

A Workshop Guide to The Twelve Traditions of Cocaine Anonymous

"As the Twelve Steps of Cocaine Anonymous are our recipe for individual recovery, the Twelve Traditions of Cocaine Anonymous are our recipe for group unity."

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Introduction:

Alcoholics Anonymous (The Big Book, 4th Edition) p. xix

The test that it faced was this: Could these large numbers of erstwhile erratic alcoholics (addicts) successfully meet and work together? Would there be quarrels over membership, leadership, and money? Would there be strivings for power and prestige? Would there be schisms which would split A.A. apart? Soon A.A. was beset by these very problems on every side and in every group. But out of this frightening and at first disrupting experience the conviction grew that A.A. 's had to hang together or die separately. We had to unify our Fellowship or pass off the scene.

As we discovered the principles by which the individual alcoholic (addict) could live, so we had to evolve principles by which the A.A. groups and A.A. as a whole could survive and function effectively. It was thought that no alcoholic man or woman could be excluded from our Society; that our leaders might serve but never govern; that each group was to be autonomous and there was to be no professional class of therapy. There were to be no fees or dues; our expenses were to be met by our own voluntary contributions. There was to be the least possible organization, even in our service centers. Our public relations were to be based upon attraction rather than promotion. It was decided that all members ought to be anonymous at the level of press, radio, TV and films. And in no circumstances should we give endorsements, make alliances, or enter public controversies.

This was the substance of A.A. 's Twelve Traditions, which are stated in full on page 561 of this book. Though none of these principles had the force of rules or laws, they had become so widely accepted by 1950 that they were confirmed by our (AA) first International Conference held at Cleveland. Today the remarkable unity of A.A. is one of the greatest assets that our Society has.

Clarifying Questions:

1. *What test did we face?* _____
2. *What was the second question?* _____
3. *What was the third question?* _____
4. *What was the fourth question?* _____
5. *Were these concerns valid?* _____
6. *What conviction came from this period?* _____
7. *What did they realize they must do?* _____
8. *What did the principles, for which they were searching, produce?* _____
9. *Where in this book do we find these lifesaving principles?* _____
10. *Did these prove to be laws?* _____
11. *Did the Fellowship approve of them?* _____
12. *What is one of our greatest assets?* _____

THE A.A. TRADITION

Alcoholics Anonymous (The Big Book, 4th Edition) p. 561

To those now in its fold, Alcoholics Anonymous has made the difference between misery and sobriety, and often the difference between life and death. A.A. can, of course, mean just as much to uncounted alcoholics not yet reached.

Therefore, no society of men and women ever had a more urgent need for continuous effectiveness and permanent unity. We alcoholics see that we must work together and hang together; else most of us will finally die alone.

The "12 Traditions" of Alcoholics Anonymous are, we A.A. 's believe, the best answers that our experience has yet given to those ever-urgent questions, "How can A.A. best function?" and, "How can A.A. best stay whole and so survive?"

On the next page, A.A. 's "12 Traditions" are seen in their so-called "short form," the form in general use today. This is a condensed version of the original "long form" A.A. Traditions as first printed in 1946. Because the "long form" is more explicit and of possible historic value, it is also reproduced.

Suggested Readings:

Twelve Steps Twelve Traditions of Alcoholics Anonymous p. 129

No A.A. can compel another to do anything; nobody can be punished or expelled. Our Twelve Steps to recovery are suggestions; the Twelve Traditions which guarantee A.A.'s unity contain not a single "Don't." They repeatedly say, "We ought.." but never "You must!"

Clarifying Questions:

1. *What does the Program of Alcoholics Anonymous mean to members of the Fellowship of Cocaine Anonymous?* _____
2. *C.A. can, of course, mean what to whom?* _____
3. *Therefore, no society of men and women ever had a more urgent need for what?* _____
4. *What do we recovered addicts see we must do and Why is that so?* _____
- 5a. *The "12 Traditions" of Cocaine Anonymous are what?* _____
- 5b. *What are those two urgent questions?* _____
6. *What is the "short form" considered to be?* _____
7. *Why is the "long form" reproduced in this Book (Alcoholics Anonymous)?* _____

Cocaine Anonymous is not affiliated with any other Anonymous organization. The material cited in this document is for informational purposes only.

Tradition One (Short): Our common welfare should come first; personal recovery depends upon C.A. unity.

Tradition One (Long Version): Each member of Alcoholics Anonymous is but a small part of a great whole. A.A. must continue to live or most of us will surely die. Hence our common welfare comes first. But individual welfare follows close afterward. (A.A.12&12:189)

Suggested Readings:

CA World Service Handout - Unity

Through applying the Twelve Steps and the Twelve Traditions, we grow in love, tolerance, and respect for each other. This spiritual growth allows us to rise above prejudice, regardless of religion, ethnicity, economic status, age, gender, or sexual orientation, to carry the C.A. message. Though we are different, we are the same. Regardless of the author, we share the same story. Recovery is possible—together.

AA, Twelve Steps and Twelve Traditions, P. 130

"...he finds he cannot keep this priceless gift unless he carries the A.A. message...the moment this Twelfth Step work forms a group, another discovery is made—that most individuals cannot recover unless there is a group. Realization dawns that he is but a small part of a great whole; that no personal sacrifice is too great for preservation of the Fellowship. He learns that the clamour of desires and ambitions within him must be silenced whenever these could damage the group. It becomes plain that the group survive or the individual will not."

Clarifying Questions:

1. *What is each member of Cocaine Anonymous?* _____
2. *What must C.A. continue to do?* _____
3. *What must come first?* _____
4. *What follows?* _____

Tradition Two (Short): 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.

Tradition Two (Long): For our group purpose there is but one ultimate authority-a loving God as He may express Himself in our group conscience. (A.A. 12&12:189)

Suggested Readings:

CA NewsGram, 3rd Quarter 2011, Vol. 28 No.3 "Trusted Servants, Our Leaders"

In Tradition Two we rely on God to be present in our group conscious decisions. As we carry out these decisions at all levels of the fellowship we rely on our trusted servants who have been given this responsibility. These trusted servants who have been elected by the group conscience as stated in the tradition are expected to be leaders. Leadership to the fellowship is imperative in order to carry out the Fifth Tradition, which states: "to carry the message to the addict who still suffers".

