
FIFTY-TWO QUESTIONS ABOUT OUR TRADITIONS

1. What is the purpose of our traditions?
2. Are the Traditions meant to be worked the same way we work the Steps?
3. What are the ties that bind us together and what are the forces that would tear us apart?
4. How are our Traditions inter-related, can they be considered separately, and is there an overall theme of our traditions?

TRADITION ONE

1. What is unity?
2. Why should we place "Common welfare" before personal welfare?
3. How does personal recovery depend on N.A. unity?
4. What is the most common cause of disunity?

TRADITION TWO

1. When we work the Steps we find a God of our understanding is there a God of our Fellowship?
2. What is Group Conscience?
3. Is Group Conscience always right?
4. What is a Trusted Servant?

TRADITION THREE

1. What is a desire to stop using?
2. How can you tell if someone has a desire to stop using?
3. Why is a desire to stop using a requirement for membership? Is there a difference between N.A. membership and group membership?
4. What does membership in N.A. entitle someone to?

TRADITION FOUR

1. What is autonomy, and why isn't it a liscence to do whatever we want?
2. What sort of things affect other groups or N.A. as a whole?
3. How can we use autonomy to further our primary purpose?
4. How can we avoid abusing autonomy?

TRADITION FIVE

1. Why is our primary purpose so important and why does it need to be stated in our Traditions?
2. Do groups have other purposes; if so, what are they?
3. Who's responsibility is it to maintain our primary purpose?
4. Is anything ever more important to us than our primary purpose?

TRADITION SIX

1. What are endorsement, financing and use of the N.A. name. and how do they lead to problems of money, property, and prestige?
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2. What are related facilities and outside enterprises?
 3. How do service boards, committees, conventions, activities, newsletters, and other service functions related to this Tradition?
 4. What can we do to prevent outside enterprises and related facilities from using our name or implying endorsement?

TRADITION SEVEN

1. How are we fully self-supporting in ways other than financial?
2. Why shouldn't we accept outside contribution, after all, we could use the money to help carry the message?
3. What constitutes an outside contribution; what about contributions made made through an N.A. member?
4. What problems could we be creating when we allow our members to contribute more than their share of money, time, and energy?

TRADITION EIGHT

1. What is a professional?
2. If we hire a special worker, are they an employee of Narcotics Anonymous?
3. Can we allow someone who is employed by someone else (especially treatment center personnel or C.I.T.A. workers) to function as a "Special Worker" concurrently?
4. Can our Service Centers afford to be without paid special workers?

TRADITION NINE

1. What is "N.A. as such"?
2. How can we abide by "...ought never be organized..." and have a service structure, organized activities, newsletters, offices, and such?
3. May we create anything other than service boards or committees, and if we create them what is their relationship to Narcotics Anonymous?
4. How are our Service Boards or committees directly responsible and who do they serve?

TRADITION TEN

1. What is an outside issue?
2. When does a member's opinion become N.A.'s opinion? (What other Traditions does this relate to?)
3. How could the N.A. name be drawn into public controversy and what effects could this have on our Fellowship?
4. How do we deal with internal controversy?

TRADITION ELEVEN

1. What are attraction and promotion?
 2. What is "personal anonymity" and does it differ from the anonymity of our Twelfth Tradition?
 3. What is "public relations" and what are our public relations policies? (what other Traditions affect public relations?)
 4. Why is personal anonymity important at the public level?
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TRADITION TWELVE

1. What is the principle of Anonymity?
2. How is Anonymity the spiritual foundation of all our Traditions?
3. Is there a difference between anonymity at the public level and anonymity within the Fellowship? (if so, what is it?)
4. Why is our tendency to focus on personalities such a problem and why is it a violation of anonymity?

When a pick-pocket meets a saint, all he can see is pockets.
