

Based on
**TCU Mapping-Enhanced Counseling
Manuals for Adaptive Treatment**

As Included in NREPP



MAPPING YOUR STEPS: "TWELVE STEP" GUIDE MAPS

**A counselor resource that provides mapping templates for
helping clients work their 12-step program**


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Texas Institute of Behavioral Research at TCU
(March 2000)



TCU Mapping-Enhanced Counseling manuals provide evidence-based guides for adaptive treatment services (included in National Registry of Evidence-based Programs and Practices, NREPP, 2008). They are derived from cognitive-behavioral models designed particularly for counselors and group facilitators working in substance abuse treatment programs. Although best suited for group work, the concepts and exercises can be directly adapted to individual settings.

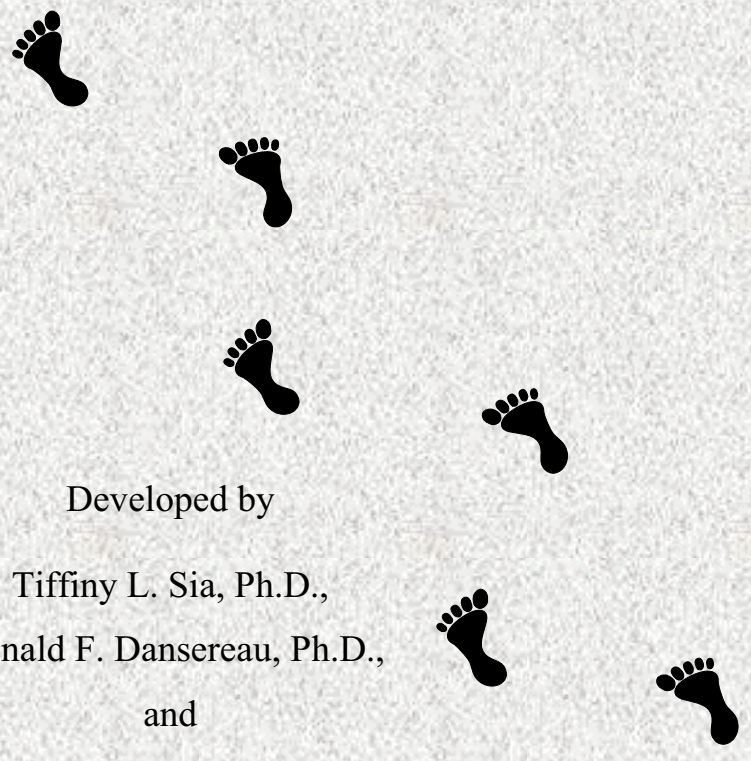
When accompanied by user-friendly information about client assessments that measure risks, needs, and progress over time, *TCU Mapping-Enhanced Counseling* manuals represent focused, time-limited strategies for engaging clients in discussions and activities on important recovery topics. These materials and related scientific reports are available as Adobe PDF® files for free download at <http://www.ibr.tcu.edu>.

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Mapping Your Steps:

"Twelve Step" Guide Maps



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PREFACE

*This manual introduces a series of fill-in-the-blank node-link maps based on the **Twelve Step** program of **Alcoholics Anonymous (AA)**. The manual is intended as a supplementary tool to help counselors facilitate and enhance the contemplation and discussion of the **Twelve Steps**. Node-link maps, in general, have been shown to be useful communication tools and the maps in this manual can be incorporated easily into most types of **Twelve Step** treatments. The initial idea for the **Twelve Step** maps and the general format were created by Dr. Marilyn Pugh, who was then a graduate student at Texas Christian University and is now at Texas Wesleyan University. The format of the maps was then expanded with the help of counselors in a criminal justice substance abuse treatment facility. These counselors continue to use the maps extensively as a supplement to an already established treatment program; they report that both they and their clients benefit from the maps.*

THE MANUAL IN BRIEF

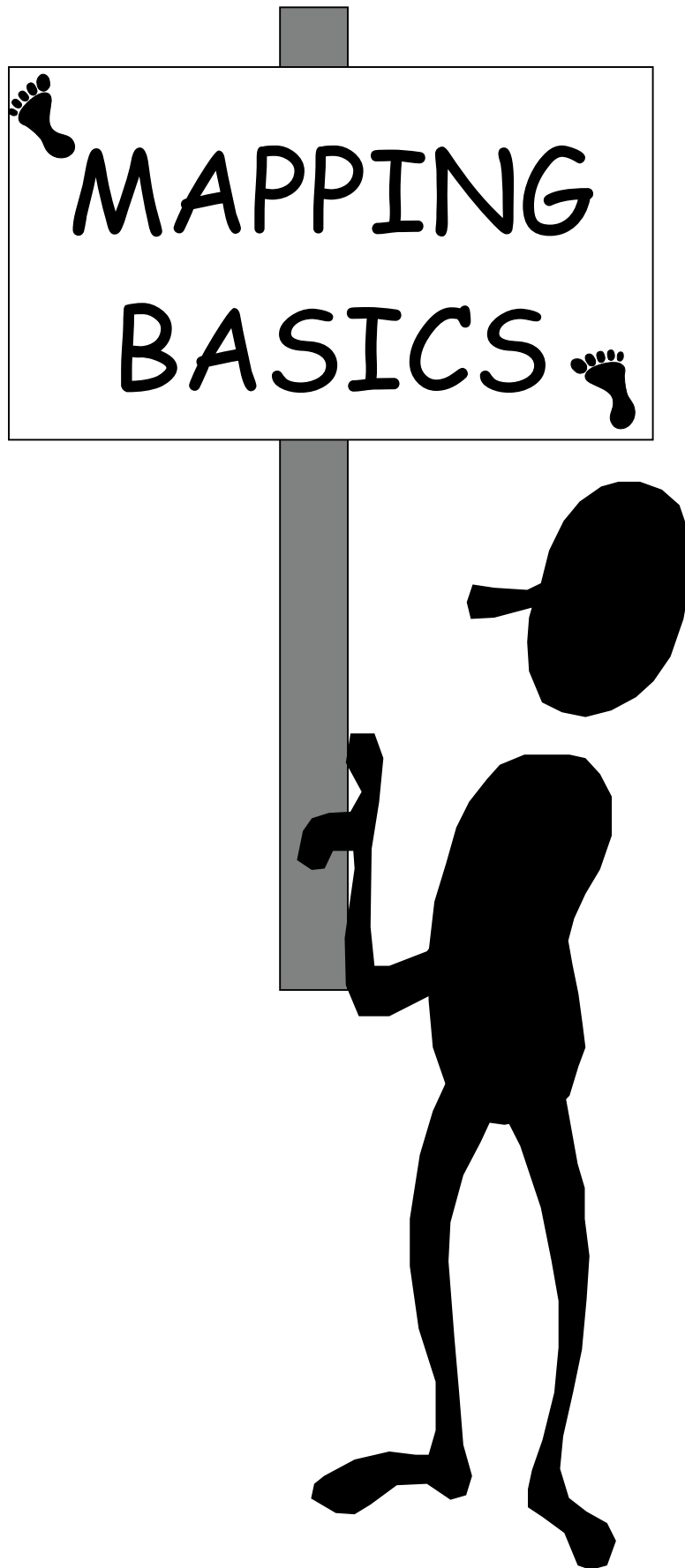
*The **Mapping Your Steps** manual provides instructions and essential materials for the use of the **Twelve Step** maps as a counseling tool. The introduction presents the rationale behind using these maps and possible activities. The remainder of the manual has the actual maps. It is divided into four main sections. The first section has maps based on the **Twelve Steps of Alcoholics Anonymous**. The second has maps for **The Serenity Prayer**. The third section has maps on the **Slogans** that are used by **AA**, and the fourth section has maps based on the **Twelve Traditions of AA**. Each section has a brief introduction and overview, the maps, and some possible discussion topics. All of the maps are based on **AA** material, although the problem area and group name on each map has been left as a fill-in-the-blank so that the maps can be used with other twelve step programs (such as **Narcotics Anonymous** and **Gamblers Anonymous**).*