A true Trusted Servant Leader needs to present a positive capable attitude, presenting to the group with all the information at hand. But, they cannot dictate in any authoritarian way. After presenting all of the information to the fellowship a decision is made by the God driven group conscience.

Finally, a true Trusted Servant Leader needs to follow the principles of the program to the best of their ability. The true Trusted Servant Leader is one who through example guides the fellowship to benefit the action of the Fifth Tradition "to carry the message to the addict who still suffers".

AA, Twelve Steps and Twelve Traditions, P. 135

Does AA have any real leadership?" Most emphatically the answer is "Yes, notwithstanding the apparent lack of it." Let's turn again to the deposed founder and his friends. What becomes of them? As their grief and anxiety wear away, a subtle change begins. Ultimately they divide into two classes known in AA slang as "elder statesmen" and "bleeding deacons." The elder statesman is the one who sees the wisdom of the group's decision, who holds no resentment over his reduced status, whose judgment, fortified by considerable experience, is sound, and who is willing to sit quietly on the sidelines patiently waiting developments. The bleeding deacon is one just as surely convinced that the group cannot get along without him, who constantly connives for reelection to office, and who continues to be consumed with self-pity. Some hemorrhage so badly that—drained of all AA spirit and principle--they get drunk. At times the AA landscape seems to be littered with bleeding forms. Nearly every old-timer in our society has gone through this process in some degree. Happily, most of them survive and live to become elder statesmen. They become the real and permanent leadership of AA. Theirs is the quiet opinion, the sure knowledge and humble example that resolves a crisis. When sorely perplexed, the group inevitably turns to them for advice. They become the voice of the group conscience; in fact, these are the sure voice of Alcoholics Anonymous. They do not drive by mandate, they lead by example. Such is the

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experience which has led us to the conclusion that our group conscience, well-advised by its elders, will be in the long run wiser than any single leader.

Do we practice rotating leadership, stepping out of office regardless if we believe others are not available, not willing and not qualified or do we remain frozen in office?

C.A. World Service Manual 2017 Edition p. 11

"The principle of consistent rotation of responsibility is followed by all C.A. service positions. The spirit of rotation is a vital principle within our service structure which allows for non successive terms on all service positions. This enables more members to experience the true nature of service. Positions in the Service Structure are rotated according to a vote of the Service Structure. Representatives to the local service organization are voted on at the Service Structure level according to a schedule defined by each Service Structure. Officers of the service organization are elected based on the group conscience of that organization."

CA Pamphlet: The 7th Tradition

"Cocaine anonymous features limited terms of service at all levels of service. According to Tradition Two,' our leaders are but trusted servants; they do not govern.' Once our term of commitment has expired, we step down and a replacement is elected. Even our trustees step down after serving for four years. There are no leaders in CA; We are all trusted servants."

AA, Twelve Steps and Twelve Traditions, P. 134

"...the group now has a so called rotating committee, very sharply limited in its authority. In no sense whatever can its members govern or direct the group. They are servants. There is the sometimes thankless privilege of doing the group's chores...The committee gives no spiritual advice, judges no one's conduct, issues no orders. Every one of them may be promptly eliminated at the next election if they try this. And so they make the belated discovery that they are really servants, not senators. These are universal experiences. Thus throughout AA does the group conscience decree the terms upon which its leaders shall serve."

Clarifying Questions:

1. *For each group there is only one what?* _____
2. *That ultimate authority is Who?* _____
3. *How may this ultimate authority express itself?* _____
4. *What are our leaders to be?* _____
5. *What must our leaders not do?* _____

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

Tradition Three (Long): Our membership ought to include all who suffer from alcoholism (addiction). Hence we may refuse none who wish to recover. Nor ought A.A. membership ever depend upon money or conformity. Any two or three alcoholics gathered together for sobriety may call themselves an A.A. group, provided that, as a group, they have no other affiliation. (A.A. 12&12:189)

Suggested Readings:

AA, Twelve Steps and Twelve Traditions, P. 141

"...that we would neither punish nor deprive any A.A. of membership, that we must never compel anyone to pay anything, believe anything, or conform to anything...The answer, now seen in Tradition Three, was simplicity itself. At last experience taught us that to take away any alcoholic's full chance was sometimes to pronounce his death sentence, and often to condemn him to endless misery. Who dared to be judge, jury, and executioner of his own sick brother?"

CA World Pamphlet (<https://ca.org/literature/and-all-other-mind-altering-substances/>)

" At some point we finally realize that we cannot control our use of *any* mind-altering substances. The problem isn't the drug of choice; the problem is the disease of addiction. With its Third Tradition and all-inclusive First Step, Cocaine Anonymous welcomes anyone with a drug or alcohol problem and offers a solution.

It means that it is the collective experience of the members of Cocaine Anonymous that addiction is a problem not limited to any one substance. It means that C.A.'s Twelve Steps are not drug-specific, and that Cocaine Anonymous is not a drug-specific fellowship. It means that it doesn't matter to us if you drank or what type of drugs you used; if you have a desire to stop, you are welcome here!"

CAWSC Unity Committee Guidelines/Duties p.3

Diversity is not a source of weakness in our fellowship, but the source of strength.

Clarifying Questions:

1. *Who should our membership include?* _____
2. *Who may we refuse membership?* _____
3. *What ought we not depend on?* _____
4. *How many members are required before there can be an C.A. group?* _____
5. *Provided they do not do what?* _____

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

Tradition Four (Long): With respect to its own affairs, each A.A. group should be responsible to no other authority than its own conscience. But when its plans concern the welfare of neighboring groups also, those groups ought to be consulted. And no group, regional committee, or individual should ever take any action that might greatly affect A.A. as a whole without conferring with the Trustees of the General Service Board. On such issues our common welfare is paramount.

Suggested Readings:

C.A. World Service Manual 2017 Edition p. 16

Definition of a Cocaine Anonymous "Group": A meeting is when two or more people gather together to share their experience, strength and hope with each other.

The basic unit in C.A. is the local Group, which is autonomous except in matters affecting other Groups or C.A. as a whole. The Group has but one primary purpose, which is to help others to recover through the Twelve suggested Steps.

