibly be as bad as *that* was! One of the easiest ways to tell that we are in denial is when we find ourselves giving plausible but untrue reasons for our behavior.

- Have I given plausible but untrue reasons for my behavior? What have they been?
- Have I compulsively acted on an obsession, and then acted as if I had actually *planned* to act that way? When were those times?
- How have I blamed other people for my behavior?
- How have I compared my addiction with others' addiction? Is my addiction "bad enough" if I don't compare it to anyone else's?
- Am I comparing a current manifestation of my addiction to the way my life was before I got clean? Am I plagued by the idea that I should know better?
- Have I been thinking that I have enough information about addiction and recovery to get my behavior under control before it gets out of hand?
- Am I avoiding action because I'm afraid I will be ashamed when I face the results of my addiction? Am I avoiding action because I'm worried about what others will think?

Hitting bottom: despair and isolation

Our addiction finally brings us to a place where we can no longer deny the nature of our problem. All the lies, all the rationalizations, all the illusions fall away as we stand face-to-face with what our lives have become. We realize we've been living without hope. We find we've become friendless or so completely disconnected that our relationships are a sham, a parody of love and intimacy. Though it may seem that all is lost when we find ourselves in this state, the truth is that we must pass through this place before we can embark upon our journey of recovery.

- What crisis brought me to recovery?

- What situation led me to formally work Step One?
- When did I first recognize my addiction as a problem? Did I try to correct it? If so, how? If not, why not?

Powerlessness

As addicts, we react to the word “powerless” in a variety of ways. Some of us recognize that a more accurate description of our situation simply could not exist, and admit our powerlessness with a sense of relief. Others recoil at the word, connecting it with weakness or believing it to indicate some kind of character deficiency. Understanding powerlessness—and how admitting our own powerlessness is essential to our recovery—will help us get over any negative feelings we may have about the concept.

We are powerless when the driving force in our life is beyond our control. Our addiction certainly qualifies as such an uncontrollable, driving force. We cannot moderate or control our drug use or other compulsive behaviors, even when they are causing us to lose the things that matter most to us. We cannot stop, even when to continue will surely result in irreparable physical damage. We find ourselves doing things that we would never do if it weren't for our addiction, things that make us shudder with shame when we think of them. We may even decide that we don't want to use, that we aren't going to use, and realize we are simply unable to stop when the opportunity presents itself.

We may have tried to abstain from drug use or other compulsive behaviors—perhaps with some success—for a period of time without a program, only to find that our untreated addiction eventually takes us right back to where we were before. In order to work the First Step, we need to prove our own individual powerlessness to ourselves on a deep level.

- Over what, exactly, am I powerless?
- I've done things while acting out on my addiction that I would never do when focusing on recovery. What were they?
- What things have I done to maintain my addiction that went completely against all my beliefs and values?
- How does my personality change when I'm acting out on my addiction? (For example: Do I become arrogant? Self-centered? Mean-tempered? Passive to the point where I can't protect myself? Manipulative? Whiny?)
- Do I manipulate other people to maintain my addiction? How?
- Have I tried to quit using and found that I couldn't? Have I quit using on my own and found that my life was so painful without drugs that my abstinence didn't last very long? What were these times like?
- How has my addiction caused me to hurt myself or others?

Unmanageability

The First Step asks us to admit two things: one, that we are powerless over our addiction; and two, that our lives have become unmanageable. Actually, we would be hard pressed to admit one and not the other. Our unmanageability is the outward evidence of our powerlessness. There are two general types of unmanageability: outward unmanageability, the kind that can be seen by others; and inner, or personal, unmanageability.

Outward unmanageability is often identified by such things as arrests, job losses, and family problems. Some of our members have been incarcerated. Some have never been able to sustain

any kind of relationship for more than a few months. Some of us have been cut off from our families, asked never again to contact them.

Inner or personal unmanageability is often identified by unhealthy or untrue belief systems about ourselves, the world we live in, and the people in our lives. We may believe we're worthless. We may believe that the world revolves around us—not just that it *should*, but that it *does*. We may believe that it isn't really our job to take care of ourselves; someone else should do that. We may believe that the responsibilities the average person takes on as a matter of course are just too large a burden for us to bear. We may over or under react to events in our lives. Emotional volatility is often one of the most obvious ways in which we can identify personal unmanageability.

- What does unmanageability mean to me?
- Have I ever been arrested or had legal trouble as a result of my addiction? Have I ever done anything I could have been arrested for if only I were caught? What have those things been?
- What trouble have I had at work or school because of my addiction?
- What trouble have I had with my family as a result of my addiction?
- What trouble have I had with my friends as a result of my addiction?
- Do I insist on having my own way? What effect has my insistence had on my relationships?
- Do I consider the needs of others? What effect has my lack of consideration had on my relationships?
- Do I accept responsibility for my life and my actions? Am I able to carry out my daily responsibilities without becoming overwhelmed? How has this affected my life?
- Do I fall apart the minute things don't go according to plan? How has this affected my life?
- Do I treat every challenge as a personal insult? How has this affected my life?
- Do I maintain a crisis mentality, responding to every situation with panic? How has this affected my life?
- Do I ignore signs that something may be seriously wrong with my health or with my children, thinking things will work out somehow? Describe.
- When in real danger, have I ever been either indifferent to that danger or somehow unable to protect myself as a result of my addiction? Describe.
- Have I ever harmed someone as a result of my addiction? Describe.
- Do I have temper tantrums or react to my feelings in other ways that lower my self-respect or sense of dignity? Describe.
- Did I take drugs or act out on my addiction to change or suppress my feelings? What was I trying to change or suppress?

Reservations

Reservations are places in our program that we have *reserved* for relapse. They may be built around the idea that we can retain a small measure of control, something like, "Okay, I accept that I can't control my using, but I can still sell drugs, can't I?" Or we may think we can remain friends with the people we used with or bought drugs from. We may think that certain parts of the program don't apply to us. We may think there's something we just can't face clean—a serious illness, for instance, or the death of a loved one—and plan to use if it ever happens. We may think that after we've accomplished some goal, made a certain amount of money, or been clean for a certain number of years, *then* we'll be able to control our using. Reservations are

usually tucked away in the back of our minds; we are not fully conscious of them. It is essential that we expose any reservations we may have and cancel them, right here, right now.

- Have I accepted the full measure of my disease?
- Do I think I can still associate with the people connected with my addiction? Can I still go to the places where I used? Do I think it's wise to keep drugs or paraphernalia around, just to "remind myself" or test my recovery? If so, why?
- Is there something I think I can't get through clean, some event that might happen that will be so painful that I'll have to use to survive the hurt?
- Do I think that with some amount of clean time, or with different life circumstances, I'd be able to control my using?
- What reservations am I still holding on to?

Surrender

There's a huge difference between resignation and surrender. Resignation is what we feel when we've realized we're addicts but haven't yet accepted recovery as the solution to our problem. Many of us found ourselves at this point long before coming to Narcotics Anonymous. We may have thought that it was our destiny to be addicts, to live and die in our addiction. Surrender, on the other hand, is what happens after we've accepted the First Step as something that is true for us *and* have accepted that recovery is the solution. We don't want our lives to be the way they have been. We don't want to keep feeling the way we've been feeling.

- What am I afraid of about the concept of surrender, if anything?
- What convinces me that I can't use successfully anymore?
- Do I accept that I'll never regain control, even after a long period of abstinence?
- Can I begin my recovery without a complete surrender?
- What would my life be like if I surrendered completely?
- Can I continue my recovery without complete surrender?

Spiritual principles

In the First Step, we will focus on honesty, open-mindedness, willingness, humility, and acceptance.

The practice of the principle of honesty from the First Step starts with admitting the truth about our addiction, and continues with the practice of honesty on a daily basis. When we say "I'm an addict" in a meeting, it may be the first truly honest thing we've said in a long time. We begin to be able to be honest with ourselves and, consequently, with other people.

- If I've been thinking about using or acting out on my addiction in some other way, have I shared it with my sponsor or told anyone else?
- Have I stayed in touch with the reality of my disease, no matter how long I've had freedom from active addiction?
- Have I noticed that, now that I don't have to cover up my addiction, I no longer need to lie like I did? Do I appreciate the freedom that goes along with that? In what ways have I begun to be honest in my recovery?

Practicing the principle of open-mindedness found in Step One mostly involves being ready to believe that there might be another way to live and being willing to try that way. It doesn't

matter that we can't see every detail of what that way might be, or that it may be totally unlike anything we've heard about before; what matters is that we don't limit ourselves or our thinking. Sometimes we may hear NA members saying things that sound totally crazy to us, things like "surrender to win" or suggestions to pray for someone we resent. We demonstrate open-mindedness when we don't reject these things without having tried them.

- What have I heard in recovery that I have trouble believing? Have I asked my sponsor, or the person I heard say it, to explain it to me?
- In what ways am I practicing open-mindedness?

The principle of willingness contained in the First Step can be practiced in a variety of ways. When we first begin to think about recovery, many of us either don't really believe it's possible for us or just don't understand how it will work, but we go ahead with the First Step anyway – and that's our first experience with willingness. Taking any action that will help our recovery shows willingness: going to meetings early and staying late, helping set up meetings, getting other NA members' phone numbers and calling them.

- Am I willing to follow my sponsor's direction?
- Am I willing to go to meetings regularly?
- Am I willing to give recovery my best effort? In what ways?

The principle of humility, so central to the First Step, is expressed most purely in our surrender. Humility is most easily identified as an acceptance of who we truly are – neither worse nor better than we believed we were when we were using, just *human*.

- Do I believe that I'm a monster who has poisoned the whole world with my addiction? Do I believe that my addiction is utterly inconsequential to the larger society around me? Or something in between?
- Do I have a sense of my relative importance within my circle of family and friends? In society as whole? What is that sense?
- How am I practicing the principle of humility in connection with this work on the First Step?

To practice the principle of acceptance, we must do more than merely admit that we're addicts. When we accept our addiction, we feel a profound inner change that is underscored by a rising sense of hope. We also begin to feel a sense of peace. We come to terms with our addiction, with our recovery, and with the meaning those two realities will come to have in our lives. We don't dread a future of meeting attendance, sponsor contact, and step work; instead, we begin to see recovery as a precious gift, and the work connected with it as no more trouble than other routines of life.

- Have I made peace with the fact that I'm an addict?
- Have I made peace with the things I'll have to do to stay clean?
- How is acceptance of my disease necessary for my continued recovery?

Moving on

As we get ready to go on to Step Two, we'll probably find ourselves wondering if we've worked Step One well enough. Are we sure it's time to move on? Have we spent as much time as others may have spent on this step? Have we truly gained an understanding of this step?

Many of us have found it helpful to write about our understanding of each step as we prepare to move on.

- How do I know it's time to move on?
- What is my understanding of Step One?
- How has my prior knowledge and experience affected my work on this step?

We've come to a place where we see the results of our old way of life and accept that a new way is called for, but we probably don't yet see how rich with possibilities the life of recovery is. It may be enough just to have freedom from active addiction right now, but we will soon find that the void we have been filling with drugs or other obsessive and compulsive behaviors begs to be filled. Working the rest of the steps will fill that void. Next on our journey toward recovery is Step Two.

Step Two

"We came to believe that a Power greater than ourselves could restore us to sanity."

Step One strips us of our illusions about addiction; Step Two gives us hope for recovery. The Second Step tells us that what we found out about our addiction in the First Step is not the end of the story. The pain and insanity with which we have been living are unnecessary, says Step Two. They can be relieved and, in time, we will learn to live without them through working the Twelve Steps of Narcotics Anonymous.

The Second Step fills the void we feel when we've finished Step One. As we approach Step Two, we begin to consider that maybe, just maybe, there's a Power greater than ourselves—a Power capable of healing our hurt, calming our confusion, and restoring our sanity.

When we were new in the program, many of us were puzzled by this step's implication that we had been insane. From acknowledging our powerlessness to admitting our "insanity" seemed an awfully large leap. However, after being around the program for a while, we began to understand what this step was really about. We read the Basic Text and found that our insanity was defined there as "repeating the same mistakes and expecting different results." We could certainly relate to *that!* After all, how many times had we tried to get away with something we had *never* gotten away with before, each time telling ourselves, "It will be different this time." Now, that's insane! As we live the principles of this step for many years, we discover how deep our insanity actually runs; we often find that the Basic Text definition just scratches the surface.

Some of us resisted this step because we thought it required us to be religious. Nothing could be further from the truth. There is nothing, absolutely nothing, in the NA program that requires a member to be religious. The idea that "anyone may join us, regardless of... religion or lack of religion" is fiercely defended by our fellowship. Our members strive to be inclusive in this regard and do not tolerate anything that compromises the unconditional right of all addicts to develop their own individual understanding of a Power greater than themselves. This is a spiritual, not religious, program.

The beauty of the Second Step is revealed when we begin to think about what our Higher Power can be. We are encouraged to choose a Power that is loving, caring, and—most importantly—able to restore us to sanity. The Second Step does not say, "We came to believe *in* a Power greater than ourselves." It says, "We came to believe *that* a Power greater than ourselves *could restore us to sanity.*" The emphasis is not on who or what this Power is, but on what this Power can do for us. The group itself certainly qualifies as a Power greater than ourselves. So do the spiritual principles contained in the Twelve Steps. And, of course, so does the understanding any one of our individual members has of a Higher Power. As we stay clean and continue to work this step, we discover that no matter how long our addiction has gone on and how far our insanity has progressed, there's no limit to the ability of a Power greater than ourselves to restore our sanity.

Hope

The hope we get from working Step Two replaces the desperation with which we came into the program. Every time we had followed what we'd thought would be a path out of our addiction—medicine, religion, or psychiatry, for instance—we found they only took us so far; none of these was sufficient for us. As we ran out of options and exhausted our resources, we wondered if we'd ever find a solution to our dilemma, if there was anything in the world that

worked. In fact, we may have been slightly suspicious when we first came to Narcotics Anonymous, wondering if this was just another method that wouldn't work, or that wouldn't work well enough for us to make a difference.

However, something remarkable occurred to us as we sat in our first few meetings. There were other addicts there who had used drugs just as we had, addicts who were now clean. We believed in them. We knew we could trust them. They knew the places we'd been to in our addiction—not just the using hangouts, not just the geographic locations, but the hangouts of horror and despair our spirits had visited each time we'd used. The recovering addicts we met in NA knew those places as well as we did because they had been there themselves.

It was when we realized that these other members—addicts like ourselves—were staying clean and finding freedom that most of us first experienced the feeling of hope. We may have been standing with a group of members after a meeting. We may have been listening to someone share a story just like our own. Most of us can recall that moment, even years later—and that moment comes to all of us.

Our hope is renewed throughout our recovery. Each time something new is revealed to us about our disease, the pain of that realization is accompanied by a surge of hope. No matter how painful the process of demolishing our denial may be, something else is being restored in its place within us. Even if we don't feel like we believe in anything, we do believe in the program. We believe that we can be restored to sanity, even in the most hopeless times, even in our sickest areas.

- What do I have hope about today?

Insanity

If we have any doubts about the need for a renewal of sanity in our lives, we're going to have trouble with this step. Reviewing our First Step should help us if we're having doubts. Now is the time to take a good look at our insanity.

- Did I believe I could control my using? What were some of my experiences with this, and how were my efforts unsuccessful?
- What things did I do that I can hardly believe I did when I look back at them? Did I put myself in dangerous situations to get drugs? Did I behave in ways of which I'm now ashamed? What were those situations like?
- Did I make insane decisions as a result of my addiction? Did I quit jobs, leave friendships and other relationships, or give up on achieving other goals for no reason other than that those things interfered with my using?
- Did I ever physically injure myself or someone else in my addiction?

Insanity is a loss of our perspective and our sense of proportion. For example, we may think that our personal problems are more important than anyone else's; in fact, we may not even be able to consider other people's needs at all. Small problems become major catastrophes. Our lives get out of balance. Some obvious examples of insane thinking are the belief that we can stay clean on our own, or the belief that using drugs was our only problem and that everything is fine now just because we're clean. In Narcotics Anonymous, insanity is often described as the belief that we can take something *outside* ourselves—drugs, power, sex, food—to fix what's wrong *inside* ourselves: our feelings.

- How have I overreacted or underreacted to things?
- How has my life been out of balance?

- In what ways does my insanity tell me that things outside myself can make me whole or solve all my problems? Using drugs? Compulsive gambling, eating, or sex seeking? Something else?
- Is part of my insanity the belief that the symptom of my addiction (using drugs or some other manifestation) is my only problem?

If we've been clean for a while, we may find that a whole new level of denial is making it difficult to see the insanity in our lives. Just as we did in the beginning of our recovery, we need to become familiar with the ways in which we have been insane. Many of us have found that our understanding of insanity goes further than the definition of insanity in the Basic Text. We make the same mistakes over and over again, even when we're fully aware of what the results will be. Perhaps we're hurting so bad that we don't care about the consequences, or we figure that acting on an obsession will somehow be worth the price.

- When we've acted on an obsession, even though we knew what the results would be, what were we feeling and thinking beforehand? What made us go ahead?

Coming to believe

The discussion above provided several reasons why we may have trouble with this step. There may be others. It's important for us to identify and overcome any barriers that could prevent us from coming to believe.

- Do I have any fears about coming to believe? What are they?
- Do I have any other barriers that make it difficult for me to believe? What are they?
- What does the phrase, "We came to believe..." mean to me?

As addicts, we're prone to wanting everything to happen instantly. But it's important to remember that Step Two is a process, not an event. Most of us don't just wake up one day and know that a Power greater than ourselves can restore us to sanity. We gradually grow into this belief. Still, we don't have to just sit back and wait for our belief to grow on its own; we can help it along.

- Have I ever believed in anything for which I didn't have tangible evidence? What was that experience like?
- What experiences have I heard other recovering addicts share about the process of coming to believe? Have I tried any of them in my life?
- In what do I believe?
- How has my belief grown since I've been in recovery?

A Power greater than ourselves

Each one of us comes to recovery with a whole history of life experiences. That history will determine to a large degree the kind of understanding we develop of a Power greater than ourselves. In this step, we don't have to have a lot of specific ideas about the nature or identity of that Higher Power. That sort of understanding will come later. The kind of understanding of a Higher Power that's most important to find in the Second Step is an understanding that can *help* us. We're not concerned here with theological elegance or doctrinal adherence—we just want something that *works*.

How powerful does a Power greater than ourselves have to be? The answer to that question is simple. Our addiction as a negative power was, without a doubt, greater than we were. Our addiction led us down a path of insanity and caused us to act differently than we wanted to behave. We need something to combat that, something at least as powerful as our addiction.

- Do I have problems accepting that there is a power or powers greater than myself?
- What are some things that are more powerful than I am?
- Can a Power greater than myself help me stay clean? How?
- Can a Power greater than I am help me recover? How?

Some of us may have a very clear idea about the nature of a Power greater than ourselves, and there's absolutely nothing wrong with that. In fact, Step Two is the point at which many of us begin to form our first practical ideas about a Power greater than ourselves, if we haven't already. Many addicts have found it helpful to identify what a Power greater than ourselves is *not* before identifying what it *is*. In addition, looking at what a Power greater than ourselves can do for us may help us begin to discover more about that Power.

There are many, many understandings of a Power greater than ourselves that we can develop. We can think of it as the power of spiritual principles, the power of the NA Fellowship, "Good Orderly Direction," or anything else of which we can conceive, as long as it is loving and caring and more powerful than we are. As a matter of fact, we don't have to have any *understanding* at all of a Power greater than ourselves to be able to use that Power to stay clean and seek recovery.

- What evidence do I have that a Higher Power is working in my life?
- What are the characteristics my Higher Power does *not* have?
- What are the characteristics my Higher Power has?

Restoration to sanity

It Works: How and Why defines the term "restoration" as "changing to a point where addiction and its accompanying insanity are not controlling our lives."

We find that just as our insanity was evident in our loss of perspective and sense of proportion, so we can see sanity in our lives when we begin developing a perspective that allows us to make better decisions. We find that we have choices about how to act. We begin to have the maturity and wisdom to slow down and consider all aspects of a situation before acting.

Naturally, our lives will change. Most of us have no trouble identifying the sanity in our lives when we compare our using with our early recovery, our early recovery with some time clean, and some time clean with long-term recovery. All of this is a process, and our need for a restoration to sanity will change over time.

When we're new in the program, being restored to sanity probably means not having to use anymore; when that happens, perhaps some of the insanity that is directly and obviously tied to our using will stop. We'll quit committing crimes to get drugs. We'll cease putting ourselves in certain degrading situations that serve no purpose but our using.

If we've been in recovery for some time, we may find that we have no trouble believing in a Power greater than ourselves that can help us stay clean, but we may not have considered what a restoration to sanity means to us beyond staying clean. As we grow in our recovery, it's very important that our idea of the meaning of "sanity" also grows.

- What are some things I consider examples of sanity?
- What changes in my thinking and behavior are necessary for my restoration to sanity?
- In what areas of my life do I need sanity now?
- How is restoration a process?
- How will working the rest of the steps help me in my restoration to sanity?
- How has sanity already been restored to me in my recovery?

Some of us may have unrealistic expectations about being restored to sanity. We may think that we'll never get angry again or that, as soon as we start to work this step, we will behave perfectly all the time and have no more trouble with obsessions, emotional turmoil, or imbalance in our lives. This description may seem extreme, but if we find ourselves disappointed with our personal growth in recovery or the amount of time it takes to be "restored to sanity," we may recognize some of our beliefs in this description. Most of us have found that we gain the most serenity by letting go of *any* expectations we may have about how our recovery is progressing.

- What expectations do I have about being restored to sanity? Are they realistic, or unrealistic?
- Are my realistic expectations about how my recovery is progressing being met or not? Do I understand that recovery happens over time, not overnight?
- Finding ourselves able to act sanely, even once, in a situation with which we were never able to deal successfully before is evidence of sanity. Have I had any experiences like that in my recovery? What were they?

Spiritual principles

In the Second Step, we will focus on open-mindedness, willingness, faith, trust, and humility.

The principle of open-mindedness that we find in the Second Step arises from the understanding that we can't recover alone, that we need some kind of help. It continues with opening our minds to believing that help is possible for us. It doesn't matter whether we have any idea of how this Power greater than ourselves is going to help, just that we believe it's possible.

- Why is having a closed mind harmful to my recovery?
- How am I demonstrating open-mindedness in my life today?
- In what ways has my life changed since I've been in recovery? Do I believe more change is possible?

Practicing the principle of willingness in the Second Step may begin simply. At first we may just go to meetings and listen to other recovering addicts share about their experiences with this step. Then we may begin applying what we hear to our own recovery. Of course, we ask our sponsor to guide us.

- What am I willing to do to be restored to sanity?
- Is there something I am now willing to do that I was previously unwilling to do? What is it?

We can't just sit back and wait to feel a sense of faith when working Step Two. We have to work at it. One of the suggestions that has worked for many of us is to "act as if" we had faith. This doesn't mean that we should be dishonest with ourselves. We don't need to lie to our sponsor or anyone else about where we are with this step. We're not doing this to sound good or look good. "Acting as if" simply means living as though we believe that what we hope for will happen. In the Second Step, this would mean living as though we expect to be restored to sanity. There are a variety of ways this may work in our individual lives. Many members suggest that we can begin "acting as if" by going to meetings regularly and taking direction from our sponsor.

- What action have I been taking that demonstrates my faith?
- How has my faith grown?
- Have I been able to make plans, having faith that my addiction isn't going to get in the way?

Practicing the principle of trust may require overcoming a sense of fear about the process of being restored to sanity. Even if we've been clean only a short time, we've probably already experienced some emotional pain as we've grown in recovery. We may be afraid that there will be more pain. In one sense, we're right about this: There *will* be more pain. None of it, however, will be more than we can bear, and none of it has to be borne alone. If we can develop our sense of trust in the process of recovery and in a Power greater than ourselves, we can walk through the painful times in our recovery. We'll know that what's waiting on the other side will be more than just superficial happiness, but a fundamental transformation that will make our lives more satisfying on a deeper level.

- What fears do I have that are getting in the way of my trust?
- What do I need to do to let go of these fears?
- What action am I taking that demonstrates my trust in the process of recovery and a Power greater than myself?

The principle of humility springs from our acknowledgment that there *is* a Power greater than ourselves. It's a tremendous struggle for most of us to stop relying on our own thinking and begin to ask for help, but when we do, we have begun to practice the principle of humility found in the Second Step.

- Have I sought help from a Power greater than myself today? How?
- Have I sought help from my sponsor, gone to meetings, and reached out to other recovering addicts? What were the results?

Moving on

As we get ready to go on to Step Three, we'll want to take a look at what we've gained by working Step Two. Writing about our understanding of each step as we prepare to move on helps us internalize the spiritual principles connected to it.

- What action can I take that will help me along in the process of coming to believe?
- What am I doing to work on overcoming any unrealistic expectations I may have about being restored to sanity?
- What is my understanding of Step Two?
- How has my prior knowledge and experience affected my work on this step?

As we move on to Step Three, a sense of hope is probably arising within our spirits. Even if we're not new in recovery, we've just reinforced our knowledge that recovery, growth, and change are not just possible but inevitable when we make the effort to work the steps. We can see the possibility of relief from the particular brand of insanity in which we've most recently been gripped by our addiction. We've probably already begun to experience some freedom. We're beginning to be released from the blind pursuit of our insanity. We've explored our insanity and have started to trust a Power greater than ourselves to relieve us from having to continue on the same path. We're beginning to be freed from our illusions. We no longer have to struggle to keep our addiction a secret or isolate ourselves to hide our insanity. We have seen how the program has worked for others, and we have discovered that it is beginning to work for us as well. Through our newfound faith, we achieve the willingness to move into action and work Step Three.

Step Three

"We made a decision to turn our will and our lives over to the care of God as we understood Him."

We've worked Steps One and Two with our sponsor—we've surrendered, and we've demonstrated our willingness to try something new. This has charged us with a strong sense of hope. But if we do not translate our hope into action right now, it will fade away, and we'll end up right back where we started. The action we need to take is working Step Three.