ADDITIONAL MANUALS

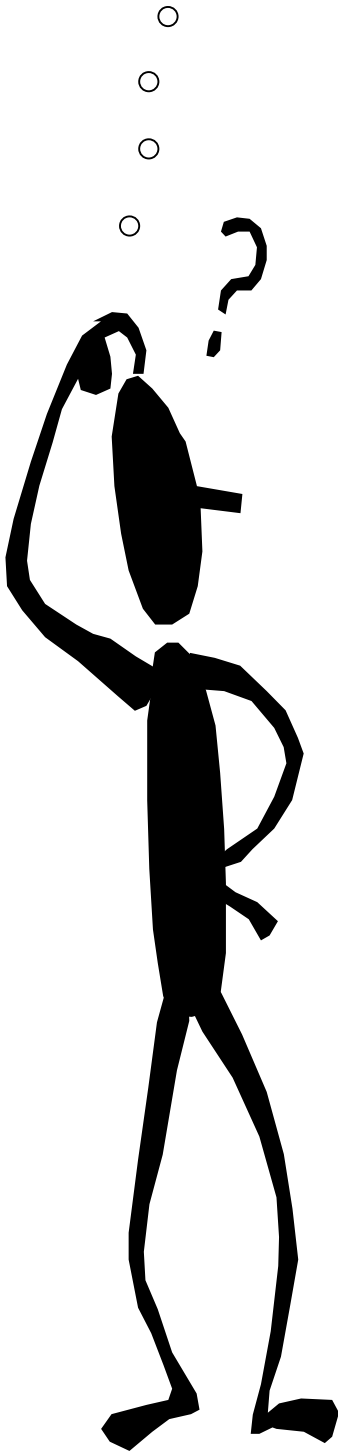
We hope that you find **Mapping Your Steps** to be a useful adjunct to your own strategies. If you enjoy using node-link maps, **Mapping New Roads to Recovery: Cognitive Enhancements to Counseling** and **TCU Guide Maps: A Resource for Counselors** are highly recommended. These show how to create and/or use maps for a variety of issues within a substance abuse counseling setting. The Institute of Behavioral Research (IBR) has been involved in developing strategies for improving treatment process and outcomes for the past decade (for review, see Simpson, Joe, Dansereau, & Chatham, 1997, referenced on p. 19). Additional manuals developed by the Institute of Behavioral Research at Texas Christian University include:

- **Preparation for Change: The Tower of Strengths and The Weekly Planner**
- **Downward Spiral: The Game You Really Don't Want to Play**
- **Downward Spiral (The College Version): The Game You Really Don't Want to Play**
- **Time Out! For me: An Assertiveness/Sexuality Workshop Specially Designed for Women**
- **Time Out! For Me: A Communications Skills/Sexuality Workshop for Men**
- **Approaches to HIV/AIDS Education in Drug Treatment**
- **Straight Ahead: Transition Skills for Recovery**

Copies of these materials are available through **Lighthouse Institute**, a nonprofit division of Chestnut Health Systems in Bloomington, Illinois. To order call (309) 827-6026, or visit their website at <http://www.chestnut.org/LI/bookstore/index.html>. For additional information on these tools and on research on substance abuse treatment, visit the IBR Web site at <http://www.ibr.tcu.edu>.



WHAT IS A MAP?



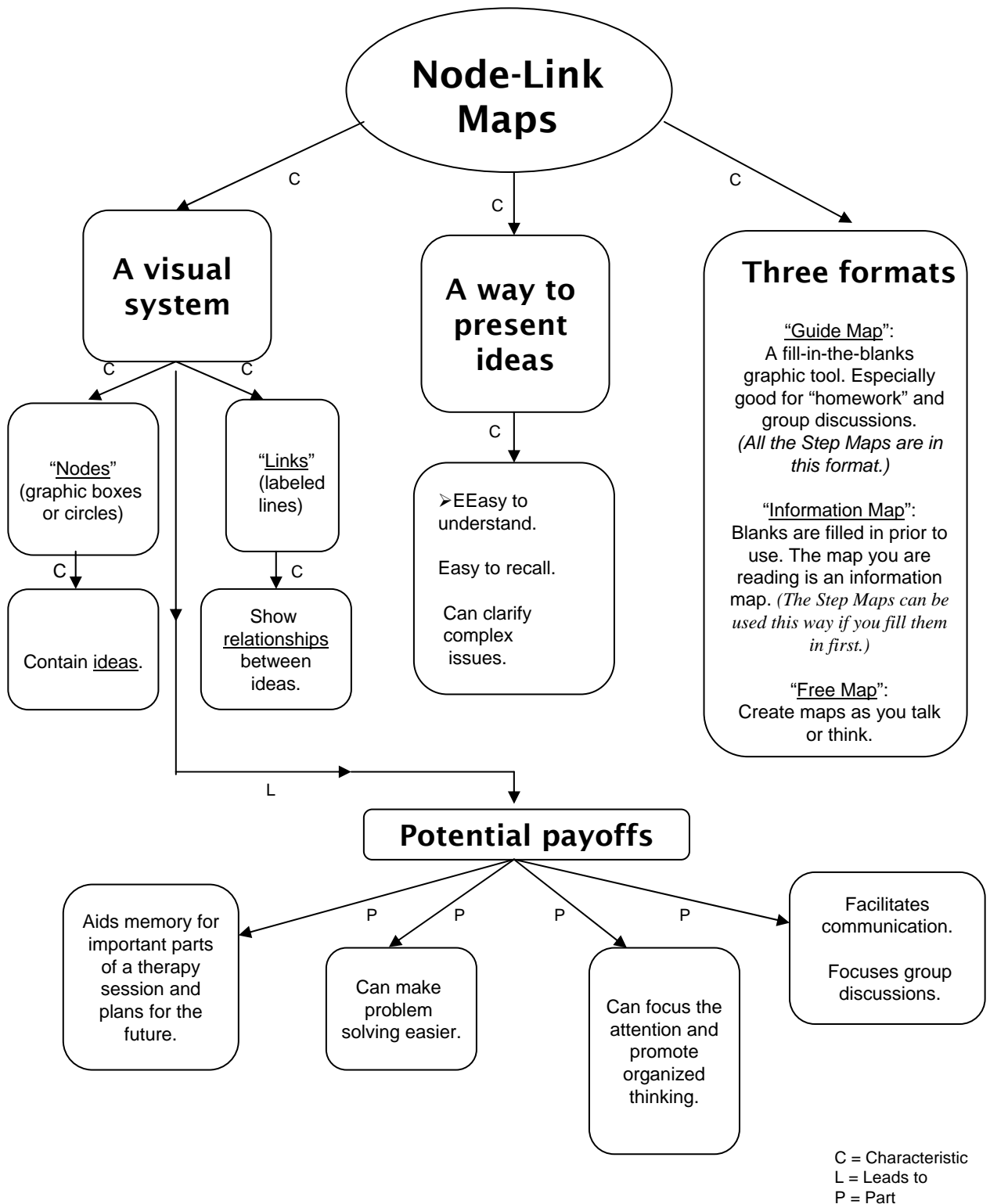
A node-link map is a way to represent ideas and relationships visually. A map includes boxes or nodes which hold the ideas, and links between each node to show how the ideas are related to each other.