CA World Website (<https://ca.org/service/>)

"Cocaine Anonymous is not organized in the formal or political sense. There are no governing officers, no rules or regulations, no dues or fees. While we are guided by the Twelve Traditions of Cocaine Anonymous, each group is generally free to conduct its business as it sees fit, as stated in Tradition 4."

Clarifying Questions:

1. Who is each group responsible to so far as its business and practices are concerned?

2. If other groups might be affected, what should be done? _____

3. No group nor any C.A. service entity should ever do what? _____

4. Without first doing what? _____

5. What is paramount? _____

Tradition Five (Short): Each Group has but one primary purpose—to carry its message to the addict who still suffers.

Tradition Five (Long): Each Alcoholics Anonymous group ought to be a spiritual entity *having but one primary purpose*—that of carrying its message to the alcoholic (addict) who still suffers.

Suggested Readings:

C.A. World Pamphlet "Yes, You Can Start a C.A. Meeting
(<https://ca.org/literature/yes-you-can-start-a-ca-meeting/>)

They usually began out of a need to carry the message of recovery to others. In every case, someone made a decision to help Cocaine Anonymous grow by starting a meeting.

Tradition Five of Cocaine Anonymous tells us that our primary purpose is to carry the message of recovery to other addicts. Helping others and being of maximum service is our goal; it is the foundation of our recovery. Starting a meeting not only contributes to the growth of Cocaine Anonymous, it enhances your own recovery. The effort involved in starting a C.A. meeting is minimal, but the rewards are infinite.

CA NewsGram, Second Quarter 2004, Vol. 20 No. 2 "Carry the Message not the Wreckage"

It has been my experience that too many times a group turns into a social club or an hour-long rap session. Many newcomers have been taught in treatment centers that it is a good thing to talk over your problems, to let it out. Don't let them or even veterans of the program turn your meetings into a whining session...we all need to remember our primary purpose, the core of our being. The one thing we all have in common and know will work, regardless of where we came from or what is going on in our lives at the moment. We need to always talk the solution and not the problem. We need to find within our groups those with the time and desire to reach out. To "carry the message to the addict who still suffers."

AA, Twelve Steps and Twelve Traditions, P. 150

"Shoemaker, stick to thy last!"...better do one thing supremely well than many badly. That is the central theme of this tradition. Around it our Society gathers in unity. The very life our Fellowship requires the preservation of this principle.

Clarifying Questions:

1. *What should each group be?* _____
2. *Having how many purposes?* _____
3. *What is that purpose?* _____

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

Tradition Six (Long): Problems of money, property, and authority may easily divert us from our primary spiritual aim. We think, therefore, that any considerable property of genuine use to A.A. should be separately incorporated and managed, thus dividing the material from the spiritual. An A.A. group, as such, should never go into business. Secondary aids to A.A., such as clubs or hospitals which require much property or administration, ought to be incorporated and so set apart that, if necessary, they can be freely discarded by the groups. Hence such facilities ought not to use the A.A. name. Their management should be the sole responsibility of those people who financially support them. For clubs, A.A. managers are usually preferred. But hospitals, as well as other places of recuperation, ought to be well outside A.A. —and medically supervised. While an A.A. group may cooperate with anyone, such cooperation ought never go so far as affiliation or endorsement, actual or implied. An A.A. group can bind itself to no one.

Clarifying Questions:

1. *What will divert us from our primary spiritual aim?* _____
2. *What do we think should be done with property of considerable value?* _____
3. *What is being divided by doing so?* _____
4. *What should a C.A. group never do?* _____
5. *What would be secondary aids?* _____
6. *How should secondary aids be organized?* _____
7. *What distinct advantage does this offer?* _____
8. *What should such facilities not do?* _____
9. *Who should manage such facilities?* _____
10. *Who will make a good manager for a C.A. club?* _____
11. *What about various health facilities?* _____
12. *While a C.A. group may do what?* _____
13. *Such cooperation ought never go so far as what?* _____
14. *Who can a C.A. group bind itself to?* _____

Tradition Seven (Short): Every C.A. group ought to be self-supporting, declining outside contributions.

Tradition Seven (Long): The A.A. groups themselves ought to be fully supported by the voluntary contributions of their own members. We think that each group should soon achieve this ideal; that any public solicitation of funds using the name of Alcoholics (Cocaine) Anonymous is highly dangerous, whether by groups, clubs, hospitals, or other outside agencies; that acceptance of large gifts from any source, or of contributions carrying any obligation whatever, is unwise. Then too, we view with much concern those A.A. treasuries which continue, beyond prudent reserves, to accumulate funds for no stated A.A. purpose. Experience has often warned us that nothing can so surely destroy our spiritual heritage as futile disputes over property, money, and authority.

Clarifying Questions:

1. *Who should fully support a C.A. group?* _____
2. *By what kinds of contributions?* _____
3. *Do we think this should take a long time?* _____
4. *How about asking the general public for contributions?* _____
5. *How about large gifts?* _____
6. *How about obligatory contributions?* _____
7. *What about keeping funds in excess of the prudent reserve? Comment: An informed Group conscience (Tradition Two) determines what the prudent reserve should be.*

8. *Of what has experience forewarned us?* _____

Tradition Eight (Short): C.A. as such, should remain forever nonprofessional, but our service centres may employ special workers.

Tradition Eight (Long): Alcoholics (Cocaine) Anonymous should remain forever nonprofessional. We define professionalism as the occupation of counseling alcoholics for fees or hire. But we may employ alcoholics where they are going to perform those services for which we might otherwise have to engage nonalcoholics. Such special services may be well recompensed. But our usual A.A. "12 Step" work is never to be paid for.

Suggested Readings:

AA, Twelve Steps and Twelve Traditions, P. 166

Alcoholics Anonymous will never have a professional class. We have gained some understanding of the ancient words "Freely ye have received, freely give." We have discovered that at the point of professionalism, money and spirituality do not mix. Almost no recovery from alcoholism has ever been brought about by the world's best professionals, whether medical or religious. We do not decry professionalism in other fields, but we accept the sober fact that it does not work for us. Every time we have tried to professionalize our Twelfth Step, the result has been exactly the same: Our single purpose has been defeated (Tradition Five). Alcoholics simply will not listen to a paid twelfth-stepper...The money motive compromises him and everything he says and does for this prospect.