The central action in Step Three is a decision. The idea of making that decision may terrify us, especially when we look at what we're deciding to do in this step. Making a decision, any decision, is something most of us haven't done in a long time. We've had our decisions made for us—by our addiction, by the authorities, or just by default because we didn't want the responsibility of deciding anything for ourselves. When we add to this the concept of entrusting the care of our will and our lives to something that most of us *don't* understand at this point, we may just think this whole thing is beyond us and start looking for a shortcut or an easier way to work our programs. These thoughts are dangerous, for when we take shortcuts in our program, we short circuit our recovery.

The Third Step decision may be too big to make in one leap. Our fears of the Third Step, and the dangerous thinking to which those fears lead, can be eased by breaking this step down into a series of smaller, separate hurdles. The Third Step is just one more piece of the path of recovery from our addiction. Making the Third Step decision doesn't necessarily mean that we must suddenly, completely change everything about the way we live our lives. Fundamental changes in our lives happen gradually as we work on our recovery, and all such changes require our participation. We don't have to be afraid that this step will do something to us that we're not ready for or won't like.

It is significant that this step suggests we turn our will and our lives over to the *care* of the God of our understanding. These words are particularly important. By working the Third Step, we are allowing someone or something to *care for* us, not control us or conduct our lives for us. This step does not suggest that we become mindless robots with no ability to live our own lives, nor does it allow those of us who find such irresponsibility attractive to indulge such an urge. Instead, we are making a simple decision to change direction, to stop rebelling at the natural and logical flow of events in our lives, to stop wearing ourselves out trying to make everything happen as if we were in charge of the world. We are accepting that a Power greater than ourselves will do a better job of caring for our will and our lives than we have. We are furthering the spiritual process of recovery by beginning to explore what we understand the word "God" to mean to us as individuals.

In this step, each one of us will have to come to some conclusions about what we think "God" means. Our understanding doesn't have to be complex or complete. It doesn't have to be like anyone else's. We may discover that we're very sure what God *isn't* for us, but not what God *is*, and that's okay. The only thing that is essential is that we begin a search that will allow us to further our understanding as our recovery continues. Our concept of God will grow as we grow in our recovery. Working the Third Step will help us discover what works best for us.

Making a decision

As we've already discussed, many of us may find ourselves unnerved by the thought of making a big decision. We may feel intimidated or overwhelmed. We may fear the results or the implied commitment. We may think it's a once-and-for-all action and fear that we won't do

it right or have the opportunity to do it over again. However, the decision to turn our will and lives over to the care of the God of our understanding is one we *can* make over and over again, daily if need be. In fact, we're likely to find that we must make this decision regularly, or risk losing our recovery because of complacency.

It is essential that we involve our hearts and spirits in this decision. Though the word "decision" sounds like something that takes place mostly in the mind, we need to do the work necessary to go beyond an intellectual understanding and internalize this choice.

- Why is making a decision central to working this step?
- Can I make this decision just for today? Do I have any fears or reservations about it? What are they?

We need to realize that making a decision without following it up with action is meaningless. For example, we can decide one morning to go somewhere and then sit down and not leave our homes for the rest of that day. Doing so would render our earlier decision meaningless, no more significant than any random thought we may have.

- What action have I taken to follow through on my decision?
- What areas of my life are difficult for me to turn over? Why is it important that I turn them over anyway?

Self-will

Step Three is critical because we've acted on self-will for so long, abusing our right to make choices and decisions. So what exactly is self-will? Sometimes it's total withdrawal and isolation. We end up living a very lonely and self-absorbed existence. Sometimes self-will causes us to act to the exclusion of any considerations other than what we want. We ignore the needs and feelings of others. We barrel through, stampeding over anyone who questions our right to do whatever we want. We become tornadoes, whipping through the lives of family, friends, and even strangers, totally unconscious of the path of destruction we have left behind. If circumstances aren't to our liking, we try to change them by any means necessary to achieve our aims. We try to get our way at all costs. We are so busy aggressively pursuing our impulses that we completely lose touch with our conscience and with a Higher Power. To work this step, each one of us needs to identify the ways in which we have acted on self-will.

- How have I acted on self-will? What were my motives?
- How has acting on self-will affected my life?
- How has my self-will affected others?

Surrendering our self-will doesn't mean we can't pursue goals or try to make changes in our lives and the world. It doesn't mean we have to passively accept injustices to ourselves or to people for whom we're responsible. We need to differentiate between destructive self-will and constructive action.

- Will pursuing my goals harm anyone? How?
- In the pursuit of what I want, is it likely that I will end up doing something that adversely affects myself or others? Explain.
- Will I have to compromise any of my principles to achieve this goal? (For example: Will I have to be dishonest? Cruel? Disloyal?)

If we are new in the program and just beginning to work Step Three, we will probably end up wondering what God's will is for us, thinking that the step asks us to find this out. Actually, we don't formally focus our attention on seeking knowledge of our Higher Power's will for us until the Eleventh Step, but we do begin the process that will lead us to that point in Step Three.

God's will for us is something we will gradually come to know as we work the steps. At this point we can come to some very simple conclusions about our Higher Power's will for us that will serve us well for the time being. It is our Higher Power's will for us to stay clean. It is our Higher Power's will for us to do things that will help us stay clean, such as going to meetings and talking to our sponsor regularly.

- Describe the times when my will hasn't been enough. (For example, I couldn't stay clean on my own will.)
- What is the difference between my will and God's will?

At some point in our recovery, we may find that we have somehow shifted from trying to align our will with a Higher Power's to running on self-will. This happens so slowly and subtly that we hardly even notice. It seems as though we're especially vulnerable to self-will when things are going well. We cross the fine line that divides humble and honest pursuit of goals from subtle manipulation and forced results. We find ourselves going just a little too far in a discussion to convince someone that we are right. We find ourselves holding on to something just a little too long. We suddenly realize that we haven't contacted our sponsor in quite a while. We feel a quiet, almost subconscious discomfort that will alert us to this subtle shift away from recovery – if we listen.

- Have there been times in my recovery when I've found myself subtly taking back my will and my life? What alerted me? What have I done to recommit myself to the Third Step?

The God of our understanding

Before we delve deeply into the process of turning our will and our lives over to the care of the God of our understanding, we should work on overcoming any negative beliefs or unproductive preconceptions we may have about the word "God."

- Does the word "God," or even the concept itself, make me uncomfortable? What is the source of my discomfort?
- Have I ever believed that God caused horrible things to happen to me or was punishing me? What were those things?

Our Basic Text suggests that we choose an understanding of our Higher Power that is loving and caring and greater than ourselves. These simple guidelines can encompass as many understandings of God as there are NA members. They don't exclude anyone. If we understand the word "God" to mean the Power of the program, these guidelines fit. If we understand the word "God" to mean the spiritual principles of the program, these guidelines fit. If we understand the word "God" to mean a personal power or being with which we can communicate, these guidelines fit. It is essential that we begin exploring and developing our understanding. Our sponsor can help immeasurably in this process.

- What is my understanding of a Power greater than myself today?
- How is my Higher Power working in my life?

As important as it is to figure out what our Higher Power is to us, it is more important that we develop a relationship with whatever we understand that Power to be. We can do this in a variety of ways. First, we need to somehow communicate with our Higher Power. Some of us call this prayer, and some call it other things. This communication does not have to be formal, or even verbal.

Second, we need to be open to communication from our Higher Power. This may be done by paying attention to how we feel, our reactions, and what is going on inside and around us. Or we may have a personal routine that helps us connect with a Power greater than ourselves. It may be that our Higher Power speaks to us or helps us see the right thing to do through our fellow NA members.

Third, we need to allow ourselves to have feelings about the God of our understanding. We may get angry. We may feel love. We may feel frightened. We may feel grateful. It's okay to share the entire range of human emotion with our Higher Power. This allows us to feel closer to the Power upon which we rely and helps develop our trust in that Power.

- How do I communicate with my Higher Power?
- How does my Higher Power communicate with me?
- What feelings do I have about my Higher Power?

As many of us stay clean for some time, we work on developing an understanding of God for ourselves. Our growing understanding reflects our experiences. We mature into an understanding of God that gives us peace and serenity. We trust our Higher Power and are optimistic about life. We begin to feel that our lives are touched by something beyond our comprehension, and we are glad and grateful that this is so.

Then something happens that challenges everything we believe about our Higher Power or makes us doubt the existence of that Power altogether. It may be a death, or an injustice, or a loss. Whatever it is, it leaves us feeling as though we've been kicked in the stomach. We just can't understand it.

Times like these are when we need our Higher Power the most, though we probably find ourselves instinctively drawing away. Our understanding of a Higher Power is about to undergo a dramatic change. We need to keep reaching out to our Higher Power, asking for acceptance if not understanding. We need to ask for strength to go on. Eventually we will reestablish our relationship with our Higher Power, although probably on different terms.

- Am I struggling with changing beliefs about the nature of my Higher Power? Describe.
- Is my current concept of a Higher Power still working? How might it need to change?

As our understanding of a Higher Power grows and evolves, we'll find that we react differently to what goes on in our lives. We may find ourselves able to courageously face situations that used to strike fear in our hearts. We may deal with frustrations more gracefully. We may find ourselves able to pause and think about a situation before acting. We'll probably be calmer, less compulsive, and more able to see beyond the immediacy of the moment.

Turning it over

The order in which we prepare to surrender our will and our lives to the care of the God of our understanding is significant. Many of us have found that we actually follow the order in the step: First, we turn over our will; then, gradually, we turn over our lives. It seems that it's easier for us to grasp the destructive nature of our self-will and see that it must be surrendered;

consequently, it's usually the first to go. Harder for us to grasp is the need to turn over our lives and the process of that surrender.

For us to be comfortable with allowing our Higher Power to care for our lives, we will have to develop some trust. We may have no trouble turning over our addiction, but want to remain in control of the rest of our lives. We may trust our Higher Power to care for our work lives, but not our relationships. We may trust our Higher Power to care for our partners, but not our children. We may trust our Higher Power with our safety, but not our finances. Many of us have trouble letting go completely. We think we trust our Higher Power with certain areas of our lives, but immediately take back control the first time we get scared or things aren't going the way we think they should. It's necessary for us to examine our progress in turning it over.

- What does "to the care of" mean to me?
- What does it mean for me to turn my will and my life over to the care of the God of my understanding?
- How might my life be changed if I make the decision to turn it over to my Higher Power's care?
- How do I allow my Higher Power to work in my life?
- How does my Higher Power care for my will and my life?
- Have there been times when I have been unable to let go and trust God to care for the outcome of a particular situation? Describe.
- Have there been times when I *have* been able to let go and trust God for the outcome? Describe.

To turn our will and our lives over to the care of our Higher Power, we must take some kind of action. Many of us find that it works best for us to make some formal declaration on a regular basis. We may want to use the following quote from our Basic Text: "Take my will and my life. Guide me in my recovery. Show me how to live." This seems to capture the essence of Step Three for many of us. However, we can certainly feel free to find our own words, or to find a more informal way of taking action. Many of us believe that every day we abstain from using, or take suggestions from our sponsor, we are taking practical action on our decision to turn our will and lives over to the care of our Higher Power.

- How do I take action to turn it over? Are there any words I say regularly? What are they?

Spiritual principles

In considering the spiritual principles intrinsic to Step Three, we will focus first on surrender and willingness. Then we will look at how hope translates into faith and trust. Finally, we will see how the principle of commitment is tied to the Third Step.

Practicing the principle of surrender is easy for us when everything is going along as we'd like—we think. Actually, when things are going smoothly, it's more likely that we are being lulled into a belief that we're in charge, which doesn't require much "surrender." Keeping the principle of surrender to the care of the God of our understanding alive in our spirits is essential, even when things are going well.

- What am I doing to reinforce my decision to allow my Higher Power to care for my will and my life?
- How does the Third Step allow me to build on the surrender I've developed in Steps One and Two?

We usually feel most willing immediately following a surrender. Willingness often comes in the wake of despair or a struggle for control. We can practice the principle of willingness, though, before it becomes necessary and possibly save ourselves some pain.

- In what ways have I demonstrated willingness in my recovery so far?
- Am I fighting anything in my recovery? What do I think would happen if I became willing to let recovery prevail in that area of my life?

There is a spiritual progression from hope to faith to trust in the Third Step. As we begin Step Three, we carry with us the sense of hope that was born in us as we worked the Second Step. Hope springs from the knowledge that our life is full of possibilities—there are no hard certainties yet, just the first whispers of anticipation that we just may be able to fulfill our heart's deepest desires. Lingering doubts fade as hope becomes faith. Faith propels us forward into action; we actually do the work that those we have faith in are telling us is necessary if we are to achieve what we want. In the Third Step, faith gives us the capacity to actually make a decision and carry that decision into action. Trust comes into play after faith has been applied. We have probably made significant progress toward fulfilling our goals; now we have evidence that we can influence the course of our lives through taking positive action.

- How have hope, faith, and trust become positive forces in my life?
- What further action can I take to apply the principles of hope, faith, and trust in my recovery?
- What evidence do I have that I can trust confidently in my recovery?

The principle of commitment is the culmination of the spiritual process of Step Three. Making the decision to “turn it over,” over and over again, even when our decision doesn't seem to be having any positive effect, is what this step is all about. We can practice the spiritual principle of commitment by reaffirming our decision on a regular basis and by continuing to take action that gives our decision substance and meaning—for instance, working the rest of the steps.

- What have I done recently that demonstrates my commitment to recovery and to working a program? (For example: Have I taken a service position in NA? Have I agreed to sponsor another recovering addict? Have I continued to go to meetings no matter what I was feeling about them? Have I continued to work with my sponsor even after he or she told me an unpleasant truth or gave me some direction I didn't want to follow? Did I follow that direction?)

Moving on

As we get ready to go on to Step Four, we'll want to take a look at what we've gained by working Step Three. Writing about our understanding of each step as we prepare to move on helps us internalize the spiritual principles connected to it.

- Do I have any reservations about my decision to turn my will and my life over to God's care?
- Do I feel that I am now ready to turn it over?
- How does my surrender in the First Step help me in the Third Step?

- What action do I plan to take to follow through on my decision? How does working the remainder of the steps fit into this?

We wind up our work on Step Three with an increase in our level of freedom. If we've been thorough with this step, we're profoundly relieved to realize that the world will go along just fine without our intervention. The responsibility of running everything is a huge burden, and we're happy to lay it down. We may feel comforted that a loving God is caring for our will and our lives, letting us know in subtle ways that the path we're on is the right one. We've seen our old ideas for what they were, and we're willing to let go of them and allow change to happen in our lives. We may even find that we're willing to take some risks we never had the courage to take before, because we're secure in the knowledge of our Higher Power's care for us.

Some people pause before making major decisions and ground themselves in their own spirituality. We look to the source of our strength, invite our Higher Power to work in our lives, and move forward once we're sure we're on the right track. Now we need to take another step along the path of recovery, a step that makes our Third Step decision real. It's time to make a searching and fearless moral inventory of ourselves.

Step Four

"We made a searching and fearless moral inventory of ourselves."

Most of us came to Narcotics Anonymous because we wanted to stop something—using drugs. We probably didn't put much thought into what we were starting—a program of recovery—by coming to NA. But if we haven't taken a look at what we're getting out of this program, now might be a good time to pause and think about it.

First, we should ask ourselves what we want out of recovery. Most of us answer this question by saying that we just want to be comfortable, or happy, or serene. We just want to like ourselves. But how can we like ourselves when we don't even know who we are?

The Fourth Step gives us the means to begin finding out who we are, the information we'll need to begin to like ourselves and get those other things we expect from the program—comfort, happiness, serenity.

The Fourth Step heralds a new era in our recovery. Steps Four through Nine can be thought of as a process within a process. We will use the information we find in working the Fourth Step to work our Fifth, Sixth, Seventh, Eighth, and Ninth Steps. This process is meant to be done over and over again in recovery.

There is an analogy for this process that is particularly apt. We can think of ourselves as an onion. Each time we begin a Fourth Step, we are peeling away a layer of the onion and getting closer to the core. Each layer of the onion represents another layer of denial, the disease of addiction, our character defects, and the harm we've caused. The core represents the pure and healthy spirit that lies at the center of each one of us. It is our goal in recovery to have a spiritual awakening, and we get closer to that by beginning this process. Our spirits awaken a little more each time we go through it.

The Fourth Step is a method for learning about ourselves, and it is as much about finding our character assets as it is about identifying the exact nature of our wrongs. The inventory process is also an avenue to freedom. We have been prohibited from being free for so long—probably all our lives. Many of us have discovered, as we worked the Fourth Step, that our problems didn't begin the first time we took drugs, but long before, when the seeds of our addiction were actually planted. We may have felt isolated and different long before we took drugs. In fact, the way we felt and the forces that drove us are completely enmeshed with our addiction; it was our desire to change the way we felt and to subdue those forces that led us to take our first drug. Our inventory will lay bare the unresolved pain and conflicts in our past so that we are no longer at their mercy. We'll have a choice. We'll have achieved a measure of freedom.

This portion of the Step Working Guides actually has two distinct sections. The first helps us prepare to work the Fourth Step by guiding us through an exploration of our motives for working this step and what this step means to us. The second part is a guide for actually taking a searching and fearless moral inventory.

Motivation

Though our motivation for working the Fourth Step is not as important as actually working the Fourth Step, we may find it helpful to examine and dispel any reservations we have about this step, and think about some of the benefits we will get as a result of working this step.

- Do I have any reservations about working this step? What are they?

- What are some of the benefits that could come from making a searching and fearless moral inventory of myself?
- Why shouldn't I procrastinate about working this step?
- What are the benefits of not procrastinating?

Searching and fearless

This is the phrase that has most puzzled many of us. We probably understand what "searching" means, but what about "fearless"? How can we get over all our fear? That might take years, we think; but we need to work on this inventory right away.

Taking a fearless inventory means going ahead despite our fear. It means having the courage to take this action no matter how we feel about it. It means having the courage to be honest, even when we're cringing inside and swearing that we'll take what we're writing to the grave. It means having the determination to be thorough, even when it seems that we've written enough. It means having the faith to trust this process and trust our Higher Power to give us whatever quality we need to walk through the process.

Let's face it: This step does involve a lot of work. But we can take heart from the fact that there's rarely a deadline on completing this step. We can do it in manageable sections, a little at a time, until we are done. The only thing that's important is that we work on it consistently.

There are times when our clean time can actually work against us: when we fail to acknowledge our fear of taking an inventory. Many of us who have worked the Fourth Step numerous times and know it's ultimately one of the most loving things we can do for ourselves may still find ourselves avoiding this task. We may think that since we know how good this process is, we shouldn't have any fear of it. But we need to give ourselves permission to be afraid, if that's what we feel.

We may also have fears that stem from our previous experiences with the Fourth Step. We know that an inventory means change in our lives. We know that if our inventories reveal destructive patterns, we can't continue to practice the same behaviors without a great deal of pain. Sometimes this means having to let go of something in our lives—some behavior we think we can't survive without; a relationship; or perhaps a resentment we've nursed so carefully that it's actually become, in a sick way, a source of reassurance and comfort. The fear of letting go of something we've come to depend on, no matter how much we've begun to suspect it isn't good for us, is an absolutely valid fear. We just can't let it stop us. We have to face it and act with courage.

We may also have to overcome a barrier that grows from an unwillingness to reveal more of our disease. Many of our members with clean time have shared that an inventory taken in later recovery revealed that their addiction had spread its tentacles so completely through their lives that virtually no area was left untouched. This realization is often initially met with feelings of dismay and perplexity. We wonder how we could still be so sick. Hasn't all this effort in recovery resulted in more than surface healing?

Of course it has. We just need some time to remember that. Our sponsor will be happy to remind us. After we've had time to accept what our inventories are revealing, we feel a sense of hope rising to replace the feelings of dismay. After all, an inventory always initiates a process of change and freedom. Why shouldn't it this time, too?

- Am I afraid of working this step? What is my fear?
- What does it mean to me to be searching and fearless?

- Am I working with my sponsor and talking to other addicts? What other action am I taking to reassure myself that I can handle whatever is revealed in this inventory?

A moral inventory

Many of us have a multitude of unpleasant associations connected to the word "moral." It may conjure up memories of an overly rigid code of behavior we were expected to adhere to. It may make us think of people we consider "moral," people we think of as better than ourselves. Hearing this word may also awaken our tendency toward rebellion against society's morals and our resentment of authorities who were never satisfied with our morality. Whether any of this is true for us, as individuals, is a matter to be determined by us, as individuals. If any of the preceding seems to fit, we can alleviate our discomfort with the word "moral" by thinking about it in a different way.

In Narcotics Anonymous, in this step, the word "moral" has nothing to do with specific codes of behavior, society's norms, or the judgment of some authority figure. A moral inventory is something we can use to discover our own individual morality, our own values and principles. We don't have to relate them in any way to the values and principles of others.

- Am I disturbed by the word "moral"? Why?
- Am I disturbed by thinking about society's expectations and afraid that I can't, won't, and will never be able to conform to them?
- What values and principles are important to me?

An inventory of ourselves

The Fourth Step asks us to take an inventory of ourselves, not of other people. Yet when we begin writing and looking at our resentments, fears, behavior, beliefs, and secrets, we will find that most of these are connected to another person, or sometimes to an organization or institution. It's important to understand that we are free to write whatever we need to about others, as long as it leads us to finding our part in the situation. In fact, most of us can't separate our part from their part at first. Our sponsor will help us with this.

Spiritual principles

In the Fourth Step, we will call on all of the spiritual principles we began to practice in the first three steps. First of all, we have to be willing to work a Fourth Step. We'll need to be meticulously honest with ourselves, thinking about everything we write down and asking ourselves if it's true or not. We'll need to be courageous enough to face our fear and walk through it. Last, but not least, our faith and trust will carry us through when we're facing a difficult moment and feel like giving up.

- How is my decision to work Step Four a demonstration of courage? Trust? Faith? Honesty? Willingness?

The inventory

Get a notebook or whatever means of recording your inventory you and your sponsor have agreed is acceptable. Get comfortable. Remove any distractions from the place where you plan to work on your inventory. Pray for the ability to be searching, fearless, and thorough. Don't forget to stay in touch with your sponsor throughout this process. Finally, feel free to go beyond what's asked in the following questions. Anything you think of is inventory material.

Resentments

We have resentments when we re-feel old feelings, when we are unable to let go, when we cannot forgive and forget something that has upset us. We list our resentments in the Fourth Step for a number of reasons. First, doing so will help us let go of old anger that is affecting our lives today. Second, exploring our resentments will help us identify the ways in which we set ourselves up to be disappointed in others, especially when our expectations were too high. Finally, making a list of our resentments will reveal patterns that kept us trapped in a cycle of anger, or self-pity, or both.

- What people do I resent? Explain the situations that led to the resentment.
- What institutions (school, government, religious, correctional, civic) do I resent? Explain the situations that led to the resentment.
- What was my motivation, or what did I believe, that led me to act as I did in these situations?
- How has my dishonesty contributed to my resentments?
- How has my inability or unwillingness to experience certain feelings led me to develop resentments?
- How has my behavior contributed to my resentments?
- Am I afraid of looking at my part in the situations that caused my resentments? Why?
- How have my resentments affected my relationships with myself, with others, and with a Higher Power?
- What recurring themes do I notice in my resentments?

Feelings

We want to examine our feelings for much the same reason that we want to examine our resentments: It will help us discover our part in our own lives. In addition, most of us have forgotten how to feel by the time we get clean. Even if we've been around awhile, we're still uncovering new information about the ways we've shut down our feelings.

- How do I identify my individual feelings?
- What feelings do I have the most trouble allowing myself to feel?
- Why have I tried to shut off my feelings?
- What means have I used to deny how I really felt?
- Who or what triggered a feeling? What was the feeling? What were the situations? What was my part in each situation?
- What was my motivation, or what did I believe, that led me to act as I did in these situations?
- What do I do with my feelings once I've identified them?

Guilt, shame

There are actually two types of guilt or shame: one real, one imagined. The first grows directly out of our conscience—we feel guilty because we've done something that goes against our principles, or we harmed someone and feel shame over it. Imagined guilt results from any number of situations that are not our fault, situations we had no part in creating. We need to look at our guilt and shame so that we can separate these situations. We need to own what is truly ours and let go of what is not.

- Who or what do I feel guilty or ashamed about? Explain the situations that led to these feelings.
- Which of these situations have caused me to feel shame, though I had no part in creating them?
- In the situations I did have a part in, what was my motivation, or what did I believe, that led me to act as I did?
- How has my behavior contributed to my guilt and shame?

Fear

If we could look at the disease of addiction stripped of its primary symptoms—that is, apart from drug use or other compulsive behavior—and without its most obvious characteristics, we would find a swamp of self-centered fear. We're afraid of being hurt, or maybe of just having to feel too intensely, so we live a sort of half-life, going through the motions of living but never being fully alive. We're afraid of everything that might make us feel, so we isolate and withdraw. We're afraid that people won't like us, so we use drugs to be more comfortable with ourselves. We're afraid we'll get caught at something and have to pay a price, so we lie or cheat or hurt others to protect ourselves. We're afraid of being alone, so we use and exploit others to avoid feeling lonely or rejected or abandoned. We're afraid we won't have enough—of anything—so we selfishly pursue what we want, not caring about the harm we cause in the process. Sometimes, if we've gained things we care about in recovery, we're afraid we'll lose what we have, and so we begin compromising our principles to protect it. Self-centered, self-seeking fear—we need to uproot it so it no longer has the power to destroy.

- Who or what do I fear? Why?
- What have I done to cover my fear?
- How have I responded negatively or destructively to my fear?
- What do I most fear looking at and exposing about myself? What do I think will happen if I do?
- How have I cheated myself because of my fear?