Maps have several advantages over text, making them a helpful supplementary tool in both teaching and counseling. It is possible to easily represent complex relationships that would be difficult to describe verbally. Maps are easier to recall than text and can improve communication and comprehension. In group discussion, maps focus attention on a topic, keeping group members on track and helping them view issues in new ways. Maps can be used to help stimulate group discussion or as individual homework.

The easiest way to understand a map is to see one. The map shown on the next page is a map explaining maps. And on the page after that is a sample step map.

The maps in this manual are “guide” maps. This type of fill-in-the-space map acts as both a guide for discussion and a personal exploration tool. The use of guide maps is fairly simple to learn and easy to implement into existing presentations and formats.

FIGURE 1: A MAP TO EXPLAIN MAPS!



From *TCU Guide maps: A Resource for Counselors*, Texas Christian University, 2000.

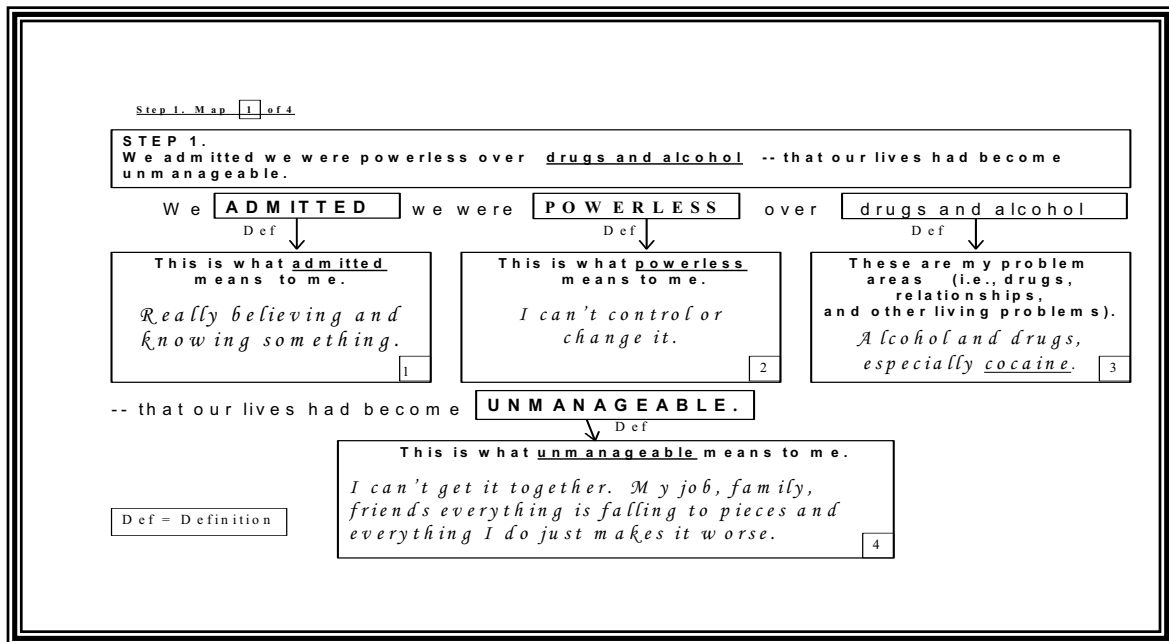
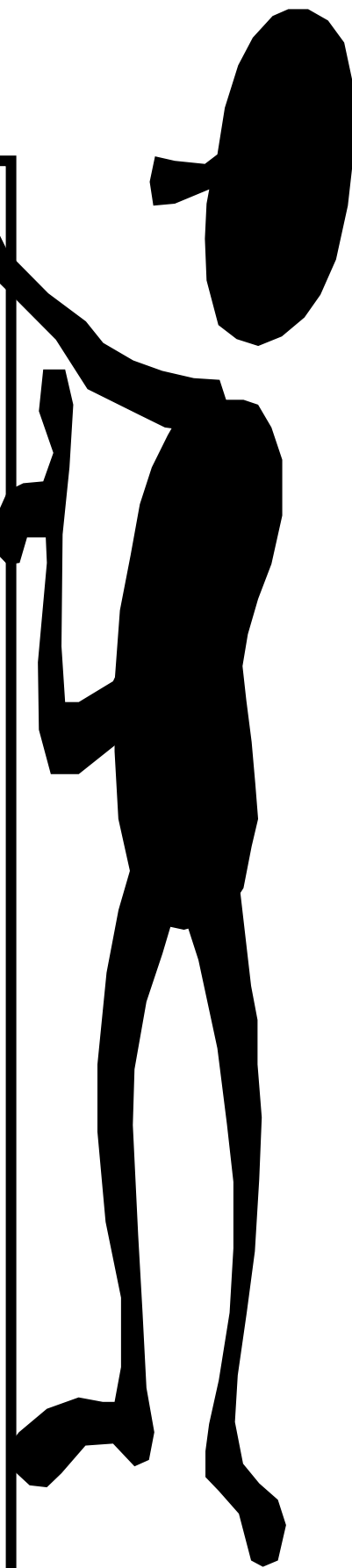


Figure 2: Sample Step Map

THINGS TO KNOW ABOUT MAPS

- ★ *Maps allow for more personal expression* in large group settings. Maps can help users
 - organize thoughts and feelings
 - remember important issues and plans,
 - improve their communication with other group members or counselors.
- ★ *Research shows that maps have a positive impact* on the counseling process, especially for group counseling. *The research on maps section on the next page shows how we know that guide maps work. You don't need to read this section to use the maps, but you will be aware of the scientific basis of this strategy if you do. There is also a reference list for extra reading in case you are interested in more information.*
- ★ *Maps are only enhancements to counseling*; they aren't intended to change, interfere with, or replace a counselor's basic approach or style.
- ★ *Maps are very flexible in how they can be used.* You can tailor to your own needs the number or sequence of maps. The maps can be used with individuals and groups. They can be assigned as homework or used to fuel discussions. We encourage folks to be creative!
- ★ *Maps can enhance Twelve Step Programs.* They aren't intended to replace, change or interfere with the *Twelve Step* approach. They simply give people another way to consider and perhaps extend their thinking on the *Twelve Step* program.



IS THERE PROOF THAT MAPS WORK?



NOTE: If you don't feel like looking at the research now, you are familiar with it, or you don't need to be convinced that guide maps are useful, please go to page 10.