Clarifying Questions:

1. *How should Cocaine Anonymous forever remain?* _____
2. *How do we define professionalism?* _____
3. *Where may we employ addicts?* _____
4. *How should such services be compensated?* _____
5. *What is never to be paid for?* _____
6. *What does not mix?* _____
7. *What happens when we try to professionalize our Twelve Step Work?* _____

8. *What will addicts not listen to?* _____
9. *What does the money motive do?* _____

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

Tradition Nine (Long): Each A.A. group needs the least possible organization. Rotating leadership is the best. The small group may elect its secretary, the large group its rotating committee, and the groups of a large metropolitan area their central or intergroup committee, which often employs a full-time secretary. The trustees of the General Service Board are, in effect, our A.A. General Service Committee. They are the custodians of our A.A. Tradition and the receivers of voluntary A.A. contributions by which we maintain our A.A. General Service Office at New York. They are authorized by the groups to handle our over-all public relations and they guarantee the integrity of our principal newspaper, the A.A. Grapevine. All such representatives are to be guided in the spirit of service, for true leaders in A.A. are but trusted and experienced servants of the whole. They derive no real authority from their titles; they do not govern. Universal respect is the key to their usefulness.

Suggested Readings:

C.A. World Service Manual 2017 Edition p. 11

Formal organization is kept to a minimum at the local Group level. The Group may have a limited number of "officers" whose responsibilities include, but are not limited to, arranging meetings, providing refreshments, handling the Group's budget, and maintaining contact with the local service organization.

C.A. World Service Manual 2017 Edition p. 50

The World Services Board of Trustees (WSBT) has the broadest scope of any branch of our service structure. The responsibility of this Board is to help deal with anything that affects C.A. as a whole, either internally or externally. All things that may endanger the existence of our Fellowship or limit our growth are of concern to WSBT. The WSBT does NOT govern. Its nature is that of custodian only, providing guidance.

C.A. World Service Manual 2017 Edition p. 65

Purpose: The World Service Conference of Cocaine Anonymous is the guardian of the world services and of the Twelve Steps and Twelve Traditions of Cocaine Anonymous. The Conference shall be a service body only, never a government for Cocaine Anonymous.

AA, Twelve Steps and Twelve Traditions, P. 173

You might think A.A.'s headquarters in New York would be an exception. Surely, the people there would have to have some authority. But long ago, trustees and staff members alike found they could do no more than make suggestions, and very mild ones at that. They even had to coin a couple of sentences which still go into half the letters they write: "Of course, you are at perfect liberty to handle this matter any way you please."

AA, Twelve Steps and Twelve Traditions, P. 174

It is clear now that we ought never to name boards to govern us, but it is equally clear that we shall always need to authorize workers to serve us. It is the difference between the spirit of vested authority and the spirit of service, two concepts which are sometimes poles apart. It is in the spirit of service that we elect the A.A. group's informal rotating committee, the intergroup association for the area, and the General Service Conference of Alcoholics Anonymous for A.A. as a whole.

Clarifying Questions:

1. *What is it C.A. needs very little of?* _____
2. *What kind of leadership is best?* _____
3. *A small group may elect a what?* _____
4. *A large group may need what?* _____
5. *Large cities may find it desirable to have what?* _____
6. *What would be required for the central committee?* _____
7. *The trustees of the General Service Board are what?* _____
8. *Of what are they custodians?* _____
9. *What do they receive?* _____
10. *What do our contributions maintain?* _____
11. *What have the groups authorized them to do?* _____
12. *They guarantee the integrity of what?* _____
13. *All representatives are to be guided by what?* _____
14. *Our true leaders are what?* _____
15. *They derive no what?* _____
16. *What do they not do?* _____
17. *Universal respect is what?* _____

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

Tradition Ten (Long): No A.A. group or member should ever, in such a way as to implicate A.A., express any opinion on outside controversial issues—particularly those of politics, alcohol reform, or sectarian religion. The Alcoholics Anonymous groups oppose no one. Concerning such matters they can express no views whatever.

Suggested Readings:

AA, Twelve Steps and Twelve Traditions, P. 178

"The Washingtonian Society, a movement among alcoholics which started in Baltimore a century ago, almost discovered the answer to alcoholism. At first, the society was composed entirely of alcoholics trying to help one another. The early members foresaw that they should dedicate themselves to this sole aim...Their membership passed the hundred thousand mark... Instead, the Washingtonians permitted politicians and reformers, both alcoholic and nonalcoholic, to use the society for their own purposes...Soon, Washingtonian speakers violently and publicly took sides on this question...it didn't have a chance from the moment it determined to reform America's drinking habits. When the Washingtonians became temperance crusaders, within a very few years they had completely lost their effectiveness in helping alcoholics. The lesson to be learned from the Washingtonians was not overlooked by Alcoholics Anonymous. As we surveyed the wreck of that movement, early A.A. members resolved to keep our Society out of public controversy."

Clarifying Questions:

1. *What should no C.A. group or individual member do?* _____
2. *This applies particularly to what?* _____
3. *Who does C.A. oppose?* _____
4. *Aside from our Program of Recovery, our Traditions and our Concepts, on what may we express our views?* _____

Tradition Eleven (Short): Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio, television and films. (What about the Internet?)

Tradition Eleven (Long): Our relations with the general public should be characterized by personal anonymity. We think A.A. ought to avoid sensational advertising. Our names and pictures as A.A. members ought not be broadcast, filmed, or publicly printed. Our public relations should be guided by the principle of attraction rather than promotion. There is never a need to praise ourselves. We feel it better to let our friends recommend us.

Suggested Readings:

C.A. World Service Manual 2017 Edition p. 10

Traditionally, C.A. members have always taken care to preserve their anonymity at the public level: press, radio, television and films. We know from experience that many people with drug problems might hesitate to turn to C.A. for help if they thought their problems might be discussed publicly, even inadvertently, by others. Newcomers should be able to seek help with complete assurance that their identities will not be disclosed to anyone outside the Fellowship.

Cocaine Anonymous is grateful to all media for their assistance in strengthening and observing the Tradition of anonymity. Periodically, the C.A. World Service Office sends to all major media a letter describing the Traditions and asking their support in observing it.