Relationships

We need to write about our relationships in the Fourth Step—all of our relationships, not just the romantic ones—so that we can find out where our choices, beliefs, and behaviors have resulted in unhealthy or destructive relationships. We need to look at our relationships with relatives, spouses or partners, friends and former friends, co-workers and former co-workers, neighbors, people from school, people from clubs and civic organizations and the organizations themselves, authority figures such as the police, institutions, and anyone or anything else we can possibly think of. We should also examine our relationship with a Higher Power. We may be tempted to skip the relationships that didn't last long—a one-night sexual involvement, for instance, or perhaps an argument with a teacher whose class we then dropped. But these relationships are important, too. If we think of it or have feelings about it, it's inventory material.

- What conflicts in my personality make it difficult for me to maintain friendships and/or romantic relationships?
- How has my fear of being hurt affected my friendships and romantic relationships?
- How have I sacrificed platonic friendships in favor of romantic relationships?
- In what ways did I compulsively seek relationships?

- In my relationships with family, do I sometimes feel as though we're locked into repeating the same patterns over and over without any hope of change? What are those patterns? What is my part in perpetuating them?
- How have I avoided intimacy with my friends, partners or spouses, and family?
- Have I had problems making commitments? Describe.
- Have I ever destroyed a relationship because I believed I was going to get hurt anyway so I should get out before that could happen? Describe.
- To what degree do I consider the feelings of others in my relationships? Equal to my own? More important than my own? Of minor importance? Not at all?
- Have I felt like a victim in any of my relationships? (Note: This question is focused on uncovering how we set ourselves up to be victims or how too-high expectations contributed to our being disappointed in people, *not* on listing instances where we were actually abused.) Describe.
- What have my relationships with my neighbors been like? Do I notice any patterns appearing that carried through no matter where I lived?
- How do I feel about the people with and for whom I've worked? How have my thinking, beliefs, and behavior caused problems for me at work?
- How do I feel about the people I went to school with (both in childhood and currently)? Did I feel less than or better than the other students? Did I believe I had to compete for attention from the instructor? Did I respect authority figures or rebel against them?
- Have I ever joined any clubs or membership organizations? (Hint: NA is a membership organization.) How did I feel about the other people in the club or organization? Have I made friends in these organizations? Have I joined clubs with high expectations, only to quit in a short time? What were my expectations, and why weren't they fulfilled? What was my part in these situations?
- Have I ever been in a mental hospital or prison or otherwise been held against my will? What effect has that had on my personality? What were my interactions with the authorities like? Did I follow the rules? Did I ever break the rules and then resent the authorities when I got caught?
- Did early experiences with trust and intimacy hurt me and cause me to withdraw? Describe.
- Have I ever let a relationship go even when the potential existed to resolve conflicts and work through problems? Why?
- Did I become a different person depending on who I was around? Describe.
- Have I discovered things about my personality (perhaps in previous inventories) that I didn't like, and then found myself overcompensating for that behavior? (For instance, we may have uncovered a pattern of immature dependence on others and then overcompensated for this by becoming overly self-sufficient.) Describe.
- What defects are most often at play in my relationships (dishonesty, selfishness, control, manipulation, etc.)?
- How can I change my behavior so that I can begin having healthy relationships?
- Have I had any kind of a relationship with a Higher Power? How has this changed in my lifetime? What kind of a relationship do I have with my Higher Power now?

Sex

This is a very uncomfortable area for most of us. In fact, we may be tempted to stop here, thinking, "Okay, this has gone far enough! There's no way I'm cataloging my sexual behavior!" But we have to get over such unwillingness quickly. Thinking about the reason why we need to do this should help. As it says in *It Works: How and Why*, "We want to be at peace with our own sexuality." That's why we need to include our sexual beliefs and behaviors in our inventories. It's important to remind ourselves at this point that we are not taking our inventory to compare ourselves with what we think is "normal" for others, but only to identify our own values, principles, and morals.

- How was my sexual behavior based in selfishness?
- Have I confused sex with love? What were the results of acting on that confusion?
- How have I used sex to try to avoid loneliness or fill a spiritual void?
- In what ways did I compulsively seek or avoid sex?
- Have any of my sexual practices left me feeling ashamed and guilty? What were they? Why did I feel that way?
- Have any of my sexual practices hurt myself or others?
- Am I comfortable with my sexuality? If not, why not?
- Am I comfortable with others' sexuality? If not, why not?
- Is sex a prerequisite in all or most of my relationships?
- What does a healthy relationship mean to me?

Abuse

We must exercise extreme caution before beginning this section. In fact, we may need to postpone this section to a later time in our recovery. We should utilize all the resources at hand to make the decision about whether to begin this section now: our own sense of whether or not we're ready to withstand the pain this work will cause us, discussion with our sponsor, and prayer. Perhaps our sponsor will be able to help us through this, or we may need to seek additional help.

If we do decide to go ahead with this section, we should be aware that working on this area of our Fourth Step will probably be the most painful work we'll do in recovery. Recording the times when we were neglected or hurt by the people who were supposed to love and protect us is certain to cause some of the most painful feelings we will ever have to go through. It is important to do so when we're ready, however. As long as we keep the pain wrapped up inside us, a secret, it may be causing us to act in ways we don't want, or it can contribute to a negative self-image or other destructive beliefs. Getting the truth out begins a process that can lead to the relief of our pain. We were not to blame.

- Have I ever been abused? By whom? What feelings did I or do I now have about it?
- Has being abused affected my relationships with others? How?
- If I have felt victimized for much of life because of being abused in childhood, what steps can I take to be restored to spiritual wholeness? Can my Higher Power help? How?

It is also possible that we have physically, mentally, or verbally abused others. Recounting these times is bound to cause us to feel a great deal of shame. We cannot afford to let that shame become despair. It is important that we face our behavior, accept responsibility for it,

and work to change it. Writing about it here is the first step toward doing that. Working the rest of the steps will help us make amends for what we've done to others.

- Have I ever abused anyone? Who and how?
- What was I feeling and thinking right before I caused the harm?
- Did I blame my victim or make excuses for my behavior? Describe.
- Do I trust my Higher Power to work in my life and provide me with what I need so I don't have to harm anyone again? Am I willing to live with the painful feelings until they are changed through working the steps?

Assets

Most of the preceding questions have been directed at helping us identify the exact nature of our wrongs, information we'll need for the Fifth Step. It's also important that we take a look at things that we've done right or that have had a positive impact on ourselves and others. We want to do this for a couple of reasons. First, we want to have a complete picture of ourselves from working the Fourth Step, not a one-sided picture. Second, we want to know what character traits and behaviors we want more of in our lives.

- What qualities do I have that I like? That others like? That work well for me?
- How have I shown concern for myself and others?
- Which spiritual principles am I practicing in my life? How has doing so changed my life?
- How has my faith and trust in a Higher Power grown?
- What is my relationship with my sponsor based on? How do I see that positive experience translating into other relationships?
- What goals have I accomplished? Do I have other goals I am taking action to reach? What are they, and what action am I taking?
- What are my values? Which ones am I committed to living by, and how?
- How am I showing my gratitude for my recovery?

Secrets

Before we finish this Fourth Step, we should stop and reflect: Is there anything we've missed, either intentionally or not? Is there something we think is so bad that we just can't possibly include it in our inventory? If so, we should be reassured by the fact that a multitude of NA members have worked this step, and there has never yet been a situation in anyone's Fourth Step that was so unique that we had to create a new term to describe it. Keeping secrets is threatening to our recovery. As long as we are keeping a secret, we are actually building a reservation in our program.

- Are there any secrets that I haven't written about yet? What are they?

Another question we should ask ourselves now is, is there anything in this inventory that is either an exaggeration of what actually happened or something that's not true at all? Almost all of us came to NA and had trouble separating fact from fiction in our own lives. Most of us had accumulated "war stories" that were so embroidered, they may have contained only a fraction of truth. We made them up because we wanted to impress people. We didn't think we had anything to feel good about that was true, so we made up lies in an attempt to build ourselves up. But we don't have to do that anymore. We're building true self-worth in the

process of working Step Four, not false self-worth based on some phony image. Now is the time to tell the truth about ourselves.

- Is there anything in this inventory that isn't true, or are there any stories I've told over and over again that aren't true?

Moving on

Finishing a Fourth Step is many things—maybe a letdown, maybe exhilarating, maybe uncomfortable. However we feel otherwise, we should definitely feel good about what we've accomplished. The work we've done in this step will provide the foundation for the work we'll do in Steps Five through Nine. Now is the time to contact our sponsor and make arrangements to work Step Five.

Step Five

"We admitted to God, to ourselves, and to another human being the exact nature of our wrongs."

Our Basic Text tells us that "Step Five is not simply a reading of Step Four." Yet we know that reading our Fourth Step to another human being is certainly *part of* Step Five. So what's the rest, the part that's more than simply a reading?

It's the *admission* we make—to God, to ourselves, and to another human being—that brings about the spiritual growth connected with this step. We've had some experience with making admissions already. We've admitted we have a disease; we've admitted we need help; we've admitted there's a Power that could help us. Drawing on our experience with these admissions will help us in Step Five.

Many of us finished our Fourth Step with a sense of relief, thinking that the really hard part was over, only to realize that we still had the Fifth Step to do. That's when the fear set in.

Some of us were afraid that our sponsor would reject or judge us. Others hesitated because we didn't want to bother our sponsor with so much. We weren't sure we trusted our sponsor to keep our secrets.

We may have been concerned about what the inventory might reveal. There might be something hidden from us that our sponsor would spot immediately—and it probably wouldn't be anything good. Some of us were afraid of having to re-feel old feelings, and wondered if there was really any benefit to stirring up the past. Some of us felt that as long as we hadn't actually spoken our inventories out loud, the contents wouldn't be quite real.

If we consider all our feelings about the Fifth Step, we may find that we are also motivated to continue this process by a desire for more recovery. We think about the people we know who have worked this step. We're struck by their genuineness and by their ability to connect with others. They aren't always talking about themselves. They're asking about others, and they're truly interested in knowing the answer. And if we ask them how they learned so much about relationships with others, they'll probably tell us that they began learning when they worked Step Five.

Many of us, having worked the Fourth and Fifth Steps before, knew that this process always resulted in change—in other words, we'd have to stop behaving the same old way! We may not have been entirely sure we wanted that. On the other hand, many of us knew we had to change, but were afraid we couldn't.

Two things we need to begin working Step Five are courage and a sense of trust in the process of recovery. If we have both these things, we'll be able to work through more specific fears and go through with the admissions we need to make in this step.

Facing fears

Any of the fears we've talked about here might be ours, or we might have other fears that plague us. It's essential that we know what our fears are and move forward in spite of them so that we're able to continue with our recovery.

- What reservations do I have about working the Fifth Step?
- Do I have any fears at this point? What are they?

No matter what our fears stem from, most of our members have done pretty much the same things to deal with them: We pray for courage and willingness, read the section from *It Works: How and Why* on the Fifth Step, and seek reassurance from other members. Many of us have had the experience of going to step study meetings and finding that, coincidentally, the topic always seems to be Step Four or Five. If we make the effort to share what we're going through, we're sure to get the support we need from other members. Calling upon the spiritual resources we have developed through working the previous steps will allow us to proceed with our Fifth Step.

- What am I doing to work through my fears about doing a Fifth Step?
- How has working the first four steps prepared me to work the Fifth Step?

Admitted to God

The chapter on Step Five in *It Works: How and Why* answers the question about why we must admit the exact nature of our wrongs to God in addition to admitting them to ourselves and another human being. In NA, we experience a way of life where the spiritual meets the everyday, where the ordinary meets the extraordinary. When we admit the exact nature of our wrongs to the God of our understanding, our admission becomes more meaningful.

How we make our admission to the God of our understanding depends on the specifics of our understanding. Some make a formal admission to God apart from the admissions we make to ourselves and another human being. Others acknowledge or invite the presence of a Higher Power in some way before going over the inventory with their sponsor. Those of us whose Higher Power is the spiritual principles of recovery or the power of the NA Fellowship may have to explore different methods of working this portion of the Fifth Step. Our sponsor can help with this process. Whatever we do is okay as long as we are aware that we are also making our admission to a Higher Power.

- How will I include the God of my understanding in my Fifth Step?
- How is my Third Step decision reaffirmed by working the Fifth Step?

To ourselves

When we were using, most of us probably had people telling us we had a drug problem and should get some help. Their comments didn't really matter to us. Or even if they did matter, it wasn't enough to stop us from using. Not until we admitted our addiction to ourselves and surrendered to the NA program were we able to stop using. It's just the same with the admission we make in the Fifth Step. We can have everyone from our spouse to our employer to our sponsor telling us what we're doing that's working against us, but until we admit to our own innermost selves the exact nature of our wrongs, we're not likely to have the willingness or the ability to choose another way.

- Can I acknowledge and accept the exact nature of my wrongs?
- How will making this admission change the direction of my life?

And to another human being

As addicts, one of the biggest problems we have is telling the difference between our responsibility and the responsibilities of others. We blame ourselves for catastrophes over which we have no control. Conversely, we're often in complete denial about how we have hurt ourselves and others. We overdramatize minor troubles, and we shrug off major problems we really should be taking a look at. If we're not sure what the exact nature of our wrongs is when we begin our Fifth Step, we'll know by the time we finish—because of making our admissions

to another human being. What we can't see, our listener can, and he or she will help us sort out what we need to accept as our responsibility and what we don't.

Most of us asked someone to be our sponsor before we began formally working the steps, and have been developing a relationship with that person ever since. For most of us, our sponsor will be the "another human being" we choose to hear our Fifth Step. He or she will help us separate the things that were not our responsibility from the things that were. The relationship we have been building with our sponsor will give us the trust we need to have in him or her. The therapeutic value of one addict helping another is often powerfully demonstrated when our sponsor shares details from his or her own inventory as we share ours. This goes a long way toward reassuring us that we are not unique.

The trust we must have in the person who is to hear our Fifth Step goes beyond simply being assured that he or she will keep our confidences. We need to trust that our listener can respond appropriately to what we are sharing. One of the primary reasons that so many of us find ourselves choosing our sponsor as the person who will listen to our Fifth Step is because he or she understands what we're doing and therefore knows just what kind of support we need during this process. Also, if our sponsor is our listener, it will help promote continuity when we work the following steps. Still, if for any reason we choose someone else to hear our Fifth Step admission, his or her "qualifications" are the same ones we would look for in our sponsor: an ability to be supportive without minimizing our responsibility, someone who can provide a steady influence if we begin to feel overwhelmed during our Fifth Step—in short, someone with compassion, integrity, and insight.

- What qualities does my listener have that are attractive to me?
- How will his or her possession of these qualities help me make my admissions more effectively?

For most of us, developing an honest relationship is something new. We're very good at running away from relationships the first time someone tells us a painful truth. We're also good at having polite, distant interactions with no real depth. The Fifth Step helps us to develop honest relationships. We tell the truth about who we are—then, the hard part: we listen to the response. Most of us have been terrified of having a relationship like this. The Fifth Step gives us a unique opportunity to try such a relationship in a safe context. We can be pretty much assured that we won't be judged.

- Am I willing to trust the person who is to hear my Fifth Step?
- What do I expect from that person?
- How will working the Fifth Step help me begin to develop new ways of having relationships?

The exact nature of our wrongs

Another way to ensure that our Fifth Step is "not simply a reading of Step Four" is to focus on what we are supposed to be admitting: the *exact nature* of our wrongs. There is a diversity of experience in our fellowship about what, precisely, is "the exact nature of our wrongs." Most of us agree that, in working Step Five, we should be focusing our attention on what's behind the patterns of our addiction and the reasons we acted out in the ways we did. Identifying the exact nature of our wrongs is often something that happens while we're sharing our inventory. Sometimes the repetition of the same type of situation will reveal the exact nature of that situation. Why do we, for example, keep choosing to involve ourselves with people who don't have our best interests at heart? Why do we keep approaching every

relationship we have as though our very lives depended on having the upper hand? Why do we feel threatened by new experiences, and so keep avoiding them? Finding the common thread in our own patterns will lead us right to the exact nature of our wrongs.

At some point in this process, we will probably begin calling certain patterns of behavior our “character defects.” Though it won’t be until the Sixth Step that we begin an in-depth examination of how each one of our defects plays a role in keeping us sick, it certainly won’t hurt to allow this knowledge to begin forming in us now.

- How does the exact nature of my wrongs differ from my actions?
- Why do I need to admit the *exact nature* of my wrongs, and not just the wrongs themselves?

Spiritual principles

In the Fifth Step, we will focus on trust, courage, self-honesty, and commitment.

Practicing the spiritual principle of trust is essential if we are to get through the Fifth Step. As mentioned above, we will probably have some experience with our sponsor that allows us to trust him or her enough to go ahead with this step; but what about the more profound issues that arise when we wonder if working this step will really do any good? We have to trust a process as well as another person. The connection between the Fifth Step and our spiritual development isn’t always clear to us. This doesn’t mean that the connection is any less real, but it may make it harder for us to trust the process.

- Do I believe that working the Fifth Step will somehow make my life better? How?

Courage is one principle we’ll have to practice just to get started on this step. We’ll probably need to continue drawing on our courage periodically throughout our work on this step. When we replace the phone on its hook just as we are about to call our sponsor for an appointment to make our admissions, we’re feeling fear and we need to practice courage. When we’re sharing our inventory and we see a paragraph that we just can’t tell anyone about, we need to face that moment of fear with courage and go ahead with sharing *all* of our inventory. When we’ve just shared something excruciatingly painful, and our feelings of vulnerability are so overwhelming that we want to shut down before we hear what our sponsor has to say, we’re at a defining moment in our recovery and we need to choose the courageous path. Doing so will influence the future course of our lives. Each time we feel fear, we remind ourselves that giving in to it has rarely had anything but negative consequences in our lives, and doing so this time won’t be any different. Such a reminder should be sufficient to motivate us to gather our courage.

- What are some of the ways in which I can find the courage I need to work this step?
- How does practicing the principle of courage in working this step affect my whole recovery?
- Have I set a time and place for my Fifth Step? When and where?

Practicing the principle of self-honesty is essential when we admit to ourselves the exact nature of our wrongs. Just as we mustn’t disassociate ourselves from our emotions simply because we’re afraid of our listener’s response, so we can’t afford to shut down our own reactions. We must allow ourselves to experience the natural and human reaction to the subject under discussion: our lives as addicts. Our lives have been sad. We’ve missed out on a lot because of our addiction. We’ve hurt people we loved because of our addiction. These realizations are painful. However, if we pay close attention, we’ll probably recognize another feeling that’s beginning to form in the wake of the pain: hope.

We've finally stopped using over our feelings, running away from our feelings, and shutting down because of our feelings; now, for the first time, we have a chance to walk through our feelings, even the painful ones, with courage. Doing so will, in the long run, make us feel better about ourselves. This is one of the paradoxes that we often find in recovery. What begins in pain ends in joy and serenity.

- How have I avoided self-honesty in the past? What am I doing to practice it now?
- How is a more realistic view of myself connected to humility?
- How does practicing the principle of self-honesty help me accept myself?

The principle of commitment is demonstrated by the action we take in this step. Many of us have made so-called "commitments" in our lives, commitments to which we had no intention of sticking to in tough times; our "commitments" were made solely for the sake of convenience. With each step we've taken in the program of NA, we've deepened our real, practical commitment to the program. Getting a sponsor, working the steps, finding a home group and going to its meetings—each one of these actions demonstrates that we're committed to our recovery in a practical, meaningful way.

- How does sharing my inventory with my sponsor further my commitment to the NA program?

Moving on

One of the many benefits we get from working Step Five is a sense of self-acceptance. We clearly recognize who we are today, and accept ourselves without reservation. Just because we're lacking in certain areas doesn't mean we're worthless. We begin to see that we have both assets and defects. We're capable of great good—and of inflicting great harm. There are aspects of our personalities that make us very special. Our experiences, even the negative ones, have often contributed to the development of the very best parts of us. For the first time, we're able to acknowledge that we're okay just as we are, right at this moment. But accepting ourselves as we are today doesn't mean we can relax and stop striving for improvement. True self-acceptance includes accepting what we're lacking. It wouldn't be self-acceptance if we believed we had no further growing to do—it would be denial. So we acknowledge what we're lacking, and we make a commitment to work on it. If we want to be more compassionate, we work on it by practicing the principle of compassion. If we want to be better educated, we take the time to learn. If we want to have more friends, we take the time to develop our relationships.

- How has working Step Five increased my humility and self-acceptance?

As we finish Step Five, we may feel a sense of relief; we've unburdened ourselves by sharing what we previously had put a lot of energy into hiding or suppressing. It is true that our "defects... die in the light of exposure." Exposure to the light brings a sense of freedom that we feel no matter what the outer circumstances of our lives may be like.

All of our relationships begin to change as a result of working this step. We especially need to acknowledge how much our relationship with ourselves, with a Higher Power, and with other people have changed:

- How has my relationship with a Higher Power changed as a result of working the Fifth Step?
- How has my relationship with my sponsor changed as a result of working the Fifth Step?

- How has my view of myself changed as a result of working this step?
- To what extent have I developed love and compassion for myself and others?

Along with a sense of relief, our weariness with our character defects has probably reached a peak. This will translate easily into a state of being entirely ready – just what we need to begin Step Six!

Step Six

"We were entirely ready to have God remove all these defects of character."

We begin working Step Six full of the hope we have developed in the first five steps. If we have been thorough, we have also developed some humility. In Step Six, "humility" means that we're able to see ourselves more clearly. We've seen the exact nature of our wrongs. We've seen how we've harmed ourselves and others by acting on our defects of character. We've seen the patterns of our behavior, and we've come to understand how we are likely to act on the same defects over and over. Now we have to become entirely ready to have our defects of character removed.

Becoming entirely ready won't happen in an instant. It's a long process, often taking place over the course of a whole lifetime. Immediately following an inventory, we may feel very ready indeed to have our defects removed. If we've been around awhile and are generally pretty well aware of what our defects are, and we still act on one of them, we'll naturally find that our willingness level rises. Awareness alone will never be enough to ensure our readiness, but it's the necessary first step on the path to readiness. The inventory process itself has raised our awareness about our character defects; working the Sixth Step will do so even more. To be entirely ready is to reach a spiritual state where we are not just aware of our defects; not just tired of them; not just confident that the God of our understanding will remove what should go—but all these things.

In order to become entirely ready, we'll need to address our fears about the Sixth Step. We'll also need to take a look at how our defects will be removed. The Sixth Step says that only a Higher Power can remove them, but what does that mean in practical terms? What is our responsibility in the Sixth Step? These questions, when reviewed with a sponsor, will help give us direction in working this step.

Entirely ready for *what*?

If we're new in NA and this is our first experience with the Sixth Step, many of our character defects will be so blatant that our immediate reaction will likely be one of overwhelming willingness to get rid of them. We're seeing them for the first time, in all their glory, so to speak, and we want them gone—today!

Once we've gotten past our initial reaction, we'll find that we probably have at least some measure of fear or uncertainty about changing. The unknown is terrifying for almost everyone. We've had the defects we're about to let go of for a long time, probably most of our lives.

We probably have some fears about what our lives will be like without these defects. Some of them may seem more like vital survival skills than defects of character. We wonder if the removal of our defects will inhibit our ability to earn a living. We may find that the idea of being a "respectable citizen" is repulsive to us. Many of us are strongly attached to an image—we're cool, we're trendy, we're outside the bounds of polite society, and we like it that way. We may be afraid that by working the Sixth Step we'll be changed into dull conformists. Some of us may think that we're nothing but defects, and wonder what will be left of us if our defects are removed. Our fears are probably vague and unformed. If we pursue them to their logical conclusion, we're sure to find that they are unfounded. In other words, if we say them out loud, we can see them for what they are.

- Are there parts of me I like, but which might be "defects"? Am I afraid I'll turn into someone I don't like if those parts of my character are removed?

- What do I think will be removed?

If we've had some previous experience with the Sixth Step, our character defects are nothing new. In fact, we may be feeling dismayed right now that we still have a certain defect, or we may be upset because we're looking at the same old defect in a new manifestation.

For instance, we're still insecure. We may no longer run around indulging in a series of transparent attempts to convince others that we're big shots, but we still have the defect. The way we've been acting on it lately is far more subtle and far more insidious. We may have been unconsciously sabotaging the efforts of others so that we can look better by comparison, or trampling on someone else's desires because they don't directly serve our own needs. What's especially painful about realizations such as this in later recovery is that we've tended to think of ourselves in a better light. We're deeply ashamed of harming others. We may feel a dull fear that we're incapable of change, that one character defect or another is here to stay. We can draw some measure of comfort from the fact that we're now aware of what we've been doing and are willing to work on it. We need to maintain a sense of hope and trust that the process of recovery works even on the most firmly entrenched defects.

- Do I still believe in the process of recovery? Do I believe I can change? How have I changed so far? What defects do I no longer have to act on?
- Do I have any defects that I think cannot be removed? What are they? Why do I think they cannot be removed?

...to have God remove...

Yes, the Sixth Step specifies that only a Power greater than ourselves can remove our defects of character. However, the extent to which most of us grasp what that actually means is directly influenced by how much experience we have with the up-and-down, on-again off-again struggle and surrender associated with Step Six.

The first thing most of us do about our character defects is decide not to have them. Unfortunately, this is futile—about as effective as attempting to control our using. We may have some apparent success for a time, but our defects will eventually resurface. The problem is that our defects are part of us. We will always be subject to reverting to our worst character defects in stressful situations.

What we need to do in the Sixth Step is much like what we had to do in the first two steps. We have to admit that we have been defeated by an internal force that has brought nothing but pain and degradation to our lives; then, we have to admit we need help in dealing with that force. We must completely accept the fact that we cannot remove our own shortcomings, and we must prepare ourselves to ask in the Seventh Step for God to remove them for us.

- How am I trying to remove or control my own character defects? What have my attempts resulted in?
- What is the difference between being entirely ready to have God remove my defects of character and suppressing them myself?
- How am I increasing my trust in the God of my understanding by working this step?
- How does my surrender deepen in this step?
- What action can I take that shows that I am entirely ready?