Research on maps

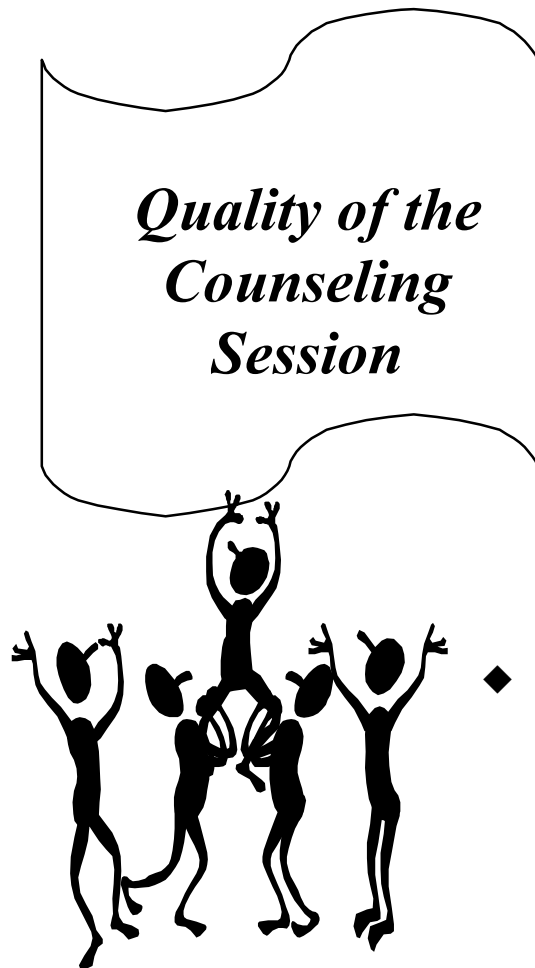
Beginning in 1989, maps were developed and studied at Texas Christian University as cognitive tools for the prevention of substance abuse among college students (*Tools for Improving Drug and Alcohol Education and Prevention*, D. F. Dansereau, Principal Investigator). This research was sponsored by the National Institute on Drug Abuse (NIDA).

Concurrently, the NIDA-sponsored DATAR research (from the *Drug Abuse Treatment for AIDS-Risk Reduction project*, D. D. Simpson, Principal Investigator), was also using these maps with heroin-addicted clients and their counselors in three methadone clinics. There were positive findings from both studies. Further support for the positive impact of maps on counseling sessions was provided by a second DATAR project (*Improving Drug Abuse Treatment, Assessment, and Research*) and the NIDA-sponsored CETOP project (*Cognitive Enhancements for Treatment of Probationers*; Dansereau and Simpson, Co-Principal Investigators).

The maps in this manual have been used in the CETOP project, which was designed to study cognitive enhancements to treatment for clients in a mandated substance abuse treatment program. One important part of the conventional treatment in this program was the use of the traditional *Twelve Steps* from *Alcoholics Anonymous* (slightly modified to apply to all substance abuse). Since an in-depth understanding of the *Twelve Steps* is seen as essential for clients trying to integrate these steps into their lives, a set of maps was created as a way to increase understanding of the steps. These maps now have been used and tested extensively in this program, and both counselors and clients have found the maps to be quite useful. On the following pages is a summary of findings from the CETOP and DATAR projects. The research articles that support each finding are referenced here as well. A complete reference list is included on pages 19-20.

What Research Reveals About the Impact of Mapping: A Quick Summary

(From TCU Guide Maps: A Resource for Counselors, 2000)



◆ ***Memory for the Session : Maps make treatment discussions more memorable.***

- ◆ J. Boatler, Knight, & Simpson, 1994
- ◆ K. Knight, Simpson, & Dansereau, 1994

◆ ***Focus: Maps increase on-task performance in group sessions and are especially helpful for clients who have attentional problems.***

- ◆ Dansereau , Dees, Greener, & Simpson, 1995
- ◆ Dansereau , Joe, & Simpson, 1993
- ◆ D. Knight, Dansereau , Joe, & Simpson, 1994
- ◆ Joe, Dansereau , & Simpson, 1994
- ◆ Czuchry , Dansereau , Dees, & Simpson, 1995
- ◆ Dansereau , Joe, & Simpson, 1995

◆ ***Communication : Maps give clients greater confidence in their ability to communicate. This is especially so for non-Anglo clients and clients with limited education.***

- ◆ Pitre, Dansereau , & Joe, 1996
- ◆ Dansereau , Joe, Dees, & Simpson, 1996
- ◆ Newbern , Dansereau , & Pitre, 1999

◆ ***Ideas: Maps facilitate the production of insights and ideas. Mapping can...***

Stimulate greater session depth,

- ◆ Dansereau , Dees, Greener, & Simpson, 1995
- ◆ Newbern , Dansereau , Dees, 1997

Identify gaps in thinking,

- ◆ Pitre, Dansereau , & Simpson, 1997

Uncover psychological issues,

- ◆ Collier, Czuchry, Dansereau, & Pitre, in press
- ◆ Dansereau , Joe, & Simpson, 1993

Provide greater breadth.

- ◆ Dansereau , Joe, & Simpson, 1993

(What Research Reveals About the Impact of Mapping, continued)



***Quality
of the Client
&
Counselor
Relationship***

◆ ***Rapport: Mapping facilitates the counselor-client therapeutic alliance.***

- ◆ Dansereau, Joe, & Simpson, 1993
- ◆ Dansereau, Joe, & Simpson, 1995
- ◆ Dansereau, Joe, Dees, & Simpson, 1996
- ◆ Simpson, Joe, Rowan-Szal, & Greener, 1997



***During
Treatment
Outcomes***

(e.g., issue
resolution &
more effective
life skills)

◆ ***Positive Feelings Toward Self & Treatment: Maps facilitate self-confidence, self-efficacy, and problem solving. Using maps can enhance positive feelings about personal progress in treatment and positive perceptions of treatment process.***

- ◆ Dansereau, Joe, & Simpson, 1993
- ◆ Dansereau, Joe, & Simpson, 1995
- ◆ Dansereau, Joe, Dees, & Simpson, 1996
- ◆ Joe, Dansereau, & Simpson, 1994
- ◆ Pitre, Dees, Dansereau, & Simpson, 1997
- ◆ Czuchry, Dansereau, Dees, & Simpson, 1995
- ◆ D. Knight, Dansereau, Joe, & Simpson, 1994
- ◆ Pitre, Dansereau, Newbern, & Simpson, 1998
- ◆ Newbern, Dansereau, & Pitre, 1999

◆ ***Show Up “Clean”: Clients who map miss fewer sessions and have fewer positive urinalysis tests for opiates or cocaine.***

- ◆ Czuchry, Dansereau, Dees, & Simpson, 1995
- ◆ Dansereau, Joe, Dees, & Simpson, 1996
- ◆ Dansereau, Joe, & Simpson, 1993
- ◆ Joe, Dansereau, & Simpson, 1994
- ◆ Dansereau, Joe, & Simpson, 1995
- ◆ Dees, Dansereau, & Simpson, 1997

(What Research Reveals About the Impact of Mapping, continued)

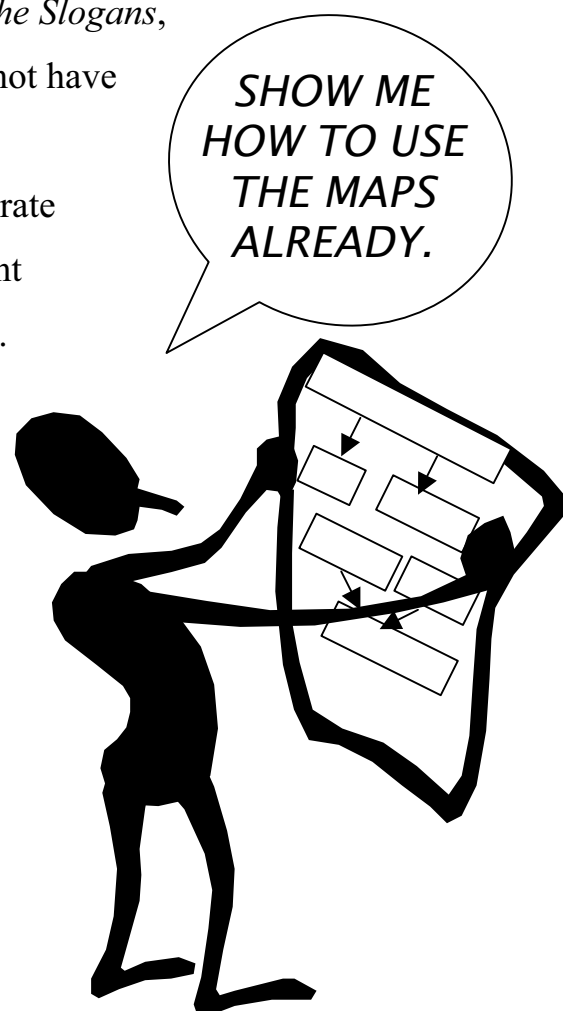


Note: Complete references are on page 19-20!