A C.A. member may, for various reasons, "break anonymity" deliberately at the public level. Since that is a matter of individual choice and conscience, the Fellowship as a whole has no control over such deviations from Tradition. It is clear, however, that they do not have the approval of the group conscience of C.A. members.

AA, Twelve Steps and Twelve Traditions, P. 183

This, in brief, is the process by which A.A.'s Tradition Eleven was constructed. To us, however, it represents far more than a sound public relations policy. It is more than a denial of self-seeking. This Tradition is a constant and practical reminder that personal ambition has no place in A.A. In it, each member becomes an active guardian of our Fellowship.

Clarifying Questions:

1. *How should our relations with the general public be characterized?* _____
2. *What should C.A. avoid?* _____
3. *As C.A. members, how should our names and pictures be treated?* _____
4. *What principle should guide our public relations?* _____
5. *What do we never need to do?* _____
6. *If we don't, who will?* _____

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

Tradition Twelve (Long): And finally, we of Alcoholics Anonymous believe that the principle of anonymity has an immense spiritual significance. It reminds us that we are to place principles before personalities; that we are actually to practice a genuine humility. This to the end that our great blessings may never spoil us; that we shall forever live in thankful contemplation of Him who presides over us all.

Suggested Readings:

Cocaine Anonymous World Service Manual 2017 Edition p. 10

" We believe that the concept of personal anonymity has a spiritual significance for us: it discourages the drives for personal recognition, power, prestige, or profit that have caused difficulties in some societies. Much of our relative effectiveness in working with addicts might be impaired if we sought or accepted public recognition. While each member of C.A. is free to make his or her own interpretation of C.A. Tradition, no individual is ever recognized as a spokesperson for the Fellowship locally, nationally or internationally. Each member speaks only for themselves."

AA, Twelve Steps and Twelve Traditions, P. 184

THE spiritual substance of anonymity is sacrifice. Because A.A.'s Twelve Traditions repeatedly ask us to give up personal desires for the common good, we realize that the sacrificial spirit—well symbolized by anonymity—is the foundation of them all. It is A.A.'s proved willingness to make these sacrifices that gives people their high confidence in our future.

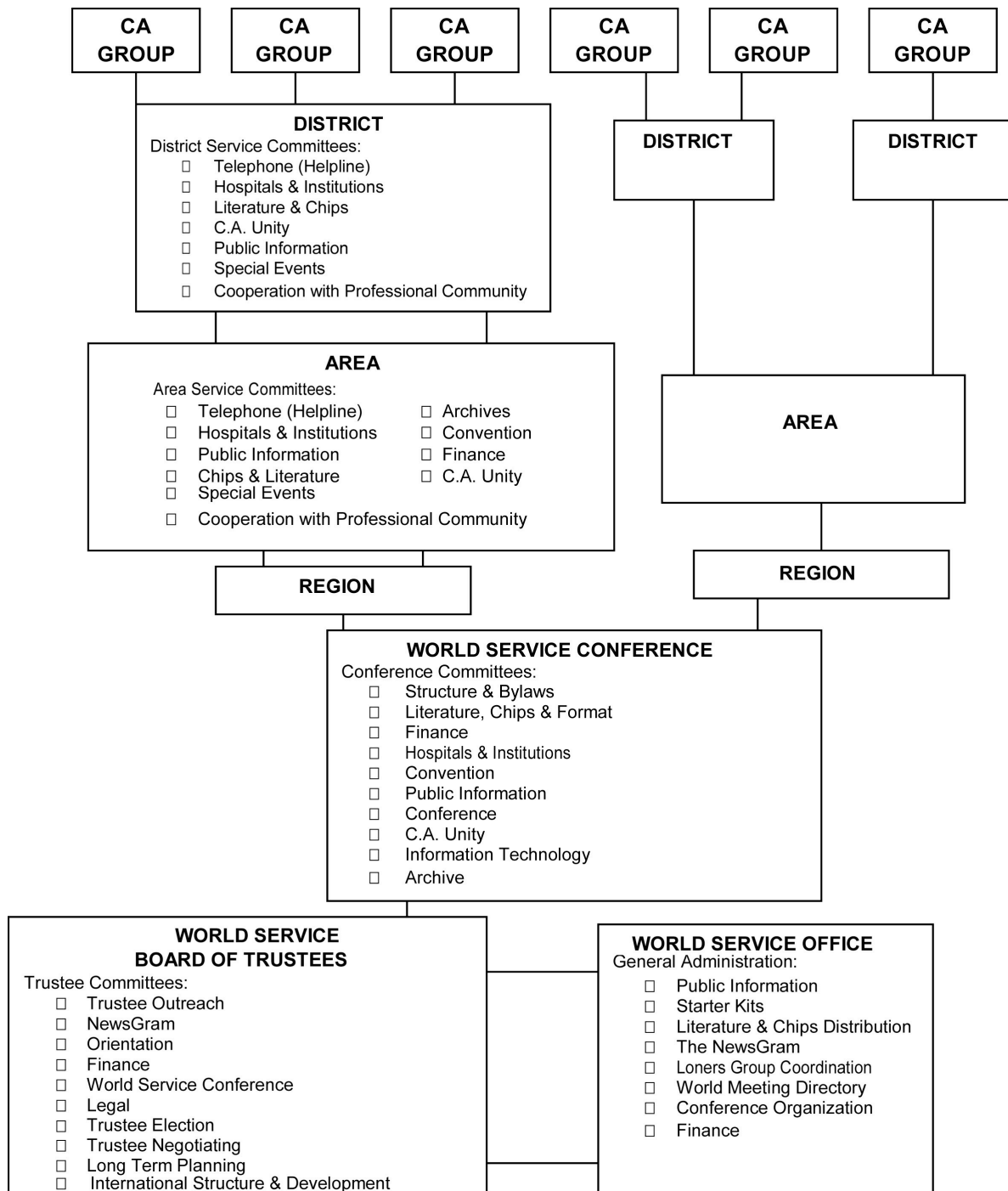
AA, Twelve Steps and Twelve Traditions, P. 187

The promoter instinct in us might be our undoing. If even one publicly got drunk, or was lured into using A.A.'s name for his own purposes, the damage might be irreparable. At this altitude (press, radio, films, and television), anonymity— 100 percent anonymity—was the only possible answer. Here, principles would have to come before personalities, without exception. These experiences taught us that anonymity is real humility at work. It is an all-pervading spiritual quality which today keynotes A.A. life everywhere. Moved by the spirit of anonymity, we try to give up our natural desires for personal distinction as A.A. members both among fellow alcoholics and before the general public. As we lay aside these very human aspirations, we believe that each of us takes part in the weaving of a protective mantle which covers our whole Society and under which we may grow and work in unity. We are sure that humility, expressed by anonymity, is the greatest safeguard that Alcoholics Anonymous can ever have.