Our defects of character

Even after all the work we've done in the Fourth and Fifth Steps, we're still not entirely clear at this point about the nature of our defects of character. We're probably wondering where, precisely, our character *defects* end and our *character* begins within the complex structure of our personality. Why do we do the things we do? Is it someone's fault? When did we first feel this way? Why? How? Where? If we're not careful, we can become so self-obsessed that we lose sight of why we're working a Sixth Step. We need to focus our efforts. Our goal is to raise our awareness of our character defects so that we can become entirely ready to have them removed, not to analyze their origin or indulge in a bout of self-absorption.

Our character defects are indicators of our basic nature. We are likely to find that we have the same basic nature as anyone else. We have needs, and we try to get them met. For instance, we need love. How we go about getting love is where our defects come into play. If we lie, cheat, or harm others and degrade ourselves to get love, we are acting on defects. As defined in *It Works: How and Why*, our defects are basic human traits that have been distorted by our self-centeredness. With our sponsor's help, we need to list each defect we have, describe the ways in which we act on it, look at how it affects our lives, and, very importantly, find out what we're feeling when we practice it. Imagining what our life would be like without each defect will help us see that we can live without them. Some of us take practical action by finding out what the opposite spiritual principle would be for each character defect.

- List each defect, and give a brief definition of it.
- In what ways do I act on this defect?
- When I act on this defect, what effect does it have on myself and others?
- What feelings do I associate with this defect? Am I trying to suppress certain feelings by acting on certain defects?
- What would my life be like without this behavior? Which spiritual principle can I apply instead?

Spiritual principles

In the Sixth Step, we will focus on commitment and perseverance, willingness, faith and trust, and self-acceptance.

At this point in our Sixth Step work, we should be acutely aware of our shortcomings. In fact, we're probably so aware of them that, in the course of our daily lives, we can see them coming and even stop ourselves from acting on them much of the time. At times, our awareness may fade, and we may no longer be as vigilant in watching our behavior. It takes an incredible amount of energy to monitor ourselves every second and curb every impulse to act out. We'll relax into everyday life until, all of a sudden, we'll be left feeling sick and ashamed and wondering how, after all the work we've done, we could have possibly done *that* again.

However, we do not give up. Instead, we make a commitment to our recovery. We maintain our newly emerging principles despite our setback. We keep taking steps forward even though we've taken one or more backward. We're looking for gradual improvement, not instant faultlessness.

- How am I demonstrating my commitment to recovery today?
- By working the first five steps, I have persevered in my recovery. Why is this quality so vital to the Sixth Step?

Applying the spiritual principle of willingness means, very simply, that we are willing to act differently. It does not necessarily mean that we will act differently or even that we're capable of doing so. We can perhaps best illustrate this attitude by an example. Suppose we've been dishonest—with our families, with our employers, with our friends—in many ways, ranging from the minor to the severe. While it may seem better to become willing in "layers," focusing our willingness on the worst or most destructive forms of dishonesty first, this step says that we were *entirely* ready to have *all* our defects removed. That means being willing never to be dishonest again, even in a minor way. This may seem like more than we can expect of ourselves, but we only have to do it for today.

It's hard to have this kind of willingness, especially when the apparent consequences for mild dishonesty aren't so severe. We may be aware that we're not being entirely honest, but we think we're not hurting anyone and we're getting away with it, so why be concerned about it? But it's this kind of thinking that has perhaps the most severe spiritual consequences. It may turn out that no one is obviously harmed by our dishonesty, and that no one ever finds out, but the dishonesty reverberates in our spirits from then on. Even if we're not consciously aware of it, even if we sleep just fine at night, the result of acting on a defect when we have the ability not to is an impairment of our spiritual growth. If we continue being unwilling, we'll eventually paralyze our spiritual growth.

- Am I willing to have all my defects of character removed at this time? If not, why not?
- What have I done to show my willingness today?

The amount of willingness we have to develop in this step requires a corresponding amount of faith and trust. We have to believe that a Higher Power is going to work in our lives to the exact degree that's necessary. Continuing with the example of dishonesty, we have to trust that our Higher Power isn't going to remove the defect of dishonesty from our lives to such a degree that we become brutally honest, incapable of remaining silent even when speaking the truth would hurt someone. As long as we get out of the way so that God can work in our lives, we'll experience the exact degree of spiritual growth we need.

- To what degree is my fear of what I will become still present? Has it diminished since I began working this step?
- How am I increasing my trust in the God of my understanding by working this step?

With words like "entirely" and "all" playing such a prominent role in this step, it's easy to become overly self-critical and perfectionistic. We need to remember that even though our willingness must be complete, we're not going to become perfect—not today, not ever. When we act out on a defect against our will, we need to practice the principle of self-acceptance. We need to accept that while we're still capable of acting out, we're also still willing to change; with that acknowledgment, we renew our commitment to be changed. We've grown exactly as much as we were supposed to for today, and if we were perfect, we would have no further need to grow.

- Do I accept myself today? What do I like about myself? What has changed since I've been working the steps?

Moving on

We may have had fleeting glimpses in the past of what we could become—maybe during childhood, maybe during our active addiction. We probably thought either that life didn't put

us in a place where we could become what we dreamed of, or that we were just innately incapable of rising to a higher place. We may once have dreamed of money, or status, or position. In the spiritual program of Narcotics Anonymous, we're more concerned with spiritual growth. We want to think about qualities we wish we had, or about other people we know in recovery who have qualities we wish to emulate.

As we work this step, we begin developing a vision of the person we'd like to become. If we have been selfish, we probably have a vision of becoming selfless, maybe by helping another addict find recovery or by some other act of selfless giving. If we've been lazy, we may see ourselves becoming productive and reaping the rewards of our efforts. If we've been dishonest, we may have a dream of the freedom that can be ours when we no longer have to spend so much time worrying about being found out. We want to get from this step a vision of ourselves and a sense of hope that we can attain that vision.

- What do I see myself doing with the qualities I wish to attain? What will I do with my career? What will I do in my spare time? What kind of parent, child, partner, or friend will I be? Be specific.

This vision can be our inspiration. Recalling it during the times when we feel despair, or when it seems to be taking a long time to reach our goals, will sustain us and help us renew our willingness. Our vision is our springboard into Step Seven, where we'll ask the God of our understanding to remove our shortcomings.

Step Seven

"We humbly asked Him to remove our shortcomings."

Though each of the Twelve Steps is a separate process unto itself, they all blend together to some degree as their parts interact with one another – aspects of Step One fusing into Step Two, components of Step Four meshing into the following steps. Perhaps the finest line between two steps is the one between Steps Six and Seven. At first glance, Step Seven may seem almost an afterthought to Step Six. We spent a great deal of time and effort raising our awareness of our character defects in Step Six and getting to the point where we were entirely ready to have them removed; now all we need to do is ask, right?

Not exactly. There's much more to this step than just filing a request with our Higher Power and waiting for a response. There's spiritual preparation. There's the need to develop an understanding about what "humbly" means in this context. There's the need to find a way of asking that fits into our individual spiritual paths. And there's the need to practice spiritual principles in the place of character defects.

Preparing to work Step Seven

We've already done much of the spiritual preparation we'll need to begin Step Seven. It's important that we draw the connection between the work we've done and the results that work has produced.

The previous steps have all served to sow the seeds of humility in our spirits. In this step, those seeds take root and grow. Many of us have difficulty with the concept of humility, and while we began addressing this issue in Step Six, it merits attention in Step Seven, too. We need to understand what humility is for us and how its presence is revealed in our lives.

We should not confuse humility with humiliation. When we are humiliated, we are ashamed; we feel worthless. Humility is almost the complete opposite of this feeling. Through working the steps, we've been stripping away layers of denial, ego, and self-centeredness. We have also been building a more positive self-image and practicing spiritual principles. Before, we couldn't see our strengths because the good, healthy part of us was hidden behind our disease. Now we can. That is humility. Some examples of how humility is often revealed may help us understand this concept.

We started out in recovery with fixed ideas. Since we've been in recovery, everything we believed in the past has been challenged. We've been barraged with new ideas. For instance, if we believed we were in control, just the fact that we've wound up in NA admitting our powerlessness was probably enough to change our outlook. Because of our addiction, we failed to learn the lessons that life itself would have taught us about how much control one individual has. Through our abstinence and the working of the first six steps, we have learned a great deal about how to live.

Many of us came to NA with a certain "street" mentality. The only way we knew to get what we wanted was by approaching it indirectly and manipulating people. We didn't realize that we could just be forthright and have the same chance, if not better, of fulfilling our needs. We spent years learning to blank our facial expressions, hide our compassion, and harden ourselves. By the time we arrived in NA, we were very good at it—so good, in fact, that novice addicts were probably looking to our example the same way we looked to older addicts when we first started using. We learned to suppress all humanity and became, in many cases, completely inhuman.

Removing ourselves from the arena in which such games are played exposed us to new ideas. We learned that it was okay to have feelings and to show them. We found out that the rules of the street only made sense on the street; in the real world, they were crazy and often dangerous. We became softer, more vulnerable. We no longer mistook kindness for weakness.

Changing these attitudes has a dramatic effect. Oftentimes, it even changes our physical appearance. Knotted brows and jaws relax into smiles. Tears flow freely out, uncovering our drowning spirit.

Many of us arrived in NA convinced that we were victims of bad luck, unfavorable circumstances, and conspiracies to thwart our good intentions. We believed we were good people, but profoundly misunderstood. We justified any harm we caused as self-defense, if we were capable of realizing that we caused harm at all. Feelings of self-pity went hand-in-hand with that attitude. We reveled in our suffering, and we secretly knew that the payoff for our pain was never, ever having to look at our part in anything.

But the first six steps get us to begin to do just that—we look at our part in things. Once we thought that certain situations happened *to us*; now we see how those situations were really created *by us*. We become aware of all the opportunities we've wasted. We stop blaming other people for our lot in life. We begin to see that where we've ended up has been determined mostly by the choices we've made.

Humility is a sense of our own humanness. If this is our first experience with the Seventh Step, this may be the point when we first feel a sense of compassion for ourselves. It's deeply moving to realize for the first time that we're truly just human and trying our best. We make decisions, both good and bad, and hope things turn out okay. With this knowledge about who we are, we also realize that just as we're doing our best, so are other people. We feel a real connection with others, knowing that we're all subject to the same insecurities and failings and that we all have dreams for the future.

Now we need to acknowledge our own humility and explore how it makes itself known in our everyday lives.

- Which of my attitudes have changed since I've been in recovery? Where has the overblown been deflated, and where has the healthy part of me been uncovered?
- How does humility affect my recovery?
- How does being aware of my own humility help when working this step?

Our work in the previous steps has helped us build a relationship with a God of our own understanding. That work will pay off in a big way as we proceed with Step Seven. In Step Two, we first began to think about a Higher Power that could help us find recovery from our addiction. From there, we went on to make our Third Step decision to trust our Higher Power with the care of our will and lives. We called upon that Power many times to get us through Step Four, and then in the Fifth Step shared with that Power the most intimate details of our lives. In Step Six, we discovered that the God of our understanding could do more for us than just keep us clean.

- How has my understanding of a Higher Power grown in the previous steps? How has my relationship with that Power developed?
- How has my work on the previous steps made me ready to work the Seventh Step?

Asking to have our shortcomings removed

So how do we ask the God of our understanding to remove our shortcomings? The answer is likely to depend a great deal on what kind of understanding we have of God. There are many, many different ways to understand God, so many that we couldn't possibly provide examples in this guide of how each person's individual spiritual path would influence his or her Seventh Step work. Suffice it to say that our step work should reflect our own spiritual paths.

As individuals, we might pick a particular personal routine or ritual as our way of asking our Higher Power to remove our shortcomings. For the purposes of this guide, we will call that "prayer." The word "prayer" is widely accepted in our fellowship as a description of the way we communicate with our Higher Power. The tone of asking is captured in the word "humbly." Coming from the place in ourselves that is most honest, the place that's closest to our spiritual center, we ask to have our shortcomings removed.

- How will I ask the God of my understanding to remove my shortcomings?
- Can other recovering addicts help me figure out how I'm going to ask? Have I asked them to share their experience, strength, and hope with me? Have I asked my sponsor for guidance?

As with any other aspect of our program, we're not going to ask just once to have our shortcomings removed. We'll ask again and again throughout our lifetimes. The way we ask is certain to change as our understanding of God changes. Nothing we do at this point locks us into one way of working the Seventh Step forever.

Getting out of the way

Most of us realize that we probably need to do something more in this step than just pray for our shortcomings to be removed. We need to take some action that will invite the God of our understanding to work in our lives. We can't ask God to remove a shortcoming, then hang on to it with all our might. The more distance we keep between ourselves and our Higher Power, the less we will feel that Power's presence. We have to maintain the awareness of ourselves that we gained in the Sixth Step, and add to it an awareness of God working in our lives.

- How does the spiritual principle of surrender apply to getting out of the way so a Higher Power can work in our lives?
- What might be the benefits of allowing a Higher Power to work in my life?
- How do I feel, knowing that a Higher Power is caring for me and working in my life?

Spiritual principles

In the Seventh Step, we will focus on surrender, trust and faith, patience, and humility.

In the Seventh Step, we take our surrender to a deeper level. What began in Step One with an acknowledgment of our addiction now includes an acknowledgment of the shortcomings that go along with our addiction. We also take our Second Step surrender to a deeper level. We come to believe that our Higher Power can do more than help us stay clean. We look to that Power to relieve us of our shortcomings as well. As time goes by, we place more and more of our trust in a Higher Power and in the process of recovery.

- Have I accepted my powerlessness over my shortcomings as well as my addiction? Expand on this.
- How has my surrender deepened?

The spiritual principles of trust and faith are central to the Seventh Step. We must be sure enough of our Higher Power to trust that Power with our shortcomings. We have to believe our Higher Power is going to do something with them, or how can we ask with any faith that they be removed? We must avoid any tendency to keep score of how we think God's doing in removing our defects. It's not too hard to see where this kind of thinking can lead if we find we still have certain character defects after some arbitrary amount of time has passed. Instead, we focus on the action we must take in this step: humbly asking, practicing spiritual principles, and getting out of God's way. The results of the Seventh Step may not materialize immediately, but they will in time.

- Do I believe that my Higher Power will remove my shortcomings or grant me freedom from the compulsion to act on them? Do I believe that I'll be a better person as a result of working this step?
- How does my faith in the God of my understanding become stronger as a result of working this step?

Trust and faith alone can never carry us through a lifetime of working this step; we need to practice patience, too. Even if it's been a long time since we started asking for the removal of a shortcoming, we still must be patient. Maybe, in fact, impatience is one of our shortcomings. We can look at the times when we have to wait as gifts—the times when we most need to practice the principle of patience. After all, one of the surest ways we progress is by rising up over the barriers we run into on our spiritual path.

- Where have I had opportunities for growth lately? What did I make of them?

Finally, we need to maintain our awareness of the principle of humility, more than any other, as we work this step. It's fairly easy to see if we're approaching this step with humility by asking ourselves a few questions:

- Do I believe that only my Higher Power can remove my shortcomings? Or have I been trying to do it myself?
- Have I become impatient that my shortcomings haven't been removed right away, as soon as I asked? Or am I confident that they will be removed in God's time?
- Has my sense of perspective been out of proportion lately? Have I begun thinking of myself as more significant or more powerful than I really am?

Moving on

At this point, we may wonder how we're supposed to be feeling. We've asked the God of our understanding to remove our shortcomings; we've faithfully practiced the principles of our program to the best of our ability; but we may still find ourselves acting out before we've had a chance to think, and always struggling with our defects. Sure, we're no longer using, and many of the outside circumstances of our lives have probably gotten better—our relationships are more stable, perhaps—but have we changed? Have we become better people?

In time, we'll find that God has worked in our lives. We may even be startled by the level of maturity or spirituality we've demonstrated in handling a situation that in years past would have had us acting *very* unspiritually. One day, we'll realize that some of the ways we used to act have become as alien as spiritual principles were when we first started practicing them.

After such a revelation, we may begin thinking about the person we were when we first came to NA and how little we resemble that person now.

- Have there been times when I've been able to refrain from acting on a character defect and practice a spiritual principle instead? Do I recognize this as God working in my life?
- Which shortcomings have been removed from my life or diminished in their power over me?
- Why does the Seventh Step foster a sense of serenity?

We begin to live more spiritual lives. We stop thinking so much about what we're going to *get*, even from our recovery, and start looking at how we can contribute. The things we do to sustain and nourish our spirits become habits; we may even look forward to them. We find that we're free to choose how we want to look at any situation in our lives. We stop grumbling about small inconveniences as if they were major tragedies. We become able to hold up our heads with dignity and maintain our integrity, no matter what life presents us. As we begin to get more comfortable with our spiritual selves, our desire to heal our relationships will grow. We begin that process in Step Eight.

Step Eight

"We made a list of all persons we had harmed, and became willing to make amends to them all."

To this point, the steps have focused mostly on repairing ourselves and our relationship with a God of our understanding. Beginning with the Eighth Step, we bring other people into the healing process—people we harmed in our addiction, people we harmed in our recovery, people we meant to harm, people we hurt by accident, people who are no longer in our lives, and people we expect to be close to for the rest of our lives.

The Eighth Step is about identifying the damage we caused. It doesn't matter whether we caused it because we were overtaken by rage, carelessness, or because we were afraid. It doesn't matter whether our actions were based in selfishness, arrogance, dishonesty, or any other defect. It doesn't even matter that we didn't intend to cause someone harm. All the damage we caused is material for the Eighth Step.

It may turn out that some of the harm we did can't be repaired. It may turn out that we, ourselves, can't directly make the repair. It may even turn out that we're not responsible for something we've placed on our Eighth Step list. Our sponsor will help us sort that out before we go on to the Ninth Step. For now, our task is only to identify who we harmed, what the harm was, and become willing to make amends.

It's natural to wonder about the Ninth Step and how we will make our amends while we're working the Eighth Step. What we think about our amends is bound to influence our work in this step. We may need to get some common misconceptions out of our way before we can make our list.

It's wonderful that we've already begun repairing our relationships with some of the people in our lives. Our families are probably delighted that we're no longer using drugs. Some of the more overt damage we inflicted on others ceased as soon as we stopped using drugs. If we managed to keep our jobs or stay in school, we're probably already performing better in those places. We're no longer harming our co-workers or employers, teachers or fellow students in certain ways. But is that enough?

We have probably heard people in meetings emphasizing that "amends" means to change, not just to say "I'm sorry"—that what really counts is the way we're treating people now. But this doesn't mean that formal apologies have gone out of fashion in NA. Direct, face-to-face verbal amends are extremely powerful, both as a means of spiritual growth for us and as a long-awaited comfort for the people to whom we make them. What our members are emphasizing is that we can't just offer people lame apologies and then go right back to doing what caused them harm in the first place.

Some of us may be feeling a bit weary at this point, especially if our sponsor had us do extensive writing on the first seven steps. We inventoried our behavior in Step Four, and we catalogued our character defects in Step Six; now we have to examine the same situations from yet another angle! It may seem as if we've examined our lives and our addiction in every possible way by the time we're done with these steps. Is all this really necessary? Aren't we just punishing ourselves by going over and over the same thing?

No, we're not. The Eighth Step is the beginning of a process that lets us feel equal to others. Instead of feeling shame and guilt, instead of feeling forever "less than," we become able to look people in the eye. We won't have to avoid anyone. We won't have to be afraid we'll be caught and punished for some neglected responsibility. We'll be free.

- Am I hesitating in any way about working the Eighth Step? Why?

Some of us go to the other extreme with this step: We can't wait to get right out there and "make everything okay," unaware that we may cause more harm. We blunder forward, confessing infidelities to our spouses and our friends. We sit our families down and make them listen to every detail of our addiction, confirming some of their worst fears about what we were doing out there and filling in some blanks that, until then, had been left mercifully empty. In a state of excitement, we give our children a speech about how we have a disease for which we're not responsible, how we love our recovery, and how wonderful life is going to be from then on, forgetting all the times before when we had made them so many empty promises. We stroll into our employer's office one day and announce that we're addicts, that we've embezzled a great deal of money through ingenious means, but that we're very sorry and we'll never ever do it again.

Though our own experiences with rushing out to make amends are probably not this extreme, we can surely grasp the point: If we try to make amends without our sponsor's guidance and without a plan, we can end up causing even more harm.

- Do I realize the need to slow down and consult my sponsor before making amends? Have I created more harm in any situation by rushing out to make amends before I was ready? What was the situation?

Some of us may still believe that we're just basically nice people who have never truly harmed anyone—except ourselves, that is. If we're truly stumped about who belongs on our amends list, or we have a vague idea that our family belongs there but we're not sure why, it could be that we're overlooking something or that our denial is still pretty thick. Sometimes, we're just not able to see the truth about certain situations, even after many years in recovery. A suggestion that many of us have followed is that if we think of someone to whom we seem to owe amends, but we can't think of the situation that resulted in our owing amends, we put the name on the list anyway. Sometimes we'll think of the "why" later on. We should do the best we can with this step for now, contact our sponsor, and keep working on our recovery. As the saying goes, "more will be revealed." We just need to keep an open mind, so that when the knowledge comes we'll be prepared to accept it.

Last but not least, many of us delay starting this step because we aren't willing to make amends to certain people. We either resent them, or we feel too afraid to ever imagine ourselves approaching them. We need to start this step and list these people even if we're not sure we'll ever be able to make the amends. If it's truly unsafe to make the amends, our sponsor will help us figure out how to handle the situation.

- List the resentments that are in the way of my willingness to make amends.
- Can I let these resentments go now? If not, can I muster the willingness to add these names to my list anyway, and worry about becoming willing later?
- Are there any people to whom I owe amends that may be a threat to my safety or about whom I'm truly concerned in some other way? What are my fears?

The people we harmed and how we harmed them

Before we actually begin making our list, there's one final concept with which we must familiarize ourselves: the meaning of "harm" in this step. We need to strive to understand all the ways in which it is possible to cause harm so that our list can be thorough.

Certain types of harm are obvious. For instance, if we stole money or property from a person or a business, that's quite obviously a form of harm. In addition, most of us have no trouble recognizing physical or emotional abuse as a type of harm.

Then there are situations where we have no problem recognizing what we did as harmful, but may have difficulty identifying who, in particular, we harmed. For instance, we cheated on a test at school. Did this harm the instructor, we ask ourselves? Our fellow students? Ourselves? The students who came after us and had to pay the price of our instructor's mistrust because of our dishonesty? The answer to this example is that all of these people were harmed, even if only indirectly. They belong on our Eighth Step list.

Finally, we get to the deeper types of harm. These types of harm may be the most damaging, for they strike at the most vulnerable places in the human heart. For instance, we had a friend. The friendship was perhaps an old one, spanning many years. Emotions, trust, even personal identity—all these were engaged in the friendship we shared. This relationship really mattered to our friend, and to us as well. Then, without explanation, because of some real or imagined slight, we withdrew from the friendship and never tried to renew it. Losing a friend is painful enough without the added burden of not knowing why, but many of us inflicted just this type of harm on someone. We damaged that person's sense of trust, and it may have taken many years to heal. A variation on this is that we may have allowed someone to take the blame for a relationship ending, making the person feel unlovable, when in reality we had just grown tired of the relationship and were too lazy to maintain it.

There are many different ways we can inflict deep emotional harm: neglect, withdrawal, exploitation, manipulation, and humiliation, to name but a few. The "victims" and "nice people" among us may find that we made others feel inferior when we passed ourselves off as better than everyone else, projecting an attitude of moral superiority. The competent and self-sufficient among us may find names for the Eighth Step list by thinking about the people whose offers of help and gestures of support we rejected.

An additional struggle that many of us face when we identify types of harm arises from an automatic tendency to focus only on the time *before* we stopped using. It's a little easier for us to be rigorously honest about the harm we caused in our active addiction. We were using drugs, we were different people then. However, we have all caused harm during our recovery. (Remember, whether we intended to or not doesn't matter.) In fact, we've probably all caused harm to people with whom we share our recovery—other NA members. We may have gossiped about them, withdrawn from them, responded with insensitivity to their pain, interfered in a sponsorship relationship, tried to control a sponsee's behavior, behaved like an ingrate with a sponsor, stolen Seventh Tradition money, manipulated people by using our clean time as a source of credibility in a service argument, or sexually exploited a newcomer, to name a few relatively common examples. Most of us have an extremely hard time placing these situations on our Eighth Step list because the thought of making the amends makes us so uncomfortable. We hold ourselves accountable to a higher standard of behavior around NA, and we're sure that others expect more from us, also. The fact is that our fellow NA members are likely to be especially forgiving because they know what we're trying to do—but again, we should avoid worrying about the Ninth Step now.

Making our list

The first thing to know is that this is not a list that we can keep in our heads. We need to put each name and what we did to harm the person down on paper. Once it's on paper, it's hard to forget anyone or go back into denial about an amends we'd rather avoid. If for some reason we

can't use paper, we can use a tape recorder or any other method our sponsor has agreed will help us get the most out of this step.

When we're ready to begin our list, we sit down, recall all we've learned about harm, and start writing. Some names are going to spring to mind immediately. Others may come to mind as we think about the types of harm we have caused. We absolutely need to go back through our Fourth Step and search out any information we can extract from that.

We should include every name and situation we think of even if we're relatively, but not entirely, sure that our sponsor is going to tell us we don't owe any amends in that particular situation. It's almost always better to delete names than to try to recall names we should have added, but didn't, when we're going over the list with our sponsor. In addition, there may be times when we remember an incident in which we caused harm, but not the names of the people involved. We can at least list the incident.

Putting ourselves on the list may seem awkward to some of us. We may have been informed in our early recovery that making amends to ourselves was a self-centered idea, that we needed to stop thinking about ourselves all the time and start thinking about the people we had harmed. Then, the whole notion of making amends to ourselves may have been confusing. Some of us probably thought that making amends should involve "rewarding" ourselves for staying clean or some other accomplishment. We may have tried to do this by buying ourselves things we couldn't afford, or by indulging other compulsions. In reality, the way we make amends to ourselves is by stopping irresponsible or destructive behavior. We need to identify the ways we've created our own problems—that is, harmed ourselves—through our inability to accept personal responsibility. Then, when we add ourselves to the list, we can list the harm we caused to our finances, our self-image, our health, etc.