Maps sound pretty good, but I already use *the Twelve Steps*. What are the benefits of using *Mapping Your Steps*?

There are several ways in which the maps can be a useful supplement for groups using the general tenets of *Alcoholics Anonymous*. Each of the maps focuses on a specific tenet of *AA* with the intent of stimulating mappers to consider the *Twelve Steps*, *The Serenity Prayer*, *the Slogans*, and *the Twelve Traditions* in ways that they may not have thought of otherwise.

Completing a map requires people to elaborate quite a bit on the topic. Elaboration is an important tool for remembering and organizing information. in addition, by using *Mapping Your Steps*, an individual can develop a well-organized, and personalized view of each of the *Twelve Steps* to re-visit whenever necessary. It should be noted that the maps are only meant to **supplement** *Twelve Step* counseling, they are **not** meant to replace traditional methods.



HOW TO “MAP YOUR STEPS”



How the Manual is Organized

It is important to be familiar with how the manual is organized. There are four sections of maps. The first section deals with the *Twelve Steps*.

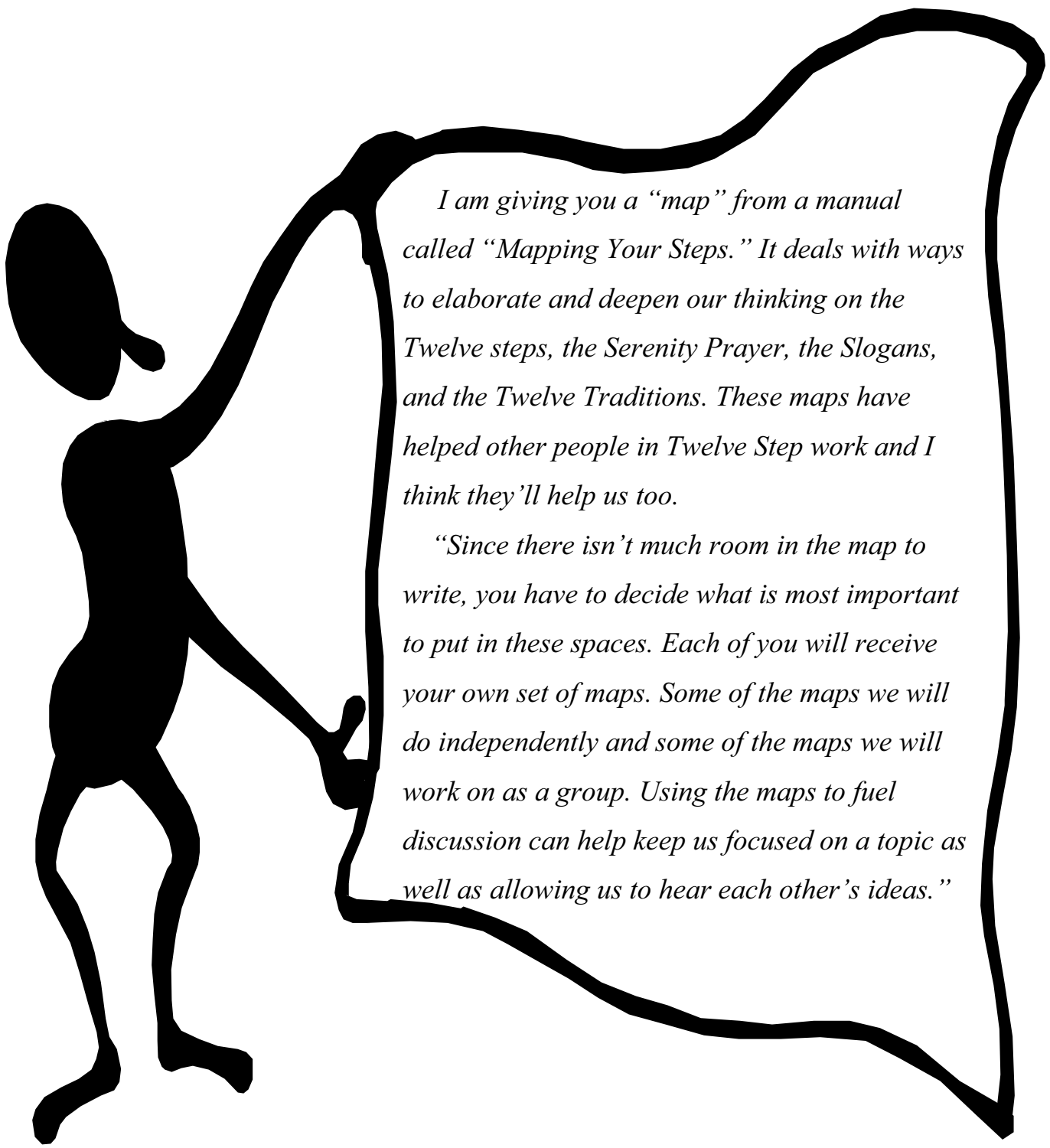
There are several maps that deal with each individual step (See page 4 for a sample of a map from Step 1). The second section deals with *The Serenity Prayer* maps. The third section deals with the *Slogans*. Maps on *the Twelve Traditions* are in section four.

All of the maps use a fill-in-the-space format. People usually catch on quickly. The *Twelve Step* maps are designed to be worked through from Step 1 to Step 12. In contrast *The Serenity Prayer*, *Slogans*, and *Traditions* maps may be used independently or to supplement the *Twelve Step* maps. You do not have to use all of these maps together, nor is there a proper order. You may want to choose maps that match an issue that your group is currently dealing with. For example, you might want to use the “Let go and let God” slogan map while working on Step 2. Once you select a map to use, you must decide how you want to use it and how to introduce the maps to the people who will be using them.

Maps can be used in a group or individually. They can be done independently as homework, or in collaboration with other group members. The important thing to remember is that you should be comfortable using the maps. The following sections give some suggestions on ways the maps can be used.