Clarifying Questions:

1. *Members of Cocaine Anonymous believe what?* _____
2. *It reminds us to do what?* _____
3. *What are we to practice?* _____
4. *That what may never spoil us?* _____
5. *That we shall forever do what?* _____

Appendix I - The Structure of Cocaine Anonymous (CAWS Manual 2017 p. 12)



Appendix II - Group Service Representative (GSR)

Cocaine Anonymous World Service Manual 2017 Edition p. 18

GROUP SERVANTS

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. (OUR SECOND TRADITION)

CA groups may create such service positions, as they deem necessary to carry on the group functions with such job duties and sobriety requirements, as they feel appropriate. Such positions by way of illustration might include: Chairperson, Vice Chairperson, Literature, Coffeemaker/Hospitality, Greeter, etc. The suggested business positions of groups are:

GROUP SERVICE REPRESENTATIVE (GSR)

Suggested sober time: One year. Term: One year

The GSR position is a very important service position for which a member can be elected. Great care should be taken with this choice; the quality of the District/Area Services and ultimately World Services can only be as good as those choices the individual Groups make. As with the Secretaries, GSR candidates should only accept positions for those Groups that they regularly attend (50% of the time). They are the ones who will carry the information back to the Group as to what is going on in our Fellowship on a District/ Area level as well as the World level.

It should be understood that a GSR does not require Group approval to vote on matters affecting the Group or C.A. as a whole, although it is the GSR responsibility to vote mindful of the group conscience. (See Concept 3). A good GSR is familiar with the C.A. World Service Manual and the Twelve Concepts of World Services. If the GSR cannot attend, an Alternate should attend. The person elected GSR should be trusted with the Group vote. Before accepting a nomination for GSR, the nominee must consider the level of commitment as well as the sacrifice of time involved.

Duties and Responsibilities:

1. Sees that the Traditions are followed within the Group.
2. Attends all appropriate business meetings.
3. Conducts communication between the Group, District and Area.
4. Reads/reviews communications from the District, Area and World Service.

ALTERNATE GSR: The purpose and responsibility of the Alternate GSR is to assist the GSR and to assume the responsibilities of the GSR when necessary. Suggested requirements and qualifications are the same as those for GSR.

Appendix III - A Facilitators Guide for Grievance Resolutions Suggested Group Business Meeting Format

(Adapted from the CAWSC Unity Committee Guidelines / Duties p. 7)

Open with a prayer (Serenity Prayer).

Read the 12 Traditions, followed by: “Traditions are to the group what the steps are to the individual”.

Read: "Therefore, no society of men and women ever had a more urgent need for continuous effectiveness and permanent unity. We addicts see that we must work together and hang together, else most of us will finally die alone. The '12 Traditions' of Cocaine Anonymous are, we C.A.'s believe, the best answers that our experience has yet given to those ever-urgent questions, 'How can C.A. best function?' and, 'How can C.A. best stay whole and so survive?'"

Read Tradition One: (Short Form) Our common welfare should come first; personal recovery depends upon C.A. unity. (Long Form) Each member of Cocaine Anonymous is but a small part of a great whole. C.A. must continue to live or most of us will surely die. Hence our common welfare comes first. But individual welfare follows close afterward.

Set Parameters for Initial Discussion:

Read Tradition Twelve: (Long Version) "We of Cocaine Anonymous believe that the principle of anonymity has an immense spiritual significance. It reminds us that we are to place principles before personalities; that we are actually to practice a genuine humility. This to the end that our great blessings may never spoil us; that we shall forever live in thankful contemplation of Him who presides over us all.

- State the problem or conflict that has arisen
- Ask what steps have been taken so far to solve the problem on a group level. If this is a continuation of a previously tabled discussion, then the minutes of the last meeting ought to be read.
- Open the discussion by allowing members to voice their perspective on the matter.

Remember the Facilitator's role is to:

- Ask clarifying questions
- Reiterate the Twelve Traditions
- Facilitate resolutions from the group —Not to dictate answers
- Listen for finger-pointing, blame, accusations

Twelve Traditions Workshop

- Listen for answers and resolutions

After the initial discussion, ask the group:

- To what length are the group members willing to cooperate and come to a consensus on a solution?
- Implement the solution OR table discussion until the next business meeting.

Close with a prayer (Serenity Prayer).

Appendix IV - Case Studies

Case Study One:

An agnostic group, based on group conscience, rewrites Steps 2, 3, 5, 6, 7, and 11 of C.A. into their own version?

2. Came to accept and to understand that we needed strengths beyond our awareness and resources to restore us to sanity. [Was: Came to believe that a Power greater than ourselves could restore us to sanity.]

3. Made a decision to turn our will and our lives over to the care of the C.A. program. [Was: Made a decision to turn our will and our lives over to the care of God, as we understood Him.]

5. Admitted to ourselves without reservation, and to another human being, the exact nature of our wrongs. [Was: Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.]

6. Were ready to accept help in letting go of all our defects of character. [Was: Were entirely ready to have God remove all these defects of character.]

7. Humbly sought to have our shortcomings removed. [Was: Humbly asked Him to remove our shortcomings.]

11. Sought through mindful inquiry and meditation to improve our spiritual awareness, seeking only for knowledge of our rightful path in life and the power to carry that out. [Was: 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.]

Clarifying Questions:

1. Can this group still be identified as part of C.A.? If Yes: Explain Why?

2. Does this group's action affect other groups? If Yes: Should the group be expelled —no longer endorsed by C.A. at the Area Level and removed from the C.A. meeting list?