There is also a delicate situation that many of us have faced: What if we've harmed our sponsor, he or she doesn't know about the harm, and will likely find out when we go over the list? In this situation, we should consult another member whose recovery we respect, perhaps our sponsor's sponsor.

- List the people I've harmed and the specific ways I harmed each one.

Becoming willing

Now that we have our list, or have added new names to the list we've been keeping since our first time through the Eighth Step, it's time to get willing to make amends. In order to become willing, we have to know at least a little about what "making amends" involves. Earlier in this guide, we talked about the need to do more than just change our behavior, but some of us may be afraid that we just aren't capable of changing. We're sincere. We want to refrain from ever repeating the same behavior again, but we think about the times when we've made promises before. Aren't we subject to doing the same thing again? This is when we have to really believe in our recovery. No matter how long we've been clean and the wrongs for which we're making amends, we have to have faith that the God of our understanding will give us the strength and the ability to change.

- Why is saying "I'm sorry" alone not sufficient to repair the damage I've caused?
- Why is only changing my behavior not sufficient to repair the damage I've caused?

For some of the amends we owe, we'll find that we're willing as soon as we put the name on our list. For others, the willingness may not come so easily.

It's very rare that we don't owe at least some financial amends, whether they're to people from whom we stole, people who lent us money we never paid back, businesses, or lending

institutions. We know that making the amends is going to deprive us of money we'd rather keep for ourselves. It may take time for us to appreciate the profound internal freedom that comes from discharging such debts, and thus gain the willingness to make these amends. It may help to ask our Higher Power to give us the willingness to make these amends.

- Do I have financial amends that I don't want to make? What would my life be like if I had already made these amends?

Some of our amends may be to people who also harmed us. These are usually the amends we have the most difficulty becoming willing to make. It seems like every time we think about these amends, we get so angry thinking about what *they* did to *us* that we forget all about making amends. But our recovery calls on us to practice the spiritual principle of forgiveness. Through prayer and any additional help we need to seek out, we *can* find it within ourselves to forgive the people who have also harmed us.

- Do I owe amends to people who have also harmed me? What have I done to become willing to make these amends?

Amends that we can't ever see ourselves making may also be on our list. Maybe we're so unwilling that we don't even want to try praying for willingness; we can't imagine having any compassion for the people to whom we owe these amends. In this case, we just need to leave these amends on our list. We don't have to make all our amends in one day or in any set amount of time. It may take some time to become willing to make some amends. Every time we look at our Eighth Step list, we should ask ourselves if we've become willing to make *this* amends yet. If not, we can keep checking periodically.

Spiritual principles

In the Eighth Step, we will focus on honesty, courage, willingness, and compassion.

To practice the principle of honesty in the Eighth Step, we need to draw on our experience in the previous steps. We've admitted the nature of our problem—addiction—and affirmed the solution to that problem. This was an act of honesty. We've taken a searching and fearless moral inventory of ourselves; doing so exercised our newfound honesty. Extracting the nature of our wrongs from within the fabric of our personalities took our honesty to an even deeper level. So we have some experience separating our part in things from what others may have done. That's the level of honesty we'll need to call on in Step Eight. We have to forget about resentments, blaming others, believing we were innocent victims, and any other justification for the harm we caused. We simply need to *put it on the list!*

- How is determining the exact nature of my wrongs valuable in the Eighth Step? Why is it so essential that I'm clear about my responsibility?
- What are some examples of my experience with honesty from the previous steps? How will I translate that experience into this step?

To practice the principle of courage in the Eighth Step, we have to put ourselves in God's care. We can't restrict our list to only those amends that we think will turn out okay. We have to believe that our Higher Power will provide us with the fortitude, the humility, the inner strength, or whatever we need to get through any amends. Whether we need to face someone and we're afraid of how we'll feel, or we need to accept the consequences of a crime for which we are sought, we'll be able to handle it with the help of our Higher Power.

- What are some examples of my experience with courage from the previous steps? How will I translate that experience into this step?

We've already talked a great deal about willingness in this step, especially becoming willing to make amends. But we need a certain amount of willingness to work this step that has nothing to do with making amends. First of all, we need the willingness to make our list. No matter what we're feeling about adding a certain name to the list, we need to become willing to add it. We also need the willingness to practice the other spiritual principles connected to this step.

- Are there any names I haven't yet added to my list? Am I willing to add them now? Have I completed my list?
- What are some of the things I've done to increase my willingness?
- How do I feel about having to pray for willingness?

Developing a compassionate spirit becomes possible at this stage in our recovery. Before we did the work involved in the previous steps, we were too caught up in resentment, blame, and self-pity to think about others. Along with our ability to think of ourselves as ordinary human beings, we begin to see that others are doing the best they can with their humanness, too. We know we are subject to periodic doubts and insecurities about ourselves, and so are others. We know we are likely to speak before thinking, and so are others. We realize that they regret it as much as we do. We know we are prone to misreading situations and over or underreacting to them. As a result, when we see others act on a character defect today, we feel empathy rather than annoyance or anger, because we know what caused them to act as they did. Our hearts feel full when we think about how we share the same dreams, fears, passions, and faults as everyone else.

- Am I beginning to feel connected with others? Describe.
- Am I beginning to feel compassion and empathy for others? Describe.

Moving on

Discussing every single one of the amends on our list with our sponsor is essential. It doesn't matter how long we've been clean or how much experience with making amends we have. Every one of us is liable to misjudge a situation when working alone, but we often find that we can see things more clearly when we look at situations from another point of view. We need our sponsor's insight. We need our sponsor's encouragement. We need our sponsor's vision and hope. It's amazing how much a simple discussion with our sponsor can do to help us tap into the quiet strength that lives in each one of us. When we've stripped away the distracting influences and have exposed that solid core of serenity, humility, and forgiveness, we're ready for the Ninth Step.

Step Nine

"We made direct amends to such people wherever possible, except when to do so would injure them or others."

We hear over and over in NA that the steps are written in order for a reason: Each step provides the spiritual preparation we'll need for the following steps. Nowhere is this more apparent than in the Ninth Step. We would never in a million years have been able to sit down with the people we've harmed and make direct amends without the spiritual preparation we got from the previous steps. If we had not done the work of admitting our own limitations, we wouldn't now have a foundation on which to stand while we make our amends. If we had not developed a relationship with a God of our understanding, we wouldn't now have the faith and trust we need to work Step Nine. If we had not done our Fourth and Fifth Steps, we would probably still be so confused about our personal responsibility, we might not even know for what we're making amends. If we hadn't developed humility in the Sixth and Seventh Steps, we'd probably approach our amends with self-righteousness or anger and wind up doing more damage. The willingness we gained through our acceptance of personal responsibility made it possible for us to make our Eighth Step list. That list was our practical preparation for working the Ninth Step.

The final preparations we're about to do in this step, before we actually make our amends, are mostly to strengthen what is already a part of us. The level at which we are able to practice the principle of forgiveness, the depth of insight we have, and the amount of self-awareness we are able to maintain throughout the amends process will depend on our previous experience with the steps and how much effort we're willing to put into our recovery.

- How has my work on the previous eight steps prepared me to work the Ninth Step?
- How does honesty help in working this step?
- How does humility help in working this step?

Amends

The Ninth Step is not a step that can be neatly contained within a particular time frame. We don't write our Eighth Step list and then resolutely start making amends, crossing off "completed" ones like we would items on a shopping list. In fact, many of our amends will never be "finished"; our efforts will go on throughout our recovery. For instance, if we owe our families amends, we will spend the rest of our lives practicing the spiritual principles that will bring real change to the way we treat people. There may be one day when we sit our families down and make a commitment to treat them differently than we have in the past, but that won't be the end of our amends. Each day that we make an effort to refrain from hurting our families and try to practice loving behavior with them is a day when we've continued our amends to our families.

Even such relatively concrete amends as paying a past-due debt aren't likely to be done once and for all when the debt is paid off. Living our Ninth Step requires that we try not to incur new debts that we can't pay. On a deeper level, we may need to look at the varieties of debt we incur—for instance, taking favor after favor from friends but never reciprocating, or overextending the patience of people with whom we share responsibilities by not assuming our fair share. Avoiding such liabilities in the future is just as much a part of our amends process as making regular payments on past-due debts.

- What does “making amends” mean?
- Why does making amends mean that I have to do more than say “I’m sorry”?
- How is making amends a commitment to a continuous process of change?

Fears and expectations

Making amends isn’t always a nerve-wracking, joyless experience. Often, we will feel excited about the prospect of healing a relationship. We may find that we’re happily anticipating the relief of having made an amends. For most of us, however, we will feel fearful about at least some of our amends. We may be afraid that if we make financial amends, we won’t have enough for ourselves. We may be afraid of rejection, retaliation, or something else.

If we’ve never had any experience with the Ninth Step before, we’re really venturing into the unknown. We’re not sure how we’re going to feel immediately before the amends, during the amends, and after the amends. We may feel wildly overconfident at one moment and then, the next moment, feel totally unable to go on with the Ninth Step. This is a time when it’s very important to understand that the ways things *feel* is not necessarily the way things *are*. Just because we feel afraid doesn’t mean there’s truly something to fear. On the other hand, feeling excited and happy won’t necessarily reflect the reality of making our amends. It’s best to let go of all our expectations about how our amends will be received.

- What fears do I have about making amends? Am I worried that someone will take revenge or reject me?
- How does the Ninth Step require a new level of surrender to the program?
- What about financial amends? Do I have faith that the God of my understanding will ensure I have what I need even though I am sacrificing to make amends?

No matter how long we’ve been clean or how many times we’ve been through the steps, we’re bound to have some fears and expectations as we begin a new step. This may be especially true if we have previous experience with a step. The Ninth Step, in particular, is likely to produce some ambivalence.

For instance, many of us may find ourselves thinking about our past experiences with making amends at this point. Some have probably been very positive. If we made amends to a loved one who was open to our gesture of conciliation, we probably came away with a wonderful feeling of hope and gratitude. We were hopeful that the relationship would keep on getting better, and we were grateful to be forgiven and have our amends accepted.

Believe it or not, such experiences may work against us in later amends. They can set us up to believe that all our amends should turn out so well, and then be crushed when they don’t. Or we may recognize that such amends aren’t going to be the norm, and dread to the point of delay making amends whose outcome we aren’t sure will be so good. If we find ourselves hung up on projecting how our amends will turn out, we need to re-focus on the purpose of the Ninth Step.

The Ninth Step is meant to give a way to set right the damage we’ve caused in the past. Some of us keep in mind that three primary concepts are associated with making amends: resolution, restoration, and restitution. Resolution implies that to find an answer to the problem; we must lay to rest what was previously plaguing or disturbing us in some way. Restoration means to bring back to its former state something that had been damaged. This can be a relationship or a quality that used to exist in a relationship, such as trust. We can perhaps restore our reputations if they were good at some point in the past. Restitution is very similar

to restoration, but in relating it to the Ninth Step, we can think of it as the act of returning something—material or more abstract—to its rightful owner. Our sponsor can help us explore each of these concepts so that we can gain perspective on the nature of making amends and stay focused on what we're supposed to be doing. It's only through the process that we realize many of the benefits associated with the Ninth Step. The ones that we may be aware of first are a sense of freedom, or an absence of guilt and shame. It may take some time in recovery or experience with several amends for us to appreciate some of the spiritual rewards of the Ninth Step: a more consistent awareness of the feelings of others and the effect of our behavior on others, a sense of joy that we were able to heal a long-standing hurt, an ability to be more loving and accepting of the people around us.

- What other fears or expectations do I have about my amends?
- Why doesn't it matter how my amends are received? What does this have to do with the spiritual purpose of the Ninth Step?
- How can I use other addicts, my sponsor, and my Higher Power as sources of strength in this process?

Amends—direct and indirect

We in NA tend to think it's best to make direct, face-to-face amends, and indeed, this step says we should do so wherever possible. But direct amends are not the only way to make amends, and in some cases, they may be the worst way.

Before we provide some examples, it is very important to note that these are only examples. This guide is not meant to take the place of a sponsor in going over each amends with a sponsee and working together to decide what's best.

Some situations are more complicated than they appear at first glance. We may think the solution is obvious, but we should always take the time for further reflection. For instance, there may be a situation where the person or people we've harmed are not aware of what we did, and learning what we did might possibly harm them more. We may have some friends, relatives, or an employer who were unaware of our addiction. To tell them might harm them. Our sponsor will help us look at our motives for wanting to tell people about our addiction. Do they need to know? What good purpose will be served by sharing such information? What damage could such information do?

But what if this same situation was complicated by our theft of some money from our friends? And what if someone else was accused of taking the money? Wouldn't we then need to tell about our addiction, along with admitting the theft and paying the money back? Possibly, but perhaps not. Each of these kinds of situations needs to be taken on an individual basis. Again, our sponsor will help us decide how best to handle each one. In our discussion with our sponsor, if we are open-minded, we're sure to think about these kinds of situations in ways we haven't thought about them before. We may see how what we first thought was the obvious method of making amends may not be right after all. It's very helpful to prepare for this discussion by listing all the circumstances for these difficult amends so that it will be right in front of us when we talk to our sponsor.

- Which names on my Eighth Step list are complicated by circumstances like the ones above? What were the specific circumstances?

A problem that presents difficulty for many of us is that we owe amends that will likely result in us losing our jobs, going to jail, or some other serious consequence. For instance, if we turn ourselves in for a crime we committed, we may indeed go to jail. So what effect would

that have on our lives? Would we lose our job? Would that compromise anyone's security besides our own—say, our family's? On the other hand, if we are a fugitive from justice, what effect might a sudden arrest have on our lives and our families? It is probably best in such a situation to seek legal counsel and explore our options. No matter what, we need to somehow accept the consequences of our behavior, but we should bear in mind that our families might very well be represented in the part of this step that says, "except when to do so would injure them or others." We'll have to evaluate these situations very carefully. With our sponsor's guidance, we'll explore *how* to make amends.

- Do I owe any amends that might have serious consequences if I made them? What are they?

Another circumstance when we wouldn't be able to make direct amends, although not because of the possibility of further injury, would be when a person to whom we owe amends is dead. This is very common around NA—so much so that our members have developed a variety of creative ways of dealing with such situations. Our members have even managed to make sure that amends of this nature do more than discharge our own sense of shame. Some have made financial donations in the name of the person to whom we owed amends. Some have taken on a task that was something that person cared about. Some have made restitution to the person's children, who may have their own spot on our Eighth Step list. The ways we might deal with such a situation are only limited by our imagination and level of willingness. We might be surprised at how effective an "indirect" amends can be in situations like this. Many of us strive to make the amends as directly as possible by visiting the person's grave or other meaningful place and perhaps reading a letter or simply speaking to the person's memory or spirit. Again, our response to these situations will be determined by the nature of the harm we inflicted, our spiritual beliefs, and of course, our sponsor's guidance.

- Do I owe amends to anyone who is dead? What was special about that person that I might be able to use in planning my amends?

We've been emphasizing the need to check each and every amends with our sponsor before proceeding. While important, there's no need for us to become mindless robots, afraid to think for ourselves or act without asking our sponsor about it. Many of our members have had the experience of running into a person from our past who we had not put on our Eighth Step list, but might belong there. Sometimes the amends owed are so clear, we would be foolish not to avail ourselves of such a lucky coincidence. Other times, we may run into a person and experience very uncomfortable feelings but not know what's causing them. If this happens, it's better to take the relationship through the Fourth and Fifth Step process in order to gain more clarity about it. In any event, we should never consider our Eighth Step list "closed." Chances are we'll be adding new names to it throughout our lives.

What about people we can't find? Should we go ahead and make indirect amends to them, too? Perhaps, although many of our members have had the experience of running across someone we thought we'd never be able to find, usually in a location in which we'd never expect to find them. We can certainly draw the conclusion that a Higher Power is at work when such coincidences happen, but even if not, we certainly shouldn't ignore the opportunity to make direct amends.

If we can't find someone on our amends list, we may want to wait. We should continue making every effort to find the person, we should make an effort not to cause the same type of harm to someone else, and we should remain willing. A spirit of willingness can often serve the purpose of the amends when we cannot make the actual amends.

After considering the complications involved in making indirect amends, it may seem as though making direct amends is easy, or at least more straightforward. We did something that hurt someone. We need to apologize and repair the harm. That's it, right?

Not very often, if ever. As mentioned earlier, the amends process isn't one that has a distinct beginning and end. We often begin making amends, in one sense, as soon as we get clean. Most of the time, we immediately amend some of our behavior. This part of the amends process—the one in which we change ourselves—goes on long after we've spoken directly to someone we harmed.

- What behavior do I need to amend?

What about those direct amends, the ones we make when we sit someone down, acknowledge and accept responsibility for the harm we caused, and accept whatever response we get? These are the amends that may strike fear into our hearts. We imagine ourselves sitting before one of the people on our amends list, humbly and sincerely admitting our wrong, then just as humbly and sincerely offering to repair the wrong, only to have the person respond, "It can never be repaired. What you did was too awful," or, "Forget it. I'll never forgive you."

In truth, a situation like the above is exactly what we most fear, because we're afraid of having our faith in the process destroyed. We've taken an incredible risk by allowing ourselves to believe in a Higher Power, in ourselves, in the possibility of recovery. Our worst nightmare is that the damage can't be repaired, that we're such horrible people that we can't be forgiven. It may comfort us to know that many recovering addicts have received a negative reaction from someone they were making amends to, and not only have they not let it get them down, but they've received the same spiritual benefits from making the amends as they would have if it had been received with love and forgiveness.

Sometimes, when our attempts at making amends are received so negatively, we do find that we need to take additional steps so that we can feel we've attained some resolution. Our Basic Text tells us that "contacting someone who is still hurting from the burn of our misdeeds can be dangerous." It can also be unproductive, especially in the case of family members and close friends. Contacting people we've harmed before they've had the chance to cool off may cause them to respond very angrily to us, when after a bit more time they would have reacted quite differently. If we've approached such a person too soon, we may want to wait until some time has passed and try again.

Sometimes, however, no matter how well we've prepared or how sincere our amends, the person simply won't accept our amends. If we encounter this situation, we need to realize that there is a point at which our responsibility ends. If someone is determined to nurse a grudge against us for the rest of their lives, it may be that the best we can do is wish the person well and consider the amends made. If we have difficulty coping with feelings that arise in the wake of such an amends, our sponsor will help us find a way of coming to terms with the amends. Perhaps, in certain situations, we may be better off making indirect amends, or it may feel that our amends are more "complete" if we take some other action that restores or repairs a situation. For instance, we've tried to make amends to a former employer from whom we stole money. He or she doesn't want to hear our amends and doesn't want our money. We may find that we can resolve the situation and make restitution by referring customers to the person's business or, if it's possible, somehow anonymously pay back the money we stole.

We need to remember that making amends is part of our personal recovery program. It's true that we make amends because we owe them, but we also need to recognize the spiritual

growth inherent in the process of making amends. First, we recognize and accept the harm we caused. As it says in *It Works: How and Why*, this “shocks us out of our self-obsession.” Because self-obsession and self-centered fear are the parts of our disease that most strongly affect our spirituality, alleviating and diminishing those parts of our disease will surely cause our recovery to flourish. Second, approaching the person we harmed directly and acknowledging the harm we caused is an enormous step on our spiritual journey *no matter how the amends are received*. The fact that we went ahead with something that required such a great deal of humility was proof, in fact, that we had attained some measure of humility. Finally, after making our amends, we are left with a sense of freedom. We are no longer burdened with the weight of unfinished business and a sense of shame about the harm we caused. It is gone. Our spirits soar.

- Am I spiritually prepared for making any difficult amends and dealing with the results?
- What have I done to prepare myself?

Forgiveness

The spiritual growth we get from making direct amends often depends on how much we put into our spiritual preparation. We start with getting rid of any beliefs we have that may be causing us to hesitate or might inhibit our ability to approach our amends with humility, acceptance, and faith.

Something that seems to be a problem for many of us is that we often owe amends to people who have also harmed us. This may be a parent or other relative who abused us, a friend who let us down somehow, an employer who didn't treat us fairly, and so on. We've done a lot of work in the previous steps to separate what they did to us from what we did to them. We know exactly what our part in these situations was, and we know why we are making amends. As we prepare to make direct, face-to-face amends, we need to be perfectly clear that we are making amends for our part in these conflicts. We're not making amends to coerce or manipulate a reciprocal amends. We're not responsible for cleaning up anything not on our side of the street. Keeping this in mind throughout our amends will help us keep focused on our purpose no matter how our amends are received and whether or not we receive amends in return for harm done to us.

Sometimes, though, the wrong done to us was so extreme that it's better to postpone making our amends until a later time. For instance, many of us were emotionally, physically, or sexually abused as children by an older relative. Though we had no part in that situation and owe no amends because of it, we may have stolen money or caused physical or property damage to the relative at some other time. So we owe amends for the theft, physical harm, or vandalism. The question that arises in this situation is not *whether* to make amends, but when and how. It may take a long time before we are ready to make an appropriate amends, and that's okay. We wait, and we work with our sponsor.

We need to try to forgive the people who have harmed us before we make amends to them. We don't want to sit down with someone with whom we're furious and try to make amends. Our attitude will be apparent, no matter how much we try to hide it. Amends are a time when it's not usually very productive to “act as if.”

There's a big difference between situations when we were harmed against our will and situations in which our behavior contributed to the way we were treated. For many of our amends, when we're angry at someone who treated us badly, we need to ask ourselves if anything we did could have caused them to treat us as they did. For instance, we may be enraged at our parents for not trusting us to go out on a weekend – to an NA dance! – but when

we think about how many times we lied before about where we were going and always used drugs wherever we went, it may help us see that our parents can't help treating us with mistrust and that we may have to spend more time earning their trust. Or we may have been selfish and withdrawn with some of our friends day after day, week after week; then when we needed them and they weren't available, we became angry and resentful. Reminding ourselves that we engineered much of our own misery may help us forgive those who hurt us.

Another way we may find forgiveness for those who hurt us is by getting out of ourselves and thinking about what other people's lives are like. Maybe the people who hurt us did so because they had problems that made them less sensitive to the needs of others. Maybe our sponsor didn't return our phone calls for a week because his youngest child was in jail. Maybe our best friend told us our relationship was unhealthy and we should get out of it—immediately following her own divorce. Maybe our employer didn't praise our work because he was worried about being able to meet payroll that week. We usually feel petty and small when we find out that a person we resented had some painful problem. Maybe we can be more forgiving and loving if we just assume from the start that most people's intentions are good and that if someone is unkind to us, it may be because he or she is in a lot of pain and very distracted by it.

First and foremost, preparing ourselves spiritually to make amends requires that we tap into our Higher Power's strength and love. Contemplating a loving God's forgiveness of the times when we hurt people will help us approach people with an attitude of love and forgiveness. Using our Higher Power as a sort of protective force will ensure that negative reactions to our amends don't cause us to lose hope. We can center ourselves by praying and meditating before each amends.

- Do I owe amends to people who have also harmed me?
- Have I forgiven them all? Which ones have I not forgiven yet? Have I tried all of the above ways of generating a spirit of forgiveness? What does my sponsor say about it?

Making amends

Now we're ready to make our amends. We've discussed each person or institution on our Eighth Step list with our sponsor and made a plan for how we would go about making each amends. We've talked to the God of our understanding, and we've prayed for the willingness, serenity, courage, and wisdom to go through with our amends.

Now we need to follow through with our amends. We need to continue amending our behavior, and we need to keep whatever commitments we've made to the people on our amends list.

This is where it can get difficult. When we first make an amends, we're usually feeling as if we could float away on a cloud of freedom. We feel a heightened sense of self-respect and the initial euphoria that comes along with the disappearance of a large chunk of remorse. We feel like good people, like we're on equal footing with the rest of humanity. This feeling is extremely powerful, and if it's our first time feeling it, it might seem like more than we can handle.

We shouldn't worry. The feelings won't be so intense for long, though there will be some permanent change in our feelings about ourselves. After the first glow of making amends fades, we'll face the truly challenging part of making amends: the follow-through. For instance, a year after we approach a lending institution to which we owe money and promise to pay back a certain amount every month, we may not find it "spiritually inspiring" to hand over a portion of every hard-earned paycheck, especially if we're going to be making the same

payment for several more years. Asking ourselves one simple question should help us continue with our amends: How free do we want to be? To continue with all aspects of our recovery, making amends included, makes our freedom grow day by day.

- Are there amends with which I'm having trouble following through? What am I doing to recommit myself to making these amends?

It is not necessarily a comforting and comfortable process to make amends. The steps aren't designed to make us happy and comfortable without also making us grow. The fear, the risk, and the feeling of vulnerability that come with making amends may be so uncomfortable for us that the memory keeps us from repeating the behavior that led to us having to make amends. We hear often around NA that "it gets better." "It" is us—we get better. We become better people. We become less willing to engage in destructive behavior because we are aware of the cost in human misery, both our own and those around us. Our self-centeredness is replaced by an awareness of other people and concern about their lives. Where we were indifferent, we begin to care. Where we were selfish, we begin to be selfless. Where we were angry, we begin to be forgiving.

Our love and tolerance also extend to ourselves. We explored some of the issues surrounding making amends to ourselves in Step Eight; now it's time to recognize how we've already begun making amends to ourselves and perhaps make some plans to continue or take on some new things. We began making amends to ourselves for our addiction when we stopped using drugs and started working the steps. Just these two acts will go a long way toward healing the damage we did to our own spirits. We may have to do some other things to heal the damage we did to our bodies and minds. There are many ways we can begin taking care of our physical health, from diet to exercise to medical treatment. Whatever ways we choose will need to fit our personal needs and desires. The damage we did to our minds may be healed in some measure by pursuing knowledge in the future. A return to school, or just learning something new, will help us repair years of mental neglect.