INTRODUCING *THE STEP MAPS*

(A Possible Script)

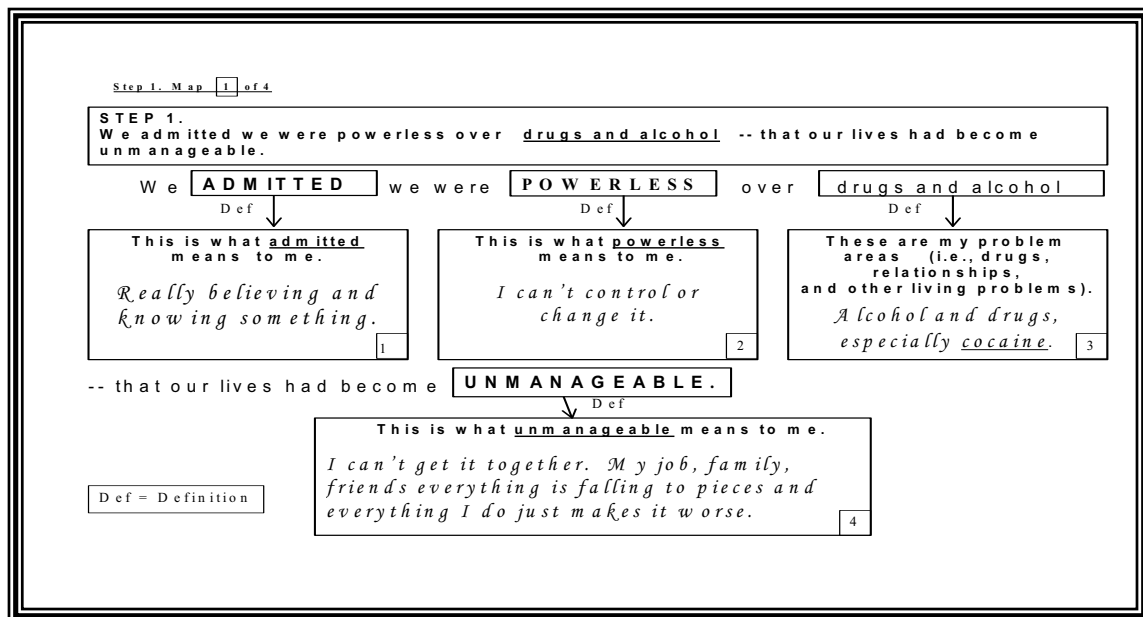


I am giving you a “map” from a manual called “Mapping Your Steps.” It deals with ways to elaborate and deepen our thinking on the Twelve steps, the Serenity Prayer, the Slogans, and the Twelve Traditions. These maps have helped other people in Twelve Step work and I think they’ll help us too.

“Since there isn’t much room in the map to write, you have to decide what is most important to put in these spaces. Each of you will receive your own set of maps. Some of the maps we will do independently and some of the maps we will work on as a group. Using the maps to fuel discussion can help keep us focused on a topic as well as allowing us to hear each other’s ideas.”

INDIVIDUAL MAPPING

One simple way to use a map is to have each person in the group take it home to fill out independently (as a type of “homework”). Provide a map for each person in the group and explain that the map is a way to examine the topic in more depth or in a different way than they might have considered it previously. Once everyone has his or her blank map, explain that it is fill-in-the-space and give an example of how the first node might be filled in (see a sample filled in map below). The first node reads, “This is what admitted means to me.” A person might fill in this node with “being honest with myself about something.” You may want to copy the blank map onto an overhead transparency so the group can follow along.

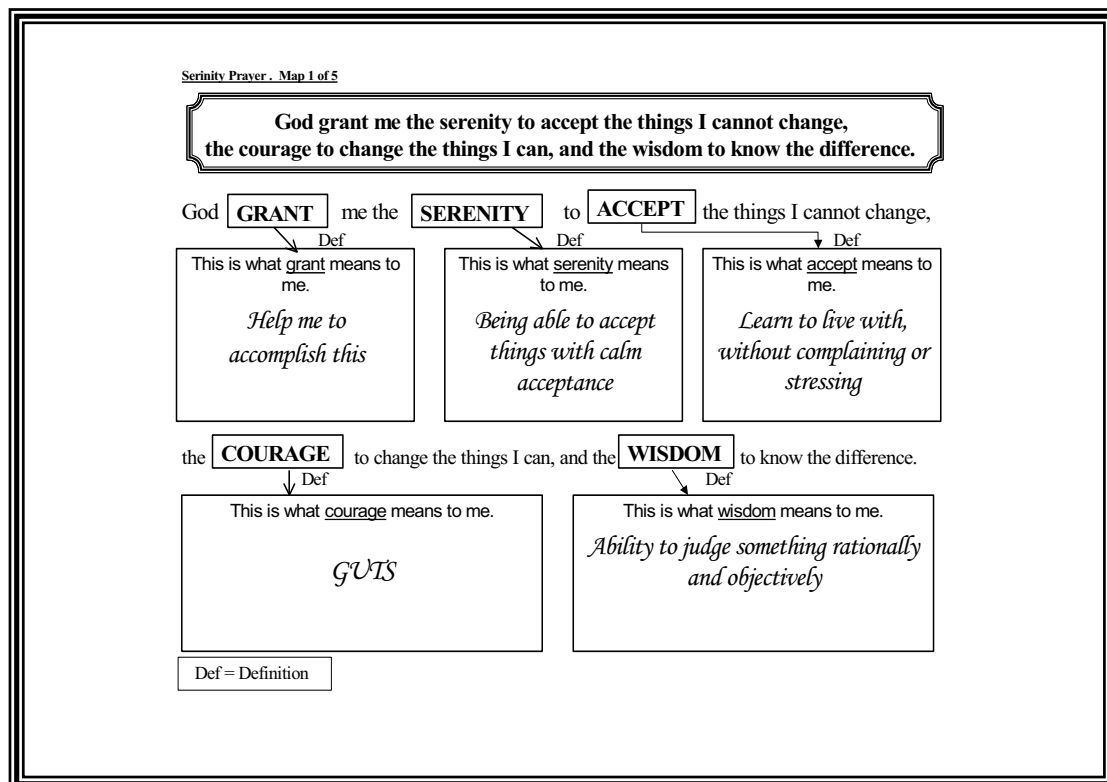


Let them know if or when the homework will be discussed in the group and if they will be sharing the map with you, a group member, or the group as a whole. When the discussion date comes around, you simply start a group discussion (see the “Discussion Topics” for that section). You may want to collect the maps. If so, we suggest giving the maps back to people to keep as a record. As you move on to Step 2, you can pass out the next set of maps and so on.