2. How might the Traditions be used to resolve this schism—both within the group and at the Area Level?

Case Study Two:

A Group is using non-conference approved literature in their meeting.

Suggested Readings:

Cocaine Anonymous World Service Manual 2017 Edition p. 14

Cocaine Anonymous groups, meetings and service committees should only use, display, distribute or sell the following literature and materials: the WSC Approved Literature set forth in the Appendix, the books "ALCOHOLICS ANONYMOUS," "TWELVE STEPS AND TWELVE TRADITIONS," and "The A.A. Service Manual, combined with the 12 Concepts For World Service," and Cocaine Anonymous World Service, Region, Area, District and group/ meeting approved flyers, meeting directories and other materials displaying the C.A. logo as described above

CA Newsgram, Second Quarter 2007, Vol. 24 No. 2 "Conference Approved Literature" (World Service Board of Trustees)

"Clearly, if the reading/writing that the group/meeting/committee wants to use is not on the Conference-approved list contained in the (WSC) Manual's Appendix, and there has been no advisory opinion to date authorizing its reference and use, the subject materials should not be used. The language cited, therefore, is the clear conscience of our entire Fellowship regardless of whether we, as a board, or any member of the Fellowship or group argues or decides whether the word "should" is suggestive, as some members of the Fellowship argue, or directive, as others might argue. The intent and spirit of including that paragraph (WSC Approved Literature) was and is to set a base level of appropriate materials and readings for all groups of C.A. throughout our world."

CA NewsGram, Fourth Quarter 2009, Vol. 26 No.3 "A.A.'s "How It Works" and Cocaine Anonymous (World Service Board of Trustees)

Update as of December 5, 2009: It is the position of the World Service Board of Trustees that the C.A. version of How it Works is not considered C.A. approved literature. In the spirit of unity, our common welfare, and our observance of the Twelve Traditions, we suggest that your group have a business meeting to determine the well-informed group conscience as to what readings shall be used in your meeting formats.

The Language of the Heart: Bill W's Grapevine Writings. pp. 80-81

Bill Wilson on Tradition Four: "With these concepts in mind, let us look more closely at Tradition 4. The first sentence of Tradition 4 guarantees each A.A. group local autonomy. **With respect to its own affairs, the group may make any decisions, adopt any attitudes that it**

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likes. No over-all or intergroup authority should challenge this primary privilege. We feel this ought to be so, even though the group might sometimes act with complete indifference to our tradition. For example, an A.A. group could, if it wished, hire a paid preacher and support him out of the proceeds of a group night club. Though such an absurd procedure would be miles outside our tradition, the group's "right to be wrong" would be held inviolate. We are sure that each group can be granted, and safely granted, these most extreme privileges. We know that our familiar process of trial and error would summarily eliminate both the preacher and the night club. Those severe growing pains which invariably follow any radical departure from A.A. tradition can be absolutely relied upon to bring an erring group back into line. An A.A. group need not be coerced by any human government over and above its own members. Their own experience, plus A.A. opinion in surrounding groups, plus God's prompting in their group conscience would be sufficient. Much travail has already taught us this. **Hence we may confidently say to each group, "You should be responsible to no other authority than your own conscience."**

Clarifying Questions:

1. *Is it OK for a group to use non-conference approved literature in meetings?*
2. *Does non-conference approved literature imply Conference disapproval? If yes? Would that imply that C.A. has an opinion on outside issues?*
3. *Does the group's use of Non-Conference approved literature at their meetings affect C.A. as a whole? If Yes, How is our common welfare impacted by the use of these materials at C.A. meetings and events?*

Case Study Three:

A member continuously disrupts group meetings with loud abusive and bullying behaviour towards fellow members and newcomers. Membership in the group continues to decline. New people coming to the meeting for the first time often do not return.

Suggested Readings:

AA, Twelve Steps and Twelve Traditions, P. 143-144

The elders led Ed aside. They said firmly, "You can't talk like this around here. You'll have to quit it or get out." With great sarcasm Ed came back at them. "Now do tell! Is that so?" He reached over to a bookshelf and took up a sheaf of papers. On top of them lay the foreword to the book "Alcoholics Anonymous," then under preparation. He read aloud, "The only requirement for A.A. membership is a desire to stop drinking." Relentlessly, Ed went on, "When you guys wrote that sentence, did you mean it, or didn't you?" Dismayed, the elders looked at one another, for they knew he had them cold. So Ed stayed.

The Twelve Traditions Illustrated

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

Clarifying Questions:

1. *Can a member be thrown out of a group for disrupted, abusive behaviour?*
2. *How might the group deal with a member whose conduct is threatening the common welfare of the group?*

Case Study Four:

Does the Activity of Fundraising Conflicts with Tradition Seven?

Discussion Points:

Fundraising conflicts with the expressed and adopted definition of the phrase "fully self-supporting" from Tradition Seven, which states, "all expenses are to be liquidated by individual contributions". Our founders wished to be very clear. Fundraising activity interferes with our faith that a God of our understanding will direct and provide for our fellowship if we follow traditions. Practicing tradition is our path to a higher power and true unity.

Fundraising activities divert time, resources, intention and focus of individuals and groups from our primary purpose as stated in Tradition Five. Extraordinary time and energy are put into making events "successful" rather than purposeful.

When fundraising generates monies, controversy results concerning "money, property or prestige". The traditions are unequivocal about the danger to unity of these subjects. Prudent reserves may become inflated and committees dependent upon fundraising events are pressured to raise more funds for bigger and better events. This further leads us away from the spiritual focus of our fellowship and our primary purpose as stated in Tradition Five.

Fundraising activities in meetings changes the atmosphere in meetings so necessary to our primary purpose of carrying the message to the newcomer. Intimidating, enthusiastic or manipulative sales behaviors are not supportive of our relationship to the newcomer. Inaccurate impressions of our program and purpose are made to newcomers and non-addict visitors. Some members of our fellowship will only attend some meetings if they can promote fundraising events, a significant diversion from our primary purpose.

Fundraising diminishes individual member's and group's abilities to effect change or voice discontent with any committee by the practice of withholding funds from the "basket" or donations from the group. Committees are often substantially financed by fundraising allowing them to ignore any diminished funding from the "basket". This principle created by our tradition's founders is inherent in the 7th Tradition and is a right granted to individual members.