- What are my immediate plans for making amends to myself? Do I have any long-range goals that might also fit as amends to myself? What are they? What can I do to follow through?

Spiritual principles

In the Ninth Step, we will focus on humility, love, and forgiveness.

The humility we've gained in this step has resulted from getting a good look at the damage we did to others and accepting responsibility for it. We acknowledge to ourselves, "Yes, this is what I've done. I'm responsible for the harm I caused *and* for making it right." We may have been led to this awareness by the experience of having someone tearfully tell us how much we hurt them. We may have found ourselves on the receiving end of some hurt we had inflicted on someone else, and been so jarred by such an experience that we were able to see on a deeper level how we hurt people. Then again, it may have been only the process of the previous steps, coupled with the experience of making amends, that led us to experience increased humility.

- Have I accepted responsibility for the harm I caused and for repairing that harm?
- What experiences have I had that led me to see the harm I caused more clearly? How has that contributed to an increase in my humility?

It becomes much easier to practice the spiritual principle of love in Step Nine, though we've probably been working on practicing it throughout our recovery. By this time, we've eliminated many of the destructive views and feelings we had, making room for love in our

lives. As we become filled with love, we find ourselves compelled to share it by nurturing our relationships and building new ones and by selflessly sharing our recovery, our time, our resources, and above all, ourselves with those in need.

- How am I giving of myself or being of service to others?

As we experience being forgiven, we begin to see the value in extending that to others. This motivates us to practice the spiritual principle of forgiveness as much as possible. Recognizing our own humanness gives us the capacity to forgive others and not be as judgmental as we have been in the past. It becomes second nature for us to give other people the benefit of the doubt. We no longer suspect vile motives and sneaky conspiracies are at play in every situation over which we don't have full control. We're aware that we usually mean well, and so extend that belief to others. When someone does harm us, we're aware that holding resentments only serves to rob our own peace and serenity, so we tend to forgive sooner rather than later.

- What are the benefits to me of practicing the principle of forgiveness? What are some situations in which I've been able to practice this principle?
- For what have I forgiven myself?

Moving on

Many of us find it helpful to reflect on our amends after making each one. Some of us do this by writing about how it felt to make the amends and what we learned from the experience.

- How did it feel to make this amends? What did I learn from it?

"Freedom" seems to be the word that most clearly describes the essence of Step Nine. It seems to sum up the relief from guilt and shame, the lessening of our obsession with ourselves, and the increased ability to appreciate what's going on around us as it's happening. We start being less consumed with ourselves, more able to be fully present in all our relationships. We begin to be able to just be in a roomful of people without trying to control the room or dominate every conversation. We start thinking of our past, specifically our addiction, as a gold mine of experience to share with people we're trying to help in recovery, instead of as a period of darkness we want to forget about. We stop thinking about our lives in terms of what we don't have and begin to appreciate the gifts we receive every day. We know that to keep this feeling of freedom, we'll need to keep applying what we've learned in the previous steps. Step Ten gives us the means to do that.

Step Ten

"We continued to take personal inventory and when we were wrong promptly admitted it."

Through working the first nine steps, our lives have changed dramatically—way beyond what we expected when we first came to Narcotics Anonymous. We've become more honest, humble, and concerned about others, less fearful, selfish, and resentful. But even such profound changes aren't guaranteed to be permanent. Because we have the disease of addiction, we can always return to what we were before. Recovery has a price—it demands our vigilance. We have to continue doing all the things we have been doing for our recovery so far. We have to continue to be honest, to have trust and faith, to pay attention to our actions and reactions and to assess how those are working for us or against us. We also have to pay attention to how our actions affect others, and when the effects are negative or harmful, promptly step forward and take responsibility for the harm caused and for repairing it. In short, we have to continue to take personal inventory and promptly admit our wrongs.

As you can see, the Tenth Step has us repeat much of the work we did in Steps Four through Nine, though in a much-shortened format. The format suggested in this guide is one that covers in a general way the elements of a personal inventory. Some of us may find that we need to add questions that focus on specific areas that are affecting our individual recovery to the questions already in this guide. We may find some additional areas upon which to focus from IP #9, *Living the Program*. Our sponsor may have specific direction for us on this point. As noted before, this guide is meant to be a starting point, not the final word on any of the steps.

- Why is a Tenth Step necessary?
- What is the purpose of continuing to take personal inventory?
- How can my sponsor help me?

Feeling versus doing

We use Step Ten to create and maintain a continuous awareness of what we're feeling, thinking, and, even more importantly, what we're *doing*. Before we begin a regular pattern of personal inventory, it's imperative that we understand what we are assessing. It won't do much good to make a list of our feelings without tying them to the actions that they generate or fail to generate. We may often be feeling very badly though behaving very well, or vice versa.

For instance, an NA member walks into her home group. "How are you?" someone asks. "Terrible," she replies.

Of course, this member is referring to the way she feels. She can't possibly be referring to what she's doing, because she is behaving very well indeed: She's going to a meeting, honestly expressing how she feels, and reaching out to another member who will be supportive.

On the other hand, we may be busy indulging our impulses and acting on character defects. On the surface, we may feel very good. It usually takes a while before we notice the emptiness that goes along with living this way. We're avoiding the work that will help us stay clean. We're indulging our impulses, and taking the easy way out. And we know where this will take us!

The Tenth Step will keep us aware of ourselves so we don't end up going to either extreme. We don't have to beat ourselves up because we feel badly. We can instead focus on the positive

action we're taking. It may even turn out that by shifting our focus this way, we'll wind up feeling better, too. Staying aware of what we're doing helps us see patterns of destruction long before they become entrenched, so we don't wind up feeling good at the cost of what's good for us.

We as addicts also tend to make judgments about what we are feeling. Anything that feels bad we immediately want to stop. We often don't take into account that the way we're feeling makes perfect sense when we consider the circumstances.

For instance, many of us have problems being angry. We don't like the way it feels. We judge it, concluding we have no right to feel that way, and then we do our very best to suppress our angry feelings. Yet, we may be experiencing a situation that would make anyone angry. Perhaps we're in a relationship with someone who constantly fails to treat us with respect. Perhaps we've been passed over for several well-deserved promotions at work. Our response to these situations is anger. We've been treated poorly—of course we're angry. Now comes the moment when our recovery can propel us forward into greater self-respect or our disease can drag us down into a thick fog of depression and resentment.

It all has to do with how we respond to our anger. If we scream and curse and throw things, we'll destroy any possibility of making our relationship or job situation better. If we do nothing and bury our feelings of anger, we'll become depressed and resentful, and that won't improve our situation either. But if we take positive action aimed at improving the situation, it may get better; at the very least, we'll know when it's time to leave and be able to do so without regrets.

Sometimes the only thing we need to do with our feelings is feel them. We don't need to react to them. For instance, if we've lost someone, we are going to feel sorrow. Our sorrow may go on for a long time. It will lift when we've grieved sufficiently. We can't afford to let our sorrow drag us down to the point where we can't go on with our lives, but we should expect to be affected. We may be easily distracted or have a hard time participating in activities that are supposed to be enjoyable. We need to strike a balance between being in denial of our feelings and letting them overwhelm us; we don't want to go to either extreme. This seems like a simple concept—almost as if it could go without saying—but many of our members share that it takes years of recovery before we're able to achieve a balance most of the time.

So the Tenth Step grants us the freedom to feel our feelings by helping us see the difference between feeling and doing.

- Are there times in my life when I am confused about the difference between my feelings and my actions? Expand on this.

Right and wrong

The Tenth Step tells us that we have to promptly admit when we're wrong. The step seems to assume that we know when we're wrong, but the fact is that most of us don't—at least not right away. It takes the consistent practice of taking a personal inventory for us to become proficient at figuring out when we're wrong.

Let's face it. When we were new in recovery, we had been at odds with the rest of the world for some time. As the Basic Text says, our "living skills were reduced to the animal level." We didn't know how to communicate with others well. We began to learn in recovery, but in the process, we made a lot of mistakes. Many of us went through a period of time when we became very rigid about the values we had developed in recovery. We applied that rigidity not only to ourselves, but to everyone around us. We thought it was principled and correct to

confront those whose behavior was “unacceptable.” In truth, it was our behavior that was unacceptable. We were self-righteous and overbearing. We were wrong.

Or some of us, after years of serving as a doormat for everyone to walk across, decided our recovery required that we become assertive. But we went too far. We demanded that everyone treat us perfectly all the time. No one could have a bad day and fail to return our phone call. No one was allowed to be emotionally unavailable to us for any length of time. We angrily demanded perfect service at the places we did business. We weren’t being assertive. We were being immature and belligerent. We were wrong.

We can even end up being wrong if someone hurts us. How? Say our sponsor says something very hurtful to us. Instead of taking it up with our sponsor, we talk to ten or twelve of our closest friends at the next three meetings we go to. Before the week is through, half our local NA community is talking about the rotten thing so-and-so said to one of his sponsees—and that’s if the story stayed as it was originally! So the situation started out with us having done no wrong, but ended up with us being responsible for damaging our sponsor’s reputation in the program—the place where he needs, as much as we do, to be allowed to make mistakes and recover at his own pace.

- Have there been some times in my recovery when I’ve been wrong and not been aware of it until later? What were they?
- How do my wrongs affect my own life? Others’ lives?

It’s hard enough to figure out when we’re wrong; admitting our wrongs can be even more challenging. Just like in the Ninth Step, we have to be careful that we aren’t doing more damage by making the admission.

For instance, many of us realize we’ve hurt someone close to us—perhaps because the person stopped speaking to us—but aren’t quite sure what we said or did wrong. Rather than taking the time to reflect on what we might have done, or ask the person, we decide we’ll just cover all eventualities and make a blanket admission. We approach the person and say, “Please forgive me for anything I’ve ever, in all the time we’ve known each other, done to offend you or hurt you.”

The Tenth Step requires that we take the time for personal reflection for instances just like this. Chances are that if we think about when the person’s attitude toward us changed, and think about our behavior immediately preceding that change, we’ll know what we did wrong. It might be painful or embarrassing to think about; it definitely takes effort, but so do all the steps. Laziness is a character defect like any other, and we can’t afford to act on it. Then again, if we’re truly stumped, if we just can’t pinpoint anything we might have said or done that was harmful, there’s nothing wrong with approaching the person and saying we’ve noticed that he or she seems to be angry or upset with us, that we care about our relationship with that person, and want to hear what he or she has to say. Most of us are afraid of what we’ll hear in a situation like this, but we can’t let our fear stop us from working Step Ten.

There’s another way we can render our admission of wrong completely ineffective: admit we’re wrong and then immediately point out what the other person did first that made us act as we did. For instance, say one of our children used poor manners, so we yelled at her and called her a name. Now when we admit we were wrong, if we tell our child that her behavior made us act the way we did, we’ve just delivered a message that justified our first wrong, thus making ourselves doubly wrong.

Unlike the process contained in Steps Four through Nine, when we go through events from the past, Step Ten is designed to keep us current. We don’t want to let unresolved wrongs pile

up. We need to try our very best to stay abreast of what we're doing. Most of our work will be done by making constant adjustments to our outlook. If we find ourselves becoming negative and complaining all the time, we might want to spend some time thinking about the things for which we are grateful. We need to pay attention to the way we react when we've done something wrong. Is it our first impulse to make an excuse? Are we claiming to be victims of someone's negative influence—or of our disease? All excuses aside, we are responsible for what we do. It may very well be that our character defects got the better of us, but that doesn't excuse our behavior. We need to accept responsibility, and continue to be willing to have our shortcomings removed.

- “When we were wrong promptly admitted it” – what does this mean to me?
- Have there been times in my recovery when I've made situations worse by talking to someone before I should have or blaming my behavior on someone else? What were they?
- How does promptly admitting my wrongs help me change my behavior?

Step Ten points out the need to continue taking personal inventory and seems to assert that we do this solely to find out when we're wrong. But how can we identify the times we're wrong unless we also have times we're right as a basis for comparison. Identifying the times we do things right and forming personal values are as much a part of personal inventory as identifying our liabilities. Most of us have a very difficult time with the concept of being right. We think of the times we vigorously defended an opinion because we just knew we were right, but in light of our recovery, we've come to understand that trampling over others in a discussion makes us wrong. Or we think of our personal values. We know they're right for us, but if we began insisting that others live them, we would no longer be right, but self-righteous. So how do we get comfortable with being right? First and foremost, by working the Sixth and Seventh Steps so that our character defects don't turn our positive acts into negative acts. Then, we have to realize that it will probably take some time, and some trial and error, before we are completely comfortable in our new lives in recovery.

- Have there been situations in my recovery in which I felt uncomfortable about acknowledging something I had done well? Describe.

How often should we take a personal inventory?

It Works: How and Why tells us that while our goal is to maintain continuous awareness of ourselves throughout each day, it's very helpful to sit down at the end of each day and “work” this step. We need the consistency of doing something every day for it to become a habit and to internalize the spiritual principles of the activity. As we stay clean and our days of continuous abstinence turn into weeks and months and years, we'll find that taking a personal inventory has become second nature. We'll find that keeping track of our spiritual fitness comes naturally, without our having to think too much about it. We'll notice right away when we're headed in a direction we don't want to go or about to engage in a behavior that's sure to cause harm. We become able to correct it. So, the frequency of our formal efforts to take personal inventory may depend on our experience with recovery. In the beginning, some of us sat down at the beginning of our day, the end of our day, or even both times and went through IP #9, *Living the Program*, or something similar and “took our spiritual temperature.” The point is that we want to keep at it until it becomes a habit, until it's second nature to continuously monitor our recovery and our spiritual state, notice when we're going off-course right away, and work to change it.

- Why is it important to continue to take personal inventory until it becomes second nature?

A personal inventory

The following questions address the general areas we want to look at in a personal inventory. There may be times when our sponsor wants us to do an inventory on a specific area of our lives, such as romantic relationships or our patterns at work, or our sponsor may have specific questions to add to this. We should always consult our sponsor on any step work we're doing.

- Have I reaffirmed my faith in a loving, caring God today?
- Have I sought out the guidance of my Higher Power today? How?
- What have I done to be of service to God and the people around me?
- Has God given me anything to be grateful for today?
- Do I believe that my Higher Power can show me how to live and better align myself with the will of that power?
- Do I see any "old patterns" in my life today? If so, which ones?
- Have I been resentful, selfish, dishonest, or afraid?
- Have I set myself up for disappointment?
- Have I been kind and loving toward all?
- Have I been worrying about yesterday or tomorrow?
- Did I allow myself to become obsessed about anything?
- Have I allowed myself to become too hungry, angry, lonely, or tired?
- Am I taking myself too seriously in any area of my life?
- Do I suffer from any physical, mental, or spiritual problems?
- Have I kept something to myself that I should have discussed with my sponsor?
- Did I have any extreme feelings today? What were they and why did I have them?
- What are the problem areas in my life today?
- Which defects played a part in my life today? How?
- Was there fear in my life today?
- What did I do today that I wish I hadn't done?
- What didn't I do today that I wish I had done?
- Am I willing to change?
- Has there been conflict in any of my relationships today? What?
- Am I maintaining personal integrity in my relations with others?
- Have I harmed myself or others, either directly or indirectly, today? How?
- Do I owe any apologies or amends?
- Where was I wrong? If I could do it over again, what would I do differently? How might I do better next time?
- Did I stay clean today?
- Was I good to myself today?
- What were the feelings I had today? How did I use them to choose principle-centered action?
- What did I do to be of service to others today?
- What have I done today about which I feel positive?

- What has given me satisfaction today?
- What did I do today that I want to be sure I repeat?
- Did I go to a meeting or talk to another recovering addict today?
- What do I have to be grateful for today?

Spiritual principles

In the Tenth Step, we will focus on self-discipline, honesty, and integrity.

Self-discipline is essential to our recovery. When we were using, we were self-seeking and self-absorbed. We always took the easy way out, giving in to our impulses, ignoring any opportunity for personal growth. If there was anything in our lives that required a regular commitment, chances are that we only followed through if it wasn't too hard, if it didn't get in the way of our self-indulgence, or if we happened to feel like it.

The self-discipline of recovery calls on us to do certain things regardless of how we feel. We need to go to meetings regularly even if we're tired, busy at work, having fun, or filled with despair; we need to go regularly even when—especially when—we're feeling hostile toward the demands that recovery makes on us. We go to meetings, call our sponsor, and work with others because we have decided we want recovery in NA, and those things are the actions that will help assure our continued recovery. Sometimes we're enthusiastic about these activities. Sometimes it takes every bit of willingness we possess to continue with them. Sometimes they become so woven into our daily existence, we're hardly aware that we're doing them.

- Why is the principle of self-discipline necessary in this step?
- How can practicing the principle of self-discipline in this step affect my entire recovery?

The principle of honesty originates in Step One, and is brought to fruition in Step Ten. We are usually nothing less than amazed at the range and depth of our honesty by this point in our recovery. Where before we may have had honest hindsight, able to see our true motives long after a situation was over, we are now able to be honest with ourselves, about ourselves, while the situation is still occurring.

- How does being aware of my wrongs (self-honesty) help me change my behavior?

The principle of integrity can be quite complex, but it is integrity, more than anything else, that commands our ability to practice other principles. In fact, integrity is knowing which principles we need to practice in a given situation, and in what measure. For instance, we're standing outside a meeting one night, and happen to be part of a group that begins gossiping about someone else in the program. Let's say they're discussing the affair our best friend's spouse is having, and we know it to be true because we heard it from our best friend the previous night. Knowing what to do in this situation will probably take every ounce of integrity we possess. So which spiritual principles do we need in this situation? Honesty? Tolerance? Respect? Restraint? It's probably our first impulse to rush in, condemning the gossip because we know how much it would hurt our friend to have such private matters discussed publicly. But by doing so, we may confirm the gossip's truth and so hurt our friend more, or we may end up self-righteously humiliating the people involved in the gossip. Most of the time, it isn't necessary to prove we have integrity by confronting a situation we don't approve of. There are a couple of things we could do in this situation. We could either change the subject, or we could excuse ourselves and walk away. Either of these choices would send a

subtle message about our feelings, and at the same time, allow us to be true to our own principles and spare our friend as much as possible.

- What situations in my recovery have called on me to practice the principle of integrity? How have I responded? Which times have I felt good about my response, and which times have I not?

Moving on

One of the most wonderful things about the Tenth Step is that the more we work it, the less we'll need the second half of it. In other words, we won't find ourselves in the wrong as often. When we come to recovery, most of us have never been able to have any kind of long-term relationship, certainly not any in which we resolved our conflicts in a healthy and mutually respectful way. Some of us had raging fights with people and, once they were over, never spoke of the underlying problems that caused the fights. Some of us went to another extreme, never disagreeing at all with the people who were supposed to be our closest friends and relatives. It seemed easier to keep our distance than to risk creating a conflict that we may then have had to deal with. Finally, some of us just walked away from any relationship in which conflict arose. It didn't matter how much we were hurting the other person; it seemed easier than working through a problem and building a stronger relationship.

The Tenth Step makes it possible for us to have long-term relationships—and we need to have long-term relationships, especially in NA. After all, we depend on each other for our very lives. Many of us feel deeply connected to the people who came to NA when we did and have stayed around. We've done service work with one another, shared apartments with one another, married one another, and sometimes divorced one another. We've celebrated milestones in each other's lives: births, graduations, buying homes, promotions, and recovery anniversaries. We've mourned losses together, and we've comforted one another through the painful times in life. We've touched each other's lives and formed a shared history. We are a community.

Along with learning to admit when we're wrong comes a freedom that is unlike any we've ever experienced before. It becomes so much more natural for us to admit when we're wrong that we wonder why we ever found it so terrifying. Perhaps because we felt so "less than" in so many ways, an admission of a mistake felt like we were revealing our deepest secret: our inferiority. But when we found out through working the steps that we weren't inferior at all, that we had just as much value as anyone else, it no longer seemed so crushing to admit we were wrong. We began to feel whole.

- How does the Tenth Step help me live in the present?
- What am I doing differently as a result of working Step Ten?

Working the Tenth Step makes it possible for us to achieve more balance and harmony in our lives. We find that we're happy and serene much more often than not. Feeling out of sorts becomes so rare that, when it does happen, it's a signal that something is wrong. We can readily identify the cause of our discomfort by taking a personal inventory.

The personal freedom that has been building since we began working the steps yields an increase in our choices and options. We have total freedom to create any kind of life we want for ourselves. We begin to look for the meaning and purpose in our lives. We ask ourselves if the lifestyle we have chosen helps the still-suffering addict or makes the world a better place in some other way. What we are searching for, we'll find in the Eleventh Step.

Step Eleven

"We sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out."

Step Eleven says that we already have a conscious contact with the God of our understanding, and that the task before us now is to improve that contact. We began to develop our conscious awareness of a Higher Power in Step Two, learned to trust that Power for guidance in Step Three, and relied on that Power many times for many other reasons in the process of working through the steps. Each time we called upon our Higher Power for help, we improved our relationship with our Higher Power. Step Eleven recognizes that reaching out to the God of our understanding, referred to most simply as prayer, is one of the most effective means for building a relationship with God. The other means put forth in this step is meditation. In this step, we will need to explore our own concepts of prayer and meditation, and make sure they reflect our spiritual path.

Our own spiritual path

The Eleventh Step allows us the opportunity to find our own spiritual path, or further refine our path if we've already embarked on one. The steps we take toward finding or refining our path, and the way we walk down it, will depend to a large degree on the culture in which we live, previous experiences with spirituality, and what best suits our personal nature.

Our spirituality has been developing since we first came to NA. We are constantly changing, and so is our spirituality. New territory, new people, and new situations have their effect on us, and our spirituality needs to respond.

Exploring our spirituality in the Eleventh Step is a wonderful and illuminating experience. We will be exposed to many new ideas, and we'll find that many of these new ideas come directly from our own knowledge of spiritual matters. Because we've developed a frame of reference about spirituality in the previous ten steps, we find that our insight has grown along with our capacity to comprehend new information about ourselves and our world. Spiritual exploration is wide open, and we will learn and find personal truths both in our concentrated efforts to understand more and in the most mundane details of our lives.

Many of us find that when we get to NA, we really need to "change Gods." Some of us believed in something we vaguely referred to as "God," but we didn't really understand anything about it, except that it seemed to be out to get us. We probably did some work in Steps Two and Three aimed at uncovering unhealthy ideas about our Higher Power, and then we tried to form some new ideas that allowed for a loving, caring Higher Power. For many of us, simply believing that we had a Higher Power that cared about us as individuals was enough to get us through the following steps. We didn't feel any need to develop our ideas any further.

But our ideas were developing anyway, even without our conscious effort. Each specific experience with working the steps provided us with clues about the nature of our Higher Power. We sensed truths about our Higher Power rather than understanding them intellectually. The moment we sat down with our sponsor to share our Fifth Step, many of us were suddenly filled with a quiet certainty that we could trust our sponsor, trust this process, and go forward; this was a moment in which many of us felt the presence of our Higher Power. This, along with the work we did in Steps Eight and Nine, implanted in many of us a growing awareness of our Higher Power's will for us.

- What experiences have I had with the previous steps or elsewhere in life that gave me some inkling of what my Higher Power is like? What did I come to understand about my Higher Power from those experiences?
- What qualities does my Higher Power have? Can I use those qualities for myself—can I experience their transformative power in my life?
- How has my understanding of a Higher Power changed since coming to NA?

These clues about the nature of our Higher Power are perhaps the primary factor in determining our spiritual path. Many of us have found that the spiritual path of our childhood doesn't mesh with the truths we are finding within the steps. For instance, if we sense that God is vast and open, and the spirituality we have been exposed to in the past suggested that God was confined and confining, we're probably not going to return to our earlier path. If we sense that our Higher Power cares in a very personal and individual way about each one of us, a belief system that presents a distant, unknowable, alien force may not work for us.

While some need to take a new path, others have found that just the opposite is true: that what we are discovering in the steps can be explored in more depth through the spiritual path of our childhood. It's possible that, through our step work, we've healed resentments we may have held against religious institutions, and as a result are able to return to those institutions with an open mind. For others, the religion of our childhood was little more than a place to hang out, a community to which we had a sentimental connection. In recovery, we begin to see how we can use our religion as our personal spiritual path.

It bears emphasizing that we should never confuse religion with spirituality. In NA, they are not the same thing at all. Narcotics Anonymous, itself, is not a religion. It offers a set of spiritual principles, and uses a concept referred to as "God," a "Higher Power," or a "Power greater than ourselves" for members to use as a path out of active addiction. The spiritual principles and the concept of a Higher Power can go along with a member's personal spiritual path that he or she follows outside of NA, or those principles and the concept of a Higher Power can serve as a spiritual path all by themselves. It's up to each member.

Some of us get to this point, and we just don't know. The institutions we've been involved with in the past hold no answers, but we can't think of anything that sounds like a better idea. For those with this experience, this is the point at which we embark on one of the most important journeys in our lives: the search for a way to understand a Higher Power. In this process, we are likely to visit every place that has anything to do with spirituality that's available in our community. We're also likely to read a great number of books concerned with spirituality and personal growth, and talk to a great number of people. We may commit for a time to any number of practices before settling on one—or we may never really settle on any one practice permanently. *It Works* mentions that many of our members adopt an "eclectic approach" to spirituality. If this applies to us, it's important to know that doing this is okay and will serve the spiritual needs of recovery just fine.

- Do I have a specific spiritual path?
- What are the differences between religion and spirituality?
- What have I done to explore my own spirituality?

As we explore our spiritual path, and perhaps pick up and discard various spiritual practices, some of us are troubled by what seems to be an inherent bias in NA's steps and traditions when God is referred to as having a male gender. Even more painful, some of us may feel that we don't have much support within our local NA community for our spiritual

choices and exploration. It's important for us to understand that the language of NA's recovery literature is not meant to determine a member's spirituality. It's also important for us to understand that we as addicts have character defects, and sometimes some of our members will act on theirs by ridiculing someone else's spiritual path. They may even quote NA recovery literature to "support" such ridicule. Again, NA itself has no "official" or "approved" spiritual path, and any member who claims otherwise is, quite simply, wrong. We mention this here because we believe it's very important for all of our members to know what's true and not true about NA when working the Eleventh Step. It can be a dangerous time. If members follow a spiritual path, and feel unwelcome in NA because of it, their recovery can be in jeopardy. We as members have a duty to encourage the spiritual explorations of other members, and we who are exploring need to know that we can look wherever we want for our spirituality without threatening our membership in NA.