GROUP MAPPING

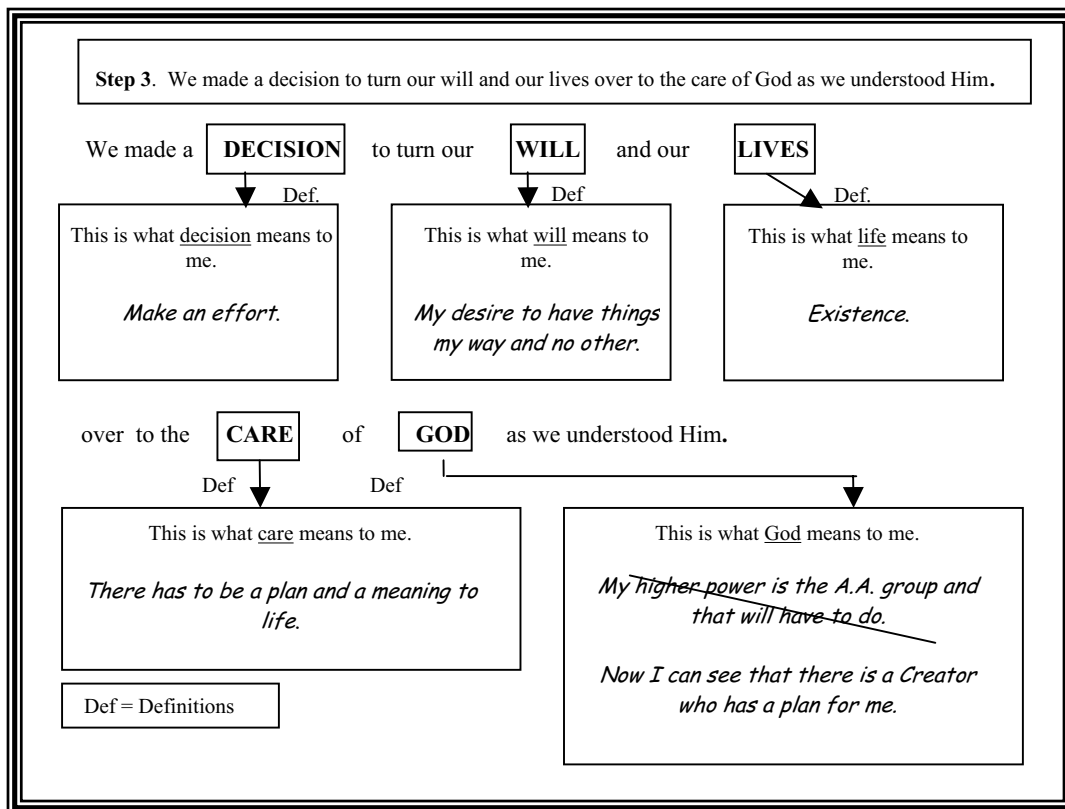
Another way to use the maps is to do the maps in the group as part of a discussion. Pass out a map to everyone, but ask them not to fill it out. The maps can then be used to guide the discussion. For example, look at the sample *Serenity Prayer* map below. Before filling it out, you might start the discussion with what does “grant” mean. People could discuss their different ideas and then fill in the blank based on what they learned in the discussion. Then the group would discuss the next node, serenity, and so on. This method helps people to see other points of view and keeps people from drawing a blank. It also keeps the group focused on topic, since they need to complete the map.

When using the maps this way, the discussion takes place as the maps are being completed. After a map or maps are complete, it is often nice to finish up with a general discussion of what has been learned (see the “Discussion Topics” for that section).

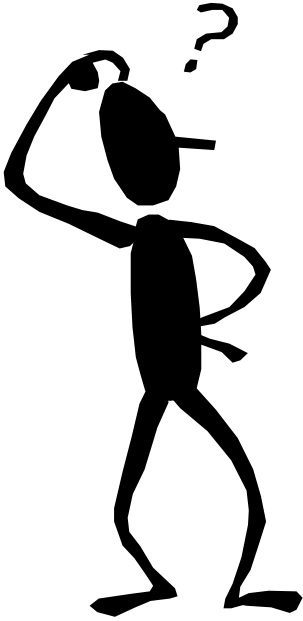


DÉJÀ VU MAPPING

It may also be helpful to re-visit completed maps periodically. For instance, a person whose “higher power” is initially “my AA group,” may later on in the program develop a relationship with and come to understand his or her higher power as God (see sample map below). At this point the individual can go back and re-do the maps to reflect new knowledge and beliefs. It is apparent that working the *Twelve Steps* is not always a linear process and that individuals change as they work their steps; their maps can reflect this change. It is simple to review maps and change whatever no longer feels right. This can be done individually or in groups with a discussion on how people’s perceptions have changed. This can help people see progress they have made, as well as keep the maps relevant to their current program.



ARE THERE ANY QUESTIONS?



How difficult are these maps to use?

The maps are very user friendly. They follow a basic fill-in-the-space structure. Unlike fill-in-the-blank tests, there are no definite answers. The maps are used simply to explore, clarify, and personalize individuals' thoughts and beliefs about each of the *Twelve Steps*.

Do you have to be a counselor to use *Mapping Your Steps*?

Although being a counselor is certainly an advantage, any interested party can use the maps.

Do I have to use all of the maps in the manual?

Don't let the number intimidate you. Although there are a lot of maps, the *Step* maps are designed to be done in a series over time. Just as no one is expected to master the whole *Twelve Steps* in one sitting, no one is expected to fill out all the maps at once. All of these maps should be used to facilitate an ongoing exploration of the steps, slogans, prayers or traditions.

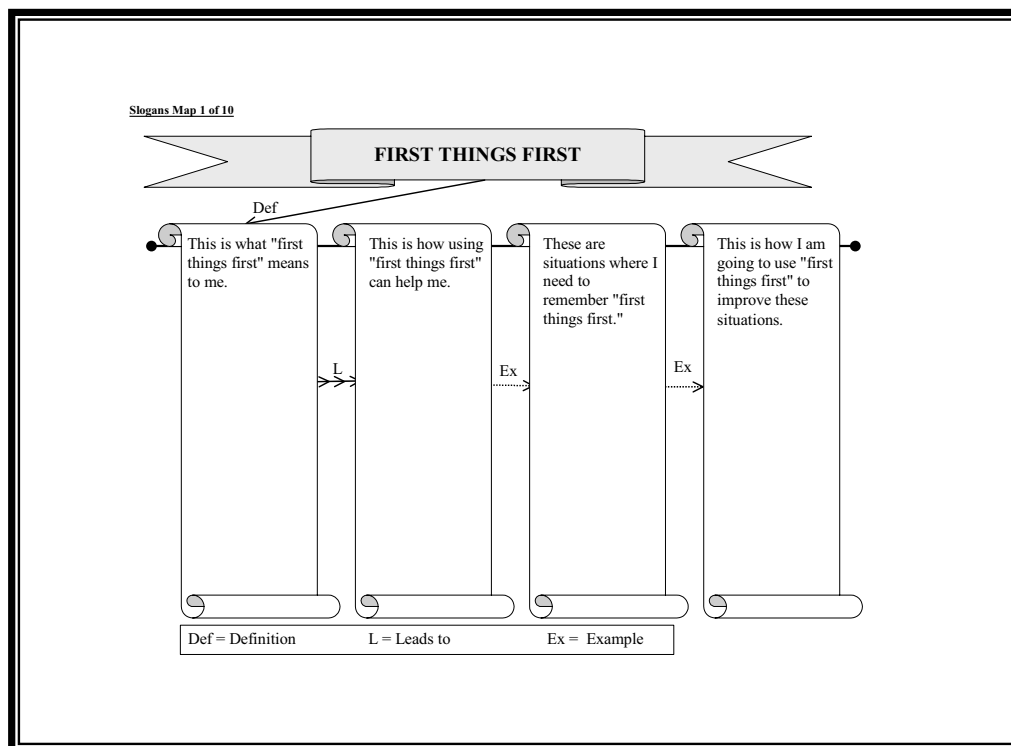
As the other major topics (*The Serenity Prayer*, the *Slogans*, and the *Twelve Traditions*) are introduced, the maps associated with the topic may be used to facilitate discussion. Maps should be used only when they enrich the process.

What if I want to create my own maps?

Feel free. For example, there may be a favorite slogan that isn't included in the manual. You could simply create a map modeled on the other slogan maps (see below). A blank slogan map is included on page 112. Part of the utility of mapping is that it is flexible, easy to learn and can be used in refreshingly innovative ways.

Can these maps be used for problems other than substance abuse?

The maps were developed based on the tradition of Alcoholics Anonymous. Although the *Twelve Steps* were created originally to help alcoholics recover, they are now being used more generally for substance abuse, gambling, overeating, support for the family of alcoholics, and other kinds of addictive problems. Although the maps have been used primarily in substance abuse treatment, they can also be applied to all types of *Twelve Step* programs.