Fundraising promotes governance rather than service, a clear contradiction expressed in the Tradition Two. Committees may decide on activities supported by fundraising which may have no relation to the collective group conscience. Majority democratic votes are used by committees often to rationalize this behavior. Democratic votes while useful are not to be confused with, nor are they the equivalent of, the spiritual concept of conscience of the fellowship. Governance of this sort is also justified by the notion that what we are doing is "good" or "necessary", are euphemisms for "the ends justify the means", hardly the most spiritual concept. Governance is organizational self will and blocks the effect of "a loving God as he may express himself in or group conscience", central to the 2nd Tradition.

Fundraising permits the receipt of outside contributions to the funding of our fellowship, precisely prohibited by our 7th Tradition. There is no way to establish membership at the time of sale of goods or services and some activities such as raffles, lotteries, auctions of donated merchandise and resale of outside event tickets skirt legalities and does associate our fellowship with outside enterprises.

Fundraising encourages our membership to miss the underlying spiritual experiences inherent in the phrase "fully self-supporting". Simplicity, faith, generosity and responsibility are for many, necessary experiences required to have changed lives, becoming fully contributing members to our fellowship and to society as a whole.

Various fundraising activities encourage our membership to continue the self-centered behavior of "giving only if there is something in it for me". This does not contain the underlying spiritual principles of generosity, faith, selflessness and "giving freely of what we have found," inherent in the principle of self-support of Tradition Seven.

Social events once designed to promote recovery, fellowship and a sense of belonging, all worthy contributions of fellowship to the goal of unity, have changed from activities designed to celebrate the freedom of recovery to events with the primary purpose of fundraising. This often excludes members from fellowship activities who see fundraising activity contrary to many of the traditions.

For obvious practical requirements and to ensure fullest participation in fellowship events, entire fellowship support is required. This support is simply measured by the willingness of individual member contributions to fund a particular service. No financial support for a particular event or service is one indication of the expression of our collective group conscience. Funding from the fellowship donations helps to avoid the creation of committee events that a particular local area may not be large enough to support or indeed even desire. Funding of events by fundraising thought to be "good" are not a substitute for informed group conscience, the spiritual essence of Tradition Two and our collective path to a higher power.

Fundraising activities conducted in the group setting change our group to a "business" activity rather than a "spiritual entity". Our founders of the traditions cautioned in the creation of Tradition Five that business and spirituality should not be mixed, that discussions of money should be kept to a minimum, that we embrace the notion of corporate poverty and that we be ever vigilante in matters of money. Beware. They are seldom as emphatic as when discussing the subject of money and the 12 step fellowship.

Does your Group's Fundraising efforts taking your fellowship in a different direction? Tell us about your experiences with Fundraising.

Appendix V - THE TWELVE CONCEPTS of C.A.

1. The final responsibility and the ultimate authority for C.A. world services should always reside in the collective conscience of our whole Fellowship.
2. The C.A. Groups delegate to the World Service Conference the complete authority for the active maintenance of our world services and thereby make the Conference — excepting for any change in the Twelve Traditions — the actual voice and the effective conscience for our whole Fellowship.
3. As a traditional means of creating and maintaining a clearly defined working relation between the Groups, the Conference, the World Service Board of Trustees and its service corporation, staffs, and committees, and of thus insuring their effective leadership, it is here suggested that we endow each of these elements of World Service with a traditional "Right of Decision."
4. Throughout our Conference structure, we ought to maintain at all responsible levels a traditional "Right of Participation", taking care that each classification or group of our world servants shall be allowed a voting representation in reasonable proportion to the responsibility that each must discharge.
5. Throughout our World Service structure, a traditional "Right of Appeal" ought to prevail, thus assuring us that minority opinion will be heard and that petitions for the redress of personal grievances will be carefully considered.
6. On behalf of C.A. as a whole, our World Service Conference has the principal responsibility for the maintenance of our world services, and it traditionally has the final decision respecting large matters of general policy and finance. But the Conference also recognizes that the chief initiative and the active responsibility in most of these matters should be exercised primarily by the Trustee members of the Conference when they act among themselves as the World Service Board of Cocaine Anonymous.
7. The Conference recognizes that the Charter and the Bylaws of the World Service Board are legal instruments; that the Trustees are thereby fully empowered to manage and conduct all of the world service affairs of Cocaine Anonymous. It is further understood that the Conference Charter itself is not a legal document; that it relies instead upon the force of tradition and the power of the C.A. purse for its final effectiveness.
8. The Trustees of the World Service Board act in two primary capacities: (a) With respect to the larger matters of overall policy and finance, they are the principal planners and administrators. They and their primary committees directly manage

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- these affairs. (b) But with respect to our separately incorporated and constantly active services, the relation of the Trustees is mainly that of custodial oversight which they exercise through their ability to elect all Directors of these entities.
9. Good service leaders, together with sound and appropriate methods of choosing them are at all levels indispensable for our future functioning and safety.
 10. Every service responsibility should be matched by an equal service authority — the scope of such authority to be always well defined whether by tradition, by resolution, by specific job description or by appropriate charters and bylaws.
 11. While the Trustees hold final responsibility for C.A.'s world service administration, they should always have the assistance of the best possible standing committees and service boards, staffs and consultants. Therefore the composition of these underlying committees and service boards, the personal qualifications of their members, the manner of their induction into service, the system of their rotation, the way in which they are related to each other, the special rights and duties of our staffs and consultants, together with a proper basis for the financial compensation of these special workers will always be matters for serious care and concern.
 12. General Warranties of the Conference: In all its proceedings, the World Service Conference shall observe the spirit of the C.A. Tradition, taking great care that the Conference never becomes the seat of perilous wealth or power; that the sufficient operating funds, plus an ample reserve, be its prudent financial principle; that none of the Conference members shall ever be placed in a position of unqualified authority over any of the others; that all important decisions be reached by discussion, vote, and whenever possible, by substantial unanimity; that no Conference action ever be personally punitive or an incitement to public controversy; that though the Conference may act for the service of Cocaine Anonymous, it shall never perform any acts of government; and that, like the Fellowship of Cocaine Anonymous which it serves, the Conference itself will always remain democratic in thought and action.

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