- Have I encountered any prejudice in Narcotics Anonymous while exploring my spirituality? How did that make me feel? What have I done to adhere to my beliefs?

It's essential that we don't let our spiritual path take us away from the fellowship. Our Basic Text reminds us that "it is easy to float back out the door on a cloud of religious zeal and forget that we are addicts with an incurable disease." We need to always remember that we need Narcotics Anonymous in order to deal with our addiction. Anything else we add to our lives can enhance their quality, but nothing can take the place of NA recovery. As long as we continue practicing the basics of recovery—such as going to meetings regularly, staying in contact with our sponsor, and working with newcomers—we shouldn't have to worry about drifting away.

- No matter what spiritual path I am following, am I still keeping up my involvement with NA?
- How does my involvement in NA complement my spiritual journey?
- How does my spiritual path contribute to my recovery?

Prayer and meditation

Members of NA often describe prayer as talking to God, and meditation as listening to God. This description has been part of the collective wisdom of NA for a long time because it captures the distinct meanings of prayer and meditation so well. We are building a relationship with our Higher Power, and we need to have a dialogue with that Power, not merely a monologue aimed in its direction.

Prayer *is* talking to our Higher Power, though not always in the form of actual speech. We worked on developing a form of prayer that felt right to us in the Second Step. We may find by now that we've further refined our approach to prayer to fit with our spiritual path. One of the forms of prayer in which virtually every NA member engages is the closing or opening prayer said at most NA meetings. Ultimately, the manner in which we pray is up to us as individuals.

How often should we pray? Many of us set aside a specific time in our day—the beginning is fairly common—to pray. These prayers usually involve asking our Higher Power for another day clean or, as we will explore more fully later in this chapter, knowledge of God's will for us. When we communicate with our Higher Power at the end of our day, it is usually to express gratitude. Many of us try to incorporate prayer throughout our day. It is very good practice to pray regularly. It helps us form a habit of communicating with our Higher Power that may save our recovery some day.

- How do I pray?

- How do I feel about praying?
- When do I usually pray? When I am hurting? When I want something? Regularly?
- How is it helpful to use spontaneous prayer throughout the day?
- How does prayer help me put things in perspective?

If this is our first experience with the Eleventh Step, we may be surprised to learn we've already been meditating, and doing so on a regular basis. Each time we stand as a community at a meeting and observe a moment of silence, we are meditating.

It is from such beginnings that we go on to build a pattern of regular meditation. There are many different ways we can go about meditating, but its usual goal is to quiet the mind so that we can gain understanding and knowledge from our Higher Power. We try to minimize distractions so that we can concentrate on knowledge arising from our own spiritual connection. We try to be open to receiving this knowledge. It's essential that we understand that such knowledge is not necessarily, or even usually, immediate. It builds in us gradually as we continue to practice regular prayer and meditation. It comes to us as a quiet sureness of our decisions and a lessening of the chaos that used to accompany all our thoughts.

- How do I meditate?
- When do I meditate?
- How do I feel about meditating?
- If I have been meditating consistently for some time, in what ways have I seen changes in myself or my life as a result of meditating?

Conscious contact

To many of us, "conscious contact" sounds like something very mysterious, implying some kind of cosmic union with God. But it's really very simple. It just means that we have a conscious awareness of our link to a Higher Power. We notice the presence of that Power, and see some of the ways it works in our life. There are so many ways our members have experienced the presence of a loving God: when we experience something in nature, such as a forest or an ocean; through the unconditional love of our sponsor or other NA members; through the feeling of being anchored during difficult times; through feelings of peace and warmth; through a coincidence that later on we see having led to some great good; through the simple fact of our recovery in NA; through our ability to listen to others at a meeting; and countless other means. The point is that we are looking, and we are willing to acknowledge that our Higher Power is active in our lives.

- In what circumstances do I notice the presence of my Higher Power? What do I feel?
- What am I doing to improve my conscious contact with the God of my understanding?

God's will

The knowledge that has been building in us as we've prayed and meditated is the essence of God's will for us. The whole purpose of praying and meditating is to seek knowledge of a Higher Power's will for us and, of course, the power to carry it out. But the first thing to do is to identify God's purpose for our lives.

It takes a large amount of open-mindedness to begin to understand God's will for us. Many of us find that it is easier to identify what is *not* God's will for us than what is. This is absolutely fine; in fact, this is a great starting point that can lead us to more specific knowledge of God's will for us. First of all, and obviously, it is *not* God's will for us to relapse. We can

extend this simple fact to conclude that acting in ways that might lead us to relapse are also *not* God's will for us. We don't need to become overly analytical about this and start questioning whether our daily routines could possibly lead to us relapsing; it's really much easier than that. We use all of the knowledge about ourselves and our patterns that we gained from the work we did in Steps Four through Nine, and we try our very best to avoid destructive patterns. We'll discover that we no longer have the luxury of consciously acting out. We can't deal with a situation by thinking, "Oh, I'll just be manipulative this one time, and then I'll write about it later, work with my sponsor, and make amends." If we do such a thing, we're not only on very dangerous ground, we're making a conscious and deliberate decision to go against God's will. There will be many, many times when we act on defects unconsciously. It is our consciousness and willingness to be deliberately destructive in this situation that is the real cause for concern.

In the Third Step, we explored the fine line that divides humble and honest pursuit of our goals from subtle manipulation and forced results. Now, with the experience we have gained in the intervening steps, we are much better equipped to spot that line and stay on the right side of it. As we go after the things we want, we need to continuously gauge our distance from that line. For instance, we may decide we want to be in a romantic relationship. There's nothing wrong with that, provided we are spiritually motivated and keep track of the line between God's will and self-will. If we lie to make ourselves seem more attractive, or become chameleons, we're acting on self-will. If we honestly express who we are, we're more likely to be pursuing God's will. If we're trying to change our potential partner in a relationship into something he or she is not, we're acting on self-will. If, on the other hand, we've already determined what we want in a partner and the person we're seeing seems to be matching that vision without our intervention, we're probably living in God's will. *That's* how we tell whether a relationship is God's will for us or not. Or say we want a college education. Are we willing to cheat on a test to get it? Doing such a thing would turn an otherwise worthy goal into an act of self-will. The avoidance of acting on self-will is the primary reason we pray only for knowledge of God's will for us and the power to carry that out.

- What are some situations I can identify from my own life where I acted on self-will? What were the results?
- What are some situations I can identify from my own life where I tried to align my will with God's will? What were the results?

As it says in *It Works: How and Why*, "God's will for us is the ability to live with dignity, to love ourselves and others, to laugh, and to find great joy and beauty in our surroundings. Our most heartfelt longings and dreams for our lives are coming true. These priceless gifts are no longer beyond our reach. They are, in fact, the very essence of God's will for us." Our personal vision of God's will for us is revealed in how our lives might be if we were consistently living with purpose and dignity. For instance, it is a good expression of purpose to help others stay clean and find recovery. The individual ways we go about doing that—sponsorship, sharing with newcomers at meetings, carrying the message into institutions, working with professionals to develop programs that will lead addicts to NA—are our choice.

- What are some examples of how I live with purpose and dignity?
- What is my vision of God's will for me?

The power to carry that out

In addition to praying for knowledge of God's will for us, we're also asking for the power to carry out that will. In this context, power doesn't refer only to forceful qualities. There are many different qualities we may need to carry out our Higher Power's will: humility, a sense

of compassion, honesty, integrity, or an ability to persevere and the patience to wait for results over a long period. A strong sense of justice and an ability to be assertive might be what's called for in a certain situation. Sometimes eagerness is required, and other times only a sense of caution will do. Courage and fortitude are qualities that we will often be called upon to display. Sometimes, the best quality to promote God's will is a sense of humor.

Most likely we will need all of these qualities at various times in our lives. When we pray for the power to carry out God's will for us, we probably won't know exactly what qualities we need. We have to trust that the ones we need will be provided. It may be tempting for us to demand from our Higher Power the things we think we need, but we usually can't see the "big picture" or the long-term effects of something that seems very reasonable at the moment.

- Why do we pray only for knowledge of God's will for us and the power to carry that out?
- How does humility apply to this?

Spiritual principles

In the Eleventh Step, we will focus on commitment, humility, courage, and faith.

We need to make a commitment to the practice of regular prayer and meditation. Many of us find that our first experiences with prayer and meditation have us feeling kind of silly. We glance around the room to see if anyone is looking, and wonder just what we're supposed to be feeling, anyway. As we continue with our commitment, this feeling will pass, as will the ensuing feelings of frustration when the results aren't what we expect, and the boredom that sets in when the things we're doing become routine. The point is that we need to continue, no matter how we feel about it. The long-term results of peace of mind and a deeper relationship with our Higher Power are worth waiting for.

- How do I show my commitment to working the Eleventh Step and to my recovery?
- Have I prayed and meditated today?

The often-heard warning to "Be careful what you pray for!" captures the kind of humility we need to practice in this step. We simply need to acknowledge that we don't always know what's best for us – or for anyone else. That's why we ask for knowledge of *God's* will for us.

- Have I ever prayed for a specific thing and then wished I didn't have it after all? Expand on this.

There's nothing that requires as much courage as trying to live according to our Higher Power's will when there's frequent pressure not to. Not everyone in our lives will be delighted that we've chosen to live our lives in a spiritual way. We may have family members who are used to us living according to *their* will and want us to continue. Our growth threatens them.

Or say we're with some friends who are gossiping. Our efforts to live the program have resulted in us becoming uncomfortable with participating in gossip, yet we don't want to be self-righteous and start moralizing with our friends. Merely refraining from participating in something like this requires courage. We may lose some friends as we grow spiritually.

Almost all of us face some situation in life where we are either being asked to participate in something that is morally reprehensible or just keep quiet about it and allow it to happen. It may be that the truly courageous course of action is to protest loudly, and doing so may have severe consequences for us. What we do at such a time is a defining moment, and may very well affect the choices we make for the rest of our lives.

- Have I ever been faced with a situation that required me to stand up for my beliefs at some personal cost? How did I respond? What were the results?

The principle of faith will help us to practice the principle of courage and live our lives with integrity. We need not be so afraid of losing friends or having relationships change or even having our lives profoundly affected because we know that we're being cared for. We have faith that if we have to let go of old friends because what they're doing is unhealthy for our spiritual development, we'll form new relationships with people whose values we share. Basically, we need to have faith that we'll be given the power to carry out our Higher Power's will.

- Have I, so far, been given what I need? What have I received?

Moving on

Our practices in this step show up in every area of our lives. From the regular practice of meditation, we may notice that we are able to listen more attentively to what others have to say in meetings. We have some experience with quieting our minds and so are able to do so in many places. We no longer find ourselves so consumed with planning what we'll say when it's our turn that we are unable to listen to others.

We begin to be satisfied with our lives. We no longer feel such an urgency to control things. We're focused on a higher purpose instead of on ourselves. Our regrets begin to disappear. Our active addiction no longer seems like such a tragedy and a waste as we see how we can use that experience to serve a higher purpose: carrying the message to the addict who still suffers. In Step Twelve, we will explore some ways of doing that, and see how practicing the principles of recovery is essential to such an effort.

Step Twelve

"Having had a spiritual awakening as a result of these steps, we tried to carry this message to addicts, and to practice these principles in all our affairs."

If we've made it to this point, we've had a spiritual awakening. Though the nature of our awakening is as individual and personal as our spiritual path, the similarities in our experiences are striking. Almost without exception, our members speak of feeling free, of feeling more light-hearted more of the time, of caring more about others, and of the ever-increasing ability to step outside ourselves and participate fully in life. The way this looks to others is astonishing. People who knew us when we were in our active addiction, often appearing withdrawn and angry, tell us that we're different people. Indeed, many of us feel as if we've begun a second life. We know the importance of remembering where we came from, so we make an effort not to forget, but the way we lived and the things that motivated us seem increasingly bizarre the longer we stay clean.

The change in us didn't happen overnight. It happened slowly and gradually as we worked the steps. Our spirits awakened a bit at a time. It became increasingly more natural for us to practice spiritual principles and increasingly more uncomfortable to act out on character defects. Notwithstanding the powerful, one-of-a-kind experiences some of us have had, we've all slowly and painstakingly built a relationship with a Power greater than ourselves. That power, whether it's our own best and highest nature or a force outside ourselves, has become ours to tap into whenever we want. It guides our actions and provides inspiration for our continued growth.

- What is my overall experience as a result of working the steps?
- What has my spiritual awakening been like?
- What lasting changes have resulted from my spiritual awakening?

Each time we work through the Twelve Steps we will have a different experience. Subtleties of meaning for each of the spiritual principles will become apparent, and we will find that as our understanding grows, we are also growing in new ways and in new areas. The ways in which we are able to be honest, for instance, will expand along with our basic understanding of what it means to be honest. We will see how practicing the principle of honesty must first be applied to ourselves before we are able to be honest with others. We will see that honesty can be an expression of our personal integrity. As our understanding of the spiritual principles grows, so will the depth of our spiritual awakening.

- Which spiritual principles have been connected to which steps, for me, and how have those contributed to my spiritual awakening?
- What does the phrase "spiritual awakening" mean to me?

We tried to carry this message

Many of us recall the first time we heard the words, "You never have to use again if you don't want to." For many of us, hearing this message was shocking. Perhaps we'd never thought in terms of "having" to use before, and were surprised to find out just how much truth that statement held. *Of course*, we thought, *using drugs ceased to be a choice for me a long time ago*. Although just hearing this message may or may not have resulted in us immediately getting clean, we still heard the message. Someone carried it to us.

Some of us had the experience of believing that we could stay clean in NA, but when it came to recovery, that seemed beyond us. Gaining a sense of self-respect, making friends, being able to carry ourselves out in the "real world" without it being obvious that we were addicts all seemed like more than we could actually expect from NA. The day we began to believe that this program could do more for us than just help us stay clean was a time we remember as a turning point in our recovery. What happened to give us that sense of hope was that someone gave us a reason to believe. Maybe it was someone sharing at a meeting with whom we identified in a very personal way. Maybe it was the cumulative effects of hearing many addicts share that recovery was possible. Maybe it was the unconditional love and quiet insistence of our sponsor that we could recover. In whichever way we heard it, it was the message, and someone carried it to us.

Some of us have the experience of staying clean for a long time and finding joy in recovery. Then we experience a tragedy. Maybe it's the breakup of a long-term committed relationship or the death of a loved one. Maybe it's the relapse and death of someone with whom we have been friends in NA. Maybe it's that we find ourselves destitute. Maybe it's simply that we've realized that other NA members aren't perfect, and so they're capable of hurting us. Because of whatever crisis we've experienced, we find that we've lost our faith. We no longer believe that NA holds the answer for us. The bargain we thought we had made—we'd stay clean and try to do the right thing and, consequently, our lives would be happy—had been breached, and we were left wondering about our purpose in life all over again. At some point, we began to believe again. Maybe someone who had been through the same crisis reached out to us and helped us through in a way no one else could have. Again, someone carried the message to us.

- What are the different ways in which I've experienced the message?

So the message can be broken down very simply. It is that we can stay clean, that we can recover, that there is hope. Recalling the times when we heard the message personally will provide part of the answer to why we should now carry the message, but there is more.

"We can only keep what we have by giving it away." This saying is perhaps the most powerful reason we can present for carrying the message. Many of us wonder, though, exactly how this concept works. It's simple, really. We reinforce our recovery by sharing it with others. When we tell someone that people who go to meetings regularly stay clean, we are more likely to apply that practice to our own recovery. When we tell someone that the answer is in the steps, we are more likely to look there ourselves. When we tell newcomers to get and use a sponsor, we are more likely to stay in touch with our own.

There are probably at least as many ways to carry the message as there are recovering addicts. Greeting a newcomer that we met at the previous night's meeting and remembering his or her name is powerful and extraordinarily welcoming to an addict who feels alone. Opening a meeting makes sure there is a place for the message to be carried. Taking on a service position in any capacity helps keep NA itself going, and we can do a great deal of good if we approach our service to the fellowship in a caring, loving, and humble way. Sponsoring other addicts brings to life the therapeutic value of one addict helping another.

- What kind of service work am I doing to carry the message?

Sometimes it's challenging to carry the message. The person with whom we've decided to share the message seems unable to hear it. This can range from someone who keeps relapsing to someone who keeps choosing destructive behavior. It's tempting to think that our efforts are being wasted and we should just give up on such a person. Before we make such a decision, we should think about all the mitigating circumstances. Say we're sponsoring someone who just isn't following our direction. We've suggested a writing assignment, and we don't hear from the person again until a fresh crisis is brewing. We've shared, with all the enthusiasm we

can summon, about our own experience with the situation the person is facing, explaining in great detail how our disease was present and how we used the steps to find recovery, but our sponsee keeps doing the same destructive thing over and over again. This can be very frustrating, but before we give up, we need to remember that our choice isn't *whether* to carry the message, but *how*.

We need to get our own egos out of the way. We don't get to take credit—or blame—for someone else's recovery. We simply present the message as positively as we can, and remain available to help when we're asked. We also need to remember that we can't possibly know what's going on in another person's mind or spirit. Our message may seem to be missing its mark, but perhaps the person just isn't ready to hear it today. It may be that the words we spoke will stay with a person for a long time and may resurface at exactly the right moment. If we think about it, we can all recall things we heard NA speakers say when we were new that we didn't understand at the time, but which rose up in our minds years later and gave us reason to hope or a solution to a problem we were experiencing. We *carry* the message, and we share it freely, but we cannot ever force another person to *get* the message. The principle that applies to our fellowship's public relations policy—attraction, not promotion—applies very well to our personal efforts to carry the message, too.

It may also be the case that we're not the best person to sponsor someone. Individuals have different needs and learn in different ways. Some people may thrive with one sponsor but not do well with someone who has a different sponsorship style. Some sponsors give a lot of writing assignments. Some are very insistent about their sponsees going to a certain number of meetings. Some are very "proactive," while others may simply respond to a sponsee's stated needs. No type is better or worse than any other. They're just different.

Another time we might find it very hard to carry the message is when we're not feeling very positive about life or recovery. It's probably our first impulse to go to a meeting and dump all our problems out so we can purge them from our own spirits. But NA meetings exist to provide a place to carry the message. Dumping our problems without tying them to recovery or trying to make it clear what the message is doesn't further the primary purpose of our groups. We can carry the message even if we just point out that we're having terrible problems but are not using over it and that we're attending a meeting and reaching out to work on our recovery. In most cases, though, the best way to carry the message is to focus on the newcomers in the room and tell them what's good about recovery in Narcotics Anonymous. We should also keep in mind that sometimes, no matter how long we've been clean, we need to *hear* the message, and if we sit quietly in a meeting, we have a good chance of doing so.

- What are some different ways of carrying the message? Which ones do I personally participate in?
- What is my personal style of sponsorship?
- What is the difference between attraction and promotion?
- What does it do for me to carry the message?
- How are the Fifth Tradition and the Twelfth Step tied together?
- What keeps me coming back and trusting the NA program?
- What is selfless service? How do I practice it?

To addicts

Why does the Twelfth Step specify that we carry the message to addicts? Why did NA work for us when nothing else had? Almost every one of us had someone—a teacher, a counselor, a family member, a police officer—tell us that using drugs was killing us and destroying all we

cared about, that if we just stayed away from our using friends and otherwise limited our access to drugs, we'd be able to change our lives. Most of us probably even agreed on some level, unless we were in complete denial. So why couldn't we find relief until we found Narcotics Anonymous? What did those other NA members have that made us believe recovery was possible?

In a word: credibility. We knew that they, who were just like us, had stopped using and found a new way to live. They didn't care what we had or didn't have. It even said in the readings we heard at the beginning of the meeting that it didn't matter what or how much we used. Most of us were grateful to find out that we qualified. We knew we'd suffered enough, but we wanted to be accepted. And we were. The addicts who were there for us when we first started coming to meetings made us feel welcome. They offered their phone numbers and encouraged us to call any time. But what we really found important was the identification. Members who had used just like we did shared their experience with getting clean. Members who knew from personal experience exactly how isolated and alone we felt seemed to know instinctively that a simple, loving hug was what we needed. It seemed as if the whole group knew exactly what we needed without us having to ask.

We often say to one another that we're fortunate to have this program; it gives us a way to cope with life on life's terms. After we stay clean for a time, we realize that the principles of Narcotics Anonymous are actually completely universal and could probably change the world if everyone practiced them. We may begin to wonder why we don't open up NA to all those who have any kind of problem. As we learned from our predecessors, having a single purpose is probably one of the most effective ways of ensuring that the opportunity will remain for an addict to find the identification he or she needs. If NA tried to be all things to all people, an addict might walk in, wanting only to know how to stop using drugs, and not be able to find anyone who knew.

- Why was an NA member able to reach me in a way that no one else ever had? Describe the experience.
- What is the therapeutic value of one addict helping another?
- Why is identification so important?

We can't be all things to all people; we shouldn't even try. This doesn't mean, however, that we can't share our recovery with others. In fact, we won't be able to help it. When we live a program, the results show up in every aspect of our lives.

Practicing these principles in all our affairs

When we talk about practicing the principles of recovery in all our affairs, the key word is "practice." We just need to keep trying to apply spiritual principles to our lives, not be able to do it perfectly in every situation. The spiritual benefits we derive from working this step depend on our effort, not our success.

For instance, we try to practice the principle of compassion in every situation in our lives. It's probably relatively easy to practice the principle of compassion with a still-using addict who has just walked into her first NA meeting, no matter how belligerent or needy that newcomer is. But what about someone who has just returned from a relapse, or a multiple relapser? What if he walks in blaming NA for his relapse? What if she casually walks back into the rooms projecting an attitude that seems to take recovery for granted? What if it's someone we sponsored? We may find that practicing the principle of compassion doesn't come as easily as it used to. We don't *feel* compassionate toward the person, but we can still practice the principle of compassion. All we have to do is continue to carry the message—without

conditions. Our sponsor can help us learn how to be compassionate without giving the impression that we think relapsing is okay. We can pray and meditate, asking our Higher Power to help us be compassionate.

This step calls upon us to practice principles in *all* our affairs. Many of us would like to separate our careers, our romantic relationships, or another area of our lives from this requirement because we're not sure we can get what we want if we have to practice spiritual principles. For instance, it may very well lead to apparent success and financial reward if we compromise our principles at work. We may be asked to meet a production deadline that results in profits for the company but produces an inferior product that could compromise the safety of the people who purchase it. So what do we do? We practice the spiritual principles of our recovery. There are probably many different choices about the specific action to take in response to our principles; the important thing is that we respond to our principles.

What about NA service? Strangely enough, some of us reserve NA service as the one place where we forget our principles. We cease giving people the benefit of the doubt in a service setting. We openly accuse others of hatching plots, and we say cruel things because we're not practicing the principle of kindness. We set up impossible processes for those we elect to do a job because we're not practicing the principle of trust. We become self-righteous, belligerent, and sarcastic. It's ironic that we seem to want to attack those whom we trust with our very lives in recovery meetings. We need to remember to practice spiritual principles in any meeting, whether service or recovery. Service gives us many opportunities to practice spiritual principles.

Knowing which spiritual principle to practice in any given situation is difficult, but it is usually the opposite of the character defect we would normally be acting out on. For instance, if we feel compelled to exert absolute control over a situation, we can practice the principle of trust. If we would usually be self-righteous in a certain situation, we can practice the principle of humility. If our first impulse is to withdraw and isolate, we can reach out instead. The work we did in the Seventh Step on finding the opposites of our character defects and the work we did at the beginning of this step on identifying the spiritual principles in the previous steps will give us some additional ideas about the principles we need to practice. Though most of us will wind up with very similar lists of spiritual principles, the attention we devote to certain ones will reflect our individual needs.

- How can I practice principles in the different areas of my life?
- When do I find it difficult to practice principles?
- Which spiritual principles do I have a particularly hard time practicing?

Spiritual principles

Even in the step that asks us to practice spiritual principles, there are specific principles connected to the step itself. We will focus on unconditional love, selflessness, and steadfastness.

Practicing the principle of unconditional love in the Twelfth Step is essential. Nobody needs love without conditions more than a suffering addict. We don't ask anything of the people to whom we are trying to carry the message. We don't ask for money. We don't ask for gratitude. We don't even ask that they stay clean. We simply extend ourselves.

This doesn't mean we shouldn't take reasonable precautions. If we believe it isn't safe to bring a suffering addict to our home, we shouldn't do it. Twelfth Step calls should always be done with another NA member. Nor does practicing the principle of unconditional love require that we allow ourselves to be abused. Sometimes the best way of loving and helping is to stop enabling someone else to use.

- How am I practicing the principle of unconditional love with the addicts I am trying to help?

Why do we carry the message? Not to serve ourselves, even though we benefit. We carry the message to help others, to help them find freedom from their addiction and grow as individuals. If we have an attitude that the people we sponsor are somehow our possessions, that their lives would fall apart if we were not directing their every move, that most likely they wouldn't even be clean without us, then we've missed the point of the Twelfth Step. We don't expect recognition for the number of sponsees we have or for how well they're doing. We don't expect recognition for being of service. We do these things to accomplish something good.

It's a great paradox that selfless service becomes an expression of our deepest selves. Through our work in the previous steps, we have uncovered a self that cares more about allowing a Higher Power to work through us than it cares about recognition and glory. We have uncovered a self that cares more about principles than the exercise of our individual personalities. Just as our disease is often expressed in self-centeredness, our recovery is expressed beautifully as selfless service.

- What is my attitude about sponsorship? Do I encourage my sponsees to make their own decisions and grow as a result? Do I give advice, or do I share my experience?
- What is my attitude about service? Could NA survive without me?
- How am I practicing the principle of selflessness in my efforts to be of service?

Practicing the principle of steadfastness means we need to keep on trying to do our best. Even if we've had a setback and fallen short of our own expectations, we need to recommit ourselves to recovery. Steadfastness keeps a bad morning or a bad day from turning into a pattern that can lead to our relapse. This commitment ensures that we will keep practicing the principles of our program despite how we feel. Whether we're happy about it, bored with it, disgusted by it, or completely frustrated over it, we keep on trying to work a program.

- Am I committed to my recovery? What am I doing to maintain it?
- Do I practice spiritual principles regardless of how I feel?

Moving on

Before we get too excited about the prospect of being finished with the Twelve Steps, we should realize that we're not—finished, that is. Not only will we continue trying to practice the spiritual principles of all Twelve Steps, which many of us call "living the program," but we will formally revisit each of the steps, probably many times, throughout our lives. Some of us may immediately begin working through the steps again with the perspective that we've gained from our journey thus far. Others wait for a time or concentrate on certain aspects of the steps. However we do it, the point is that whenever we find ourselves powerless over our addiction, whenever more has been revealed about our shortcomings or people we've harmed, the steps are available as our path to recovery.

We should feel good about what we've done. We have, in many cases for the first time, followed a process all the way through. This is an amazing accomplishment, something about which we should be very proud. In fact, one of the rewards of working an NA program is finding that our self-esteem has grown a great deal.

We find ourselves joining society. We can do things that seemed beyond us before: exchanging hellos with a neighbor or the clerk at our local market, taking on positions of

leadership in our communities, joining in social events with people who don't know we're addicts and not feeling "less than." In fact, we may have looked with contempt upon such things in the past because we felt we'd never be able to fit in, but now we know we can. We become approachable. People may even seek out our advice and counsel on professional matters.

When we think about where we've come from and what our recovery has brought to our lives, we can only be overwhelmed with gratitude. As it says in *It Works*, gratitude becomes the underlying force in all that we do. Our very lives can be an expression of our gratitude; it all depends on how we choose to live. Each one of us has something very special and unique to offer in gratitude.

- How will I express my gratitude?

ADDENDUM J

WSC LITERATURE COMMITTEE 1998-99 WORK LISTS

According to our literature guidelines, the WSC Literature Committee maintains four work lists. These lists consist of literature proposals at various stages of development. They contain all of the material in our literature files submitted with copyright release forms. Proposed work lists for the 1998-99 conference year are presented here for your information.

"A" WORK LIST (ITEMS IN FINAL DEVELOPMENT)

The "A" work list consists of items in the final stage of development. This list represents the maximum amount of work that the WSC Literature Committee believes it can reasonably accomplish during the year. The following is the WSC Literature Committee recommendation for the 1998-99 "A" work list:

- 1) A new chapter on Sponsorship to be included in the **Basic Text**.
- 2) A new chapter on Service to be included in the **Basic Text**.
- 3) The addition/substitution of personal stories compiled from our worldwide fellowship in the **Basic Text**.

"B" WORK LIST (ITEMS AWAITING FINAL DEVELOPMENT)

The "B" work list consists of items from which the fellowship makes choices to fill openings on the "A" work list. Our "B" work list contains the following items:

- 1) *Youth and Recovery*. Was up for revision and will be combined with the following pieces to be developed into a common needs piece:
So You Think You're Different--This proposal was originally submitted as a possible pamphlet intended for any of us who think we are different for any reason. *Recovery is for Everyone*--This IP proposal focuses on recognizing our similarities instead of concentrating on our differences. *Seniors in Recovery*--The 1992 World Service Conference committed a motion to the WSC Literature Committee regarding the development of a piece with this title. Subsequently, we have received a piece of source material which deals with this subject matter.
- 2) *Another Look* (revision)

"C" WORK LIST (READY FOR REGIONAL DEVELOPMENT)

The "C" work list consists of material that needs more fellowship writing and input to bring it to a first-draft stage. "C" work list material is assigned to regional literature subcommittees whose responsibility it then becomes to create the forum and atmosphere in which members of their regions can develop the assigned projects. The "C" work list contains the following items:

- 1) *Living Clean*. This book-length piece is intended as a newcomer's guide to the fellowship of Narcotics Anonymous. The current draft consists of 136 pages on a variety of topics.

- 2) *Practicing the Principles of Our Traditions.* This IP proposal centers on applying the principles found in the Twelve Traditions of NA in our daily lives.
- 3) *NA Service.* We currently have two IP drafts for this literature proposal. They discuss topics such as the value of service to the individual and the fellowship as a whole, types of service needed, and how to get involved.

"D" WORK LIST (GENERAL DEVELOPMENT)

The "D" work list contains all other proposals for NA literature. These items require considerable work at this stage and may be assigned for development to literature committees, groups, and members at the discretion of the WSC Literature Committee chair and vice chair. Our current "D" list includes the following:

- 1) *Spirituality.* This piece explores the nature of spirituality and explains what is meant by "Narcotics Anonymous is a spiritual program."
- 2) *Relationships: Then and Now.* This IP proposal focuses on building meaningful relationships with others and with our Higher Power in recovery.
- 3) *Racial & Cultural Diversity and our First Tradition.* This was an issue paper that was given at the 1996 WSC and a motion was made on the conference floor to develop this into an IP.

Am I Too Young To Be An Addict?

"No way, I'm too young". Getting high may be fun, but often it reaches a point where our goals and dreams slip away. Have you ever stopped and asked yourself; "Am I an addict?" and told yourself; "No way, I'm too young!"

The following questions were written by recovering addicts in Narcotics Anonymous. Please, take a few moments to read the questions below and answer them as honestly as you can.

1. Have you ever looked up to anyone because of their drug use?
2. Have you avoided family functions because of your using?
3. Do you, find excuses to use, such as family problems?
4. Do you use drugs because your parents do?
5. Did you ever use any substance despite having fears about using it, or despite claims you would never use it?
6. Do your friends think you are uncool if you don't use?
7. Does school interfere with your using?
8. Have you ever failed or been unable to do something because of your drug use?
9. Did you ever use something not knowing what it was or what it would do to you?
10. Do you think you gain acceptance from your friends by using?
11. Have you ever felt bad about what you did the night before?
12. Have you ever been arrested as a result of your using drugs?
13. Do you ever want to use on a daily basis?
14. Do you ever have to steal or do anything illegal to get drugs?
15. Have you lied about where you were or who you were with because of your using?
16. Have you ever stolen drugs or alcohol from your parents?
17. Have you ever used before or during school?
18. Have you lost or gained weight because of your using?
19. Have you every sold drugs?
20. Have you ever used one drug to overcome the effects of another, or substituted one drug for another?
21. Before your drugs run out, do you think about how you are going to get more?
22. Do you use drugs to have fun?
23. Have you ever used drugs with people you don't like?
24. Have you ever gotten sick from a drug but still went back for more?
25. Do you feel you cannot control your using?
26. Do you ever brag to your friends about your drug use?
27. Have you every used alcohol and thought it was not a drug?

If you have answered yes to any of the above questions, you may have a problem with drugs.

Very simply an addict is a person whose life is controlled by drugs. Unfortunately, the disease of addictions is much more than using drugs. We are people who try to change the way we feel. We try to overcome the pressures, fears and loneliness by masking our feelings.

If you try to stop using drugs and find that you can't do it alone, get in touch with Narcotics Anonymous. We can help. We have found a way to deal with the disease of addiction.

Attend a Narcotics Anonymous meeting and ask for help, or call information for your local NA hotline number.

**ADDENDUM L
NOMINATION FORMS**

WSC Literature Committee

Nominations to the WSC Literature Committee must be submitted by regional service committees *thirty days prior to the World Service Conference*. Nominees must reside in the nominating region. Individuals nominated as registered members are not required to be RDs or Alternate Delegates, nor do they have to attend the WSC. Most important in considering members for nomination is literature subcommittee experience and a commitment to devote the time and resources necessary to do the work.

Please be sure your region's nominee is eligible. Nomination forms are verified prior to the WSC. Eligible nominees not elected as registered members by the WSC will, with their consent, become general members of the WSC Literature Committee for the duration of the 1997-98 conference year.

Requirements:

1. A minimum of five years clean time.
2. Three years literature service experience or three years world service experience with at least one of those years being in the WSC Literature Committee.
3. Knowledge and application of the Twelve Steps and Twelve Traditions.
4. Completion of previous service commitments.
5. A willingness to serve and commit personal time and resources. Ability to attend all meetings possible and fulfill all duties.
6. Completion of a five-question essay with this nomination form.

Please print legibly

Nominee name: _____ Phone: () _____

Nominee address: _____

City: _____ State, country: _____

RSC name: _____ Clean date: _____

1. Current NA service position(s): _____

2. Previous NA service positions (list only those terms completed; give approximate start and end date for each term)

a. Group level: _____

b. Area level: _____

c. Regional level: _____

d. World level: _____

3. Additional literature subcommittee or related experience (either NA or other) _____

4. To help the WSCLC serve our worldwide fellowship, please respond on a separate sheet of paper to the five following questions:

- a) What are your reasons for seeking to become a registered WSCLC member?
- b) How can you demonstrate your willingness to participate in the literature process?
- c) What assets will you bring to the WSCLC?
- d) We feel there are instances when your work on this committee will require a hefty time commitment. Please discuss your time resources.
- e) There are times when the WSCLC meetings are not funded by the conference. How do you foresee your attendance at the nonfunded meetings?

*Note: Additional experience or more information
may be listed on an attachment to this form.*

WSC PI COMMITTEE POOL NOMINATION FORM

Thank you for your interest in serving on the World Service Conference Public Information Committee. Nominations to the committee must be submitted to the WSC PI Committee chairperson prior to the first WSC PI Committee meeting of the World Service Conference. Nominees must reside in the region nominating them. Nominees are not required to be RDs and do not need to be present at the WSC.

All nominees meeting the committee membership requirements will be considered. Vacancies in the WSC PI Committee pool are filled through selection by the WSC PI Committee chairperson and vice chairperson. Once a nominee is accepted as a member of the WSC PI Committee, this member may not be recalled by a region. Removal of any member is the responsibility of the voting membership of the committee.

Requirements to serve on the WSC PI Committee:

1. Clean time requirement is four years.
2. The position of pool member is a two-year commitment.
3. Nominees are required to participate in the planning, development, and implementation of the WSC PI Committee work plan.

In order to provide the NA Fellowship with service of the very highest quality, we ask any nominee to carefully consider the responsibilities that are related to the position. Talking with other members of the committee may give you further insight into the level of commitment required. Please feel free to consult the WSC PI Committee guidelines for further information regarding the committee.

Name of nominee: _____ Clean date: _____

Address: _____

City: _____ State/country: _____ Postal code: _____

Daytime phone: _____ Evening phone: _____

Nominating region: _____

Current service positions: _____

Previous service experience which may assist you in fulfilling this service position: ____

Public information experience: _____

Academic or professional training which may assist you in this service position:

Why do you want to be a member of the WSC PI Committee? _____

Additional comments: _____

Your signature _____

RSC chairperson's signature _____

Regional PI subcommittee chairperson's signature _____

RD's signature _____

WSC H&I POOL NOMINEE INFORMATION SHEET

We, as members of the _____ Region,
would like to nominate _____

as a WSC Hospitals and Institutions Committee Pool Member. We believe he/she would be a valuable participant in the efforts of the committee. We agree to assist, if possible, in the financing of his/her travel to one or more committee meetings held outside of our region once elected as a voting member, so that our worldwide fellowship might benefit from his/her knowledge and experience.

Nominees do not have to be an RD or Alternate Delegate. Most important is H&I experience and the time to do the work. All pool members will be working participants and assigned specific tasks. Only one member per region may be on the WSC H&I pool at the same time. Members will be removed from the pool for the following reasons: relapse, failure to carry out committee assignments, or misappropriation of fellowship funds.

Date: _____

Nominee name: _____

Phone: (____) _____ - _____ Clean date: _____

Nominee address: _____

Nominating RSC name: _____

Current NA service position(s): _____

Previous NA service positions completed: _____

Previous NA service positions not completed: _____

Additional H&I service-related experience: _____

Life experience which may help you with this commitment: _____

Is the regional H&I subcommittee able and willing to support specific assigned tasks with input to WSC H&I? _____

ADDITIONAL EXPERIENCE, INFORMATION

NA SERVICE RESUME

Dear NA Member,

Before you complete your service resume form, we would like to let you know a little more about service at the world level.

The position for which you may be nominated will require that you make a commitment of at least one year, with the possibility that your commitment could last for up to five years. This means that you may be asked to make a considerable investment of your time. You may be asked to travel and spend time away from your family, your job, and your home. For members and officers of some committees and boards, this means at least one weekend a month away from home. You may also be required to spend some of your personal funds in order to fulfill your responsibilities. Certainly you will have work to do at home in your spare time, such as reading or writing reports and discussing the plans and objectives of your work with other members of your board or committee. In addition, you may be asked to participate in conference telephone calls with other trusted servants.

In order to provide our fellowship with the very best level of service possible, we ask that you carefully consider the responsibilities that go with the elected position for which you may be nominated. You may wish to consult your employer, your family, or your sponsor. Talking with members who have served at the world level may give you additional insights into the commitment involved. Service on this level has many rewards and may have a profound effect on your life and personal recovery. However, it does not come without hard work, long hours, dedication, and personal sacrifice.

Service resumes are reproduced and distributed to all conference participants prior to elections. In order to facilitate this process, **please limit your resume to two single-sided pages. Only two pages will be included in the package that is distributed to conference participants.**

In fellowship,
WSC Administrative Committee

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NA SERVICE RESUME
(PLEASE PRINT LEGIBLY IN BLACK INK, AND
LIMIT YOUR RESUME TO TWO SINGLE-SIDED PAGES)

Name: _____ Clean date: _____

Address: _____ Phone: _____

Please list all the group, area, regional, and world service positions you've held that you consider relevant to the position to which you are nominated. Please include the positions served within the past five years and approximate dates of service for each position. _____

If you have not completed a term or have been removed from a service position in the last five years, please explain. _____

What resources do you believe you can bring to the position to which you are nominated?

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What life experiences (i.e., school, work, volunteer, etc.) have you had that you believe will help you serve in the position to which you are nominated?

Have you read the attached letter and are you willing to make the necessary commitment? _____

Please include any other information you consider relevant. _____

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U

NOMINATION FORM

NOMINEE: _____

NOMINATED FOR (position): _____

NOMINATED BY: (print) _____

SECONDED BY: (print) _____

SIGNATURE OF MAKER: _____

SIGNATURE OF SECOND: _____

SIGNATURE OF NOMINEE: _____

(SIGNATURE OF NOMINEE SIGNALS ACCEPTANCE OF THE NOMINATION)

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GLOSSARY

Ad hoc committees. Also known as special or select committees, they are set up to perform specific tasks and generally dissolve once those tasks are done. Means of selecting members for ad hoc committees are specified in the motions creating them. See *Robert's Rules of Order, Newly Revised* for more detail.

Conference Agenda Report (CAR). Yearly publication of business and issues to be considered during the WSC annual meeting. Released at least ninety days prior to the opening of the conference.

Conference Digest. A brief (usually 4-page) summary version of the *Conference Report*, mailed to all RSCs and ASCs as well as any NA member requesting it. Usually translated from English into French, German, Portuguese, and Spanish. First published in 1991.

Conference Report. The full report of all world-level boards and committees to WSC participants; RSCs may also have reports published. A short summary version called the *Conference Digest* is published simultaneously. Issued up to five times a year. Mailed to conference participants and subscribers. March issue customarily contains annual reports, regional reports. Called the *Fellowship Report* until 1991.

Fellowship Intellectual Property Trust (FIPT). A set of documents describing how NA's literature and logos are managed and protected for the greatest benefit of the fellowship as a whole. Contains its own glossary of terms. Approved by the fellowship in April 1993.

Guide to Service in Narcotics Anonymous, A (GTS). Working title for the totally revamped NA service manual developed by the WSC Ad Hoc Committee on NA Service. Based on the Twelve Concepts. Begun in 1984, draft work on the *Guide* was completed just prior to WSC '93. Not to be confused with *A Temporary Working Guide to our World Service Structure*, which is NA's currently approved service manual. Also see *A Guide to Local Services*, below.

Guide to Local Service in Narcotics Anonymous, A (GLS). At the 1996 World Service Conference, a motion directed that *A Guide to Local Services in Narcotics Anonymous* be released for approval. The *GLS* contains the local service material from *A Guide to Service in Narcotics Anonymous* (see above). This handbook was approved at WSC '97.

Interim Committee. A combined world services leadership committee responsible for fiscal

management and other necessary decisions between WSC meetings. Voting members: WSC chair and vice chair; WSB chair and vice chair; WSO board chair and vice chair, and WSC treasurer. Created by WSC in 1991.

NA Way Magazine, The. Published quarterly, *The NA Way Magazine* currently offers articles about service, recovery-oriented stories and entertainment as well as a monthly calendar of international NA events. Available by request.

"Quarterly" workshops; "quarterlies." See *world services meetings*.

Regional Delegate (RD). Voting delegate from an NA region (or equivalent service body) to the WSC. Responsible to help communicate between region and world services throughout the year.

RD working (or work) group. A group of RDs appointed to perform a specific task. During the WSC annual meeting, RD work groups have been created to resolve specific conflicts so that the conference could make decisions. Other RD work groups have served between WSC annual meetings as review bodies for different world service projects. The practice of constituting RD work groups began at the 1991 WSC annual meeting.

Temporary Working Guide to our World Service Structure, A (TWGWSS). A compilation of policy decisions approved by the World Service Conference, including WSC guidelines. First published in 1983 as the temporary successor to the *NA Service Manual*, a.k.a. *The NA Tree*, which in turn was first published in 1976.

Transition Group. A working body created for conference years 1996-98 to develop and present for conference approval a structural model based on resolutions approved by WSC'96. Has nine members and two alternates ratified by the conference.

Trustee. A member of the World Service Board of Trustees.

Twelve Concepts for NA Service. Fundamental NA principles guiding our groups, boards, and committees in their service affairs. WSC-approved 1992; published with essays as a self-titled booklet.

World Convention Corporation (WCC). Corporation responsible for coordination of the (now bi-) annual World Convention of Narcotics Anonymous.

World Service Board of Trustees (WSB). A general service body that assists the fellowship

and the WSC in problem resolution, goal-setting, long-term planning, and whatever specific tasks it may be given. The WSB has a maximum of seventeen members. Each trustee must receive a two-thirds vote of the WSC for election to a five-year term. The WSB elects its own officers annually from among its own members.

World Service Conference (WSC). Primary world-level service body. Meets annually to conduct business. Also holds one or two "quarterly" workshops a year in various cities (so far, all in the USA) to facilitate work on committee projects. Voting members: RDs, administrative officers, standing committee chairs, trustees, and chair of WSO board. Nonvoting members: World Services Translation Committee chair, members of WSO Board of Directors. WSO executive director has microphone privileges; others may be granted microphone privileges at conference discretion. Official working language is English.

World Service Office (WSO). NA's primary worldwide service center. Prints, stocks, sells NA conference-approved literature, service handbooks, other materials. Provides support for new NA groups and developing NA communities. Serves as clearinghouse for information about NA. Provides staff support for world-level service boards and committees.

World services inventory. A two-year project begun at the 1993 World Service Conference. Guided by a detailed plan approved at WSC'93 and revised at WSC'94. New plan approved for the resolution phase at WSC'95 and a two-year transition plan approved at WSC'97.

World services meeting. Where all WSC committees meet under the same roof at the same time. Usually held once or twice a year between WSC annual meetings. Formerly called "quarterlies" because the original idea behind them called for three WSC workshops and one WSC business meeting each year—in other words, *some* kind of WSC meeting every quarter.

World Services Translation Committee (WSTC). Created by WSC in 1991 to coordinate world service activities related to the translation of NA literature and provide support for local translation subcommittees. Original 1991 temporary guidelines, extended for additional year at WSC'92, were revised for ratification at WSC'93.

WSB External Affairs Committee. Committee of the World Service Board of Trustees responsible for board activity related to those outside NA, including public relations activity.

WSB Internal Affairs Committee. Committee of the World Service Board of Trustees responsible

for board activity related to the NA service structure and internal fellowship development.

WSB Literature Review Committee. Committee of the World Service Board of Trustees responsible for the board's literature-related tasks.

WSB Steering Committee. Trustee leadership committee, composed of the WSB chair and vice chair and the chairs of the WSB Literature Review, Internal Affairs, and External Affairs Committees.

WSC Administrative Committee. Committee composed of the chairperson, vice chairperson, second vice chairperson, and treasurer of the World Service Conference. Responsible for coordinating the WSC annual meeting and "quarterly" workshops, publishing the annual *Conference Agenda Report* and the *Conference Report and Digest*, translating the *Conference Digest*. Oversees work of conference ad hoc committees.

WSC Development Forum. Portion of the WSC annual meeting set aside for discussion of issues relevant to fellowship development, especially international development. First held 1991. Previously known as International Development Forum (1991), Multinational Development Forum (1992).

WSC H&I Committee. World Service Conference committee. Coordinates basic direction for H&I services; develops resource materials and provides guidance for area, regional H&I subcommittees.

WSC Literature Committee (WSCLC). World Service Conference committee responsible for development of new literature for NA and revision of existing NA literature, subject to WSC approval.

WSC PI Committee. World Service Conference committee. Coordinates basic direction for PI services; develops resource materials and provides guidance for regional, area PI subcommittees.

WSC Policy Committee. World Service Conference committee. Evaluates suggestions concerning WSC policy or procedure and proposed changes in the service structure.

WSC Recognition Assistance Panel. Created by WSC in 1992 to assist newly forming regions to receive WSC voting recognition for their delegates.

WSO Board of Directors. Corporation board responsible for WSO operations. Three directors are elected directly to the board for one-year terms by the WSC. The other nine directors are elected to the board for three-year terms by the board itself from a pool, each of whose members have received the support of a majority of WSC

participants. The WSO board elects its own officers annually from among its own members.

Zonal forums. Locally organized, service-oriented sharing sessions that provide means by which NA communities can communicate, cooperate, and grow with one another. Involve participants from neighboring regions. Sanctioned by 1992 WSC affirmation.

ALPHABET SOUP

ASC. Area service committee.

RCM. Regional Committee Member.

CAR. *Conference Agenda Report.*

FIPT. Fellowship Intellectual Property Trust.

GSR. Group service representative.

GLS. *A Guide to Local Services in Narcotics Anonymous.*

GTS. *A Guide to Service in Narcotics Anonymous.*

H&I. Hospitals and institutions: A field of NA service concerned with carrying the NA message to addicts incarcerated in correctional or penal facilities, hospitals, mental health facilities, and addiction treatment centers.

NAS. WSC Ad Hoc Committee on NA Service.

PI. Public information: A field of NA service concerned with communicating NA's nature and goals to government agencies, community organizations, health and addiction treatment workers, the clergy, the public media, and the community at large.

RSC. Regional service committee.

RD. Regional Delegate.

TG. Transition Group.

TWGWSS. *A Temporary Working Guide to our World Service Structure.*

WCC. World Convention Corporation.

WCNA. World Convention of Narcotics Anonymous, a (now bi-) annual recovery celebration held in different world zones on a rotating basis.

WSB. World Service Board of Trustees.

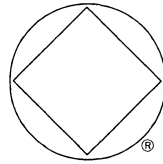
WSC. World Service Conference.

WSCLC. WSC Literature Committee.

WSM. World services meeting

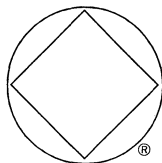
WSO. World Service Office.

WSTC. World Services Translation Committee.



THE TWELVE TRADITIONS OF NARCOTICS ANONYMOUS

1. Our common welfare should come first; personal recovery depends on NA unity.
2. For our group purpose there is but one ultimate authority--a loving God as He may express Himself in our group conscience. Our leaders are but trusted servants, they do not govern.
3. The only requirement for membership is a desire to stop using.
4. Each group should be autonomous except in matters affecting other groups or NA as a whole.
5. Each group has but one primary purpose--to carry the message to the addict who still suffers.
6. An NA group ought never endorse, finance, or lend the NA name to any related facility or outside enterprise, lest problems of money, property, or prestige divert us from our primary purpose.
7. Every NA group ought to be fully self-supporting, declining outside contributions.
8. Narcotics Anonymous should remain forever nonprofessional, but our service centers may employ special workers.
9. NA, as such, ought never be organized, but we may create service boards or committees directly responsible to those they serve.
10. Narcotics Anonymous has no opinion on outside issues; hence the NA name ought never be drawn into public controversy.
11. Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio, and films.
12. Anonymity is the spiritual foundation of all our traditions, ever reminding us to place principles before personalities.



TWELVE CONCEPTS FOR NA SERVICE

1. To fulfill our fellowship's primary purpose, the NA groups have joined together to create a structure which develops, coordinates, and maintains services on behalf of NA as a whole.
2. The final responsibility and authority for NA services rests with the NA groups.
3. The NA groups delegate to the service structure the authority necessary to fulfill the responsibilities assigned to it.
4. Effective leadership is highly valued in Narcotics Anonymous. Leadership qualities should be carefully considered when selecting trusted servants.
5. For each responsibility assigned to the service structure, a single point of decision and accountability should be clearly defined.
6. Group conscience is the spiritual means by which we invite a loving God to influence our decisions.
7. All members of a service body bear substantial responsibility for that body's decisions and should be allowed to fully participate in its decision-making processes.
8. Our service structure depends on the integrity and effectiveness of our communications.
9. All elements of our service structure have the responsibility to carefully consider all viewpoints in their decision-making processes.
10. Any member of a service body can petition that body for the redress of a personal grievance, without fear of reprisal.
11. NA funds are to be used to further our primary purpose, and must be managed responsibly.
12. In keeping with the spiritual nature of Narcotics Anonymous, our structure should always be one of service, never of government.