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The

Twelve Step



guide



maps



A BRIEF HISTORY OF THE *TWELVE STEPS*

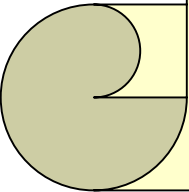
Alcoholics Anonymous (AA) started in 1935 in Akron, Ohio, as a result of the meeting between a New York stockbroker and an Akron surgeon who were both hopeless alcoholics. They realized that alcoholism was a disease that could be treated by a system of applying spiritual values to daily living. Both men began working with themselves and with other alcoholics. In four years, there were three groups and 100 sober alcoholics. In 1939, based on their experiences (both the failures and the successes), the fellowship published its basic textbook, *Alcoholics Anonymous*¹, describing the AA philosophy and methods, and establishing the ***Twelve Steps***. This book has been in continuous publication since then. Although it has been revised and updated, the ***Twelve Steps*** have remained the core, touching the lives of a countless number of people around the world.

Shortly after the founding of AA, the families and friends of alcoholics banded together to form *AL-ANON*, an organization that teaches the ***Twelve Steps*** to individuals who are most affected by the alcoholics in their lives. Since then, other groups have adopted the AA philosophy and successfully applied it to many problems. There are, for example, ***Twelve Step*** groups addressing drug abuse (such as *Narcotics Anonymous*, *Cocaine Anonymous*, *Crystal Meth Anonymous*), support for substance abusers' family and friends (such as *AL-ANON*, *AL-ATEEN*, *NARC-ANON*, *Co-dependents Anonymous*), other addictive problems (such as *Debtors Anonymous*, *Gamblers Anonymous*, *Workaholics Anonymous*, *Eating Addictions Anonymous*, and *Overeaters Anonymous*), relationship issues (such as *Incest Survivors Anonymous*, *Relationships Anonymous*, and *Parents Anonymous*), as well as mental health issues (such as *Obsessive-Compulsive Anonymous*, and *Emotions Anonymous*).

¹Copyright © 1939, 1955, 1976 and published by Alcoholics Anonymous World Services, Inc., New York, NY.



The Twelve Steps

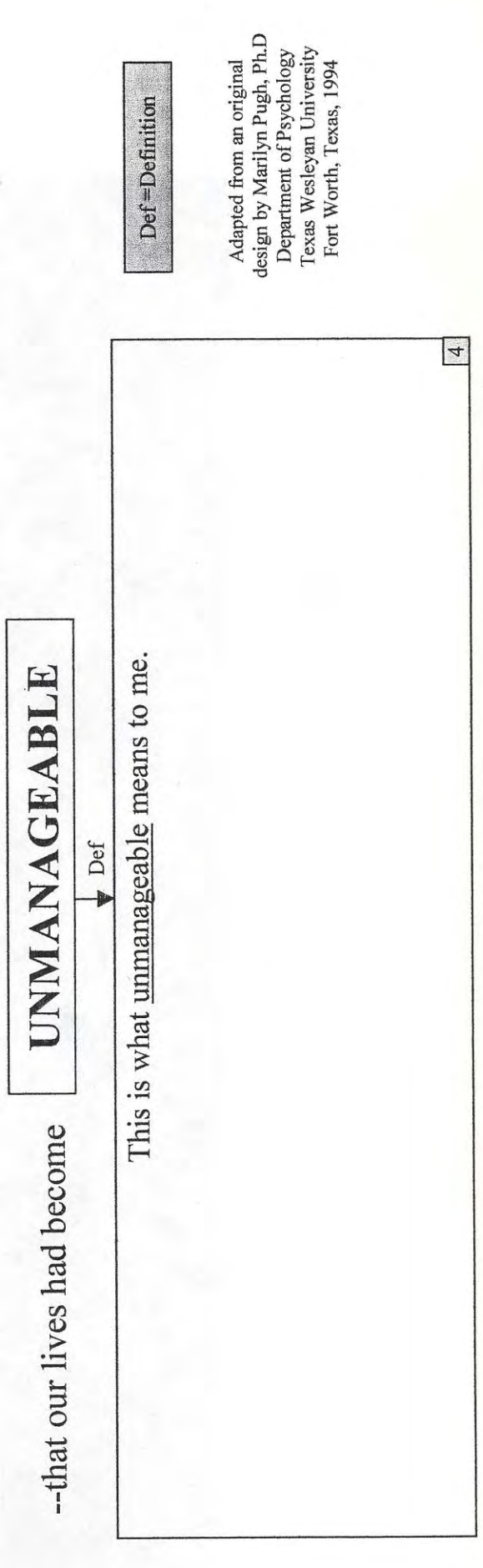
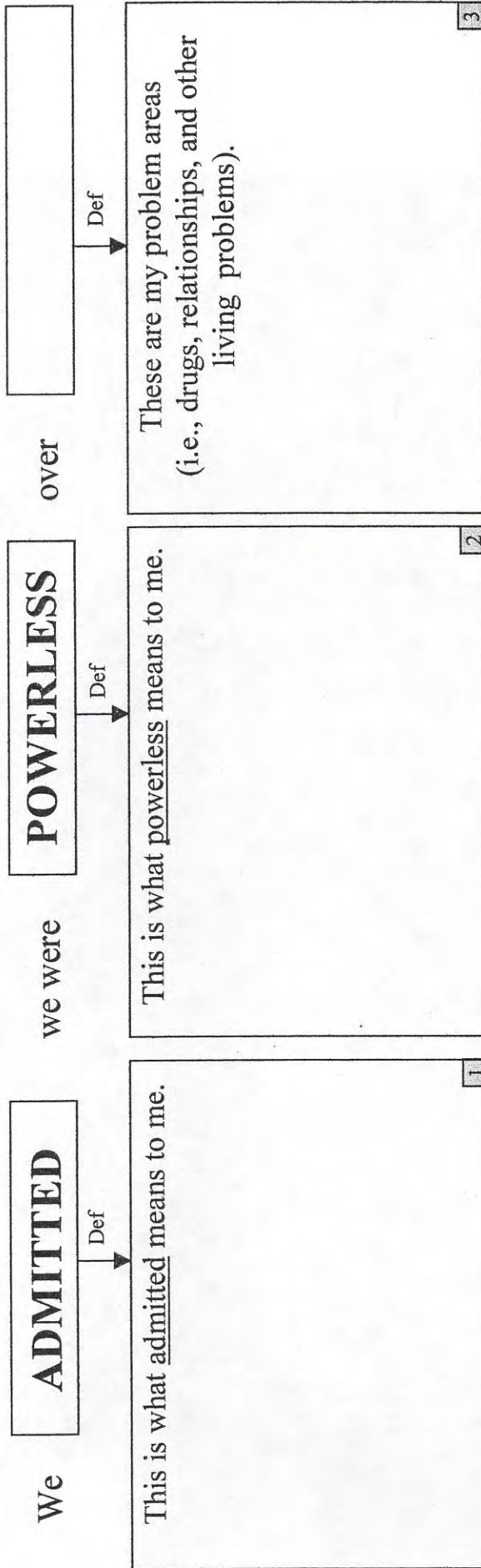
1. We admitted we were powerless over _____ -that our lives had become unmanageable.
 2. We came to believe that a power greater than ourselves could restore us to sanity.
 3. We made a decision to turn our will and our lives over to the care of God as we understood Him.
 4. We made a searching and fearless moral inventory of ourselves.
 5. We admitted to God, 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 characters.
 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 the result of these steps, we tried to carry this message to fellow sufferers of _____, and to practice these principles in all our affairs.
- 

Step 1 maps

We admitted we were powerless
over _____ (our problem
area)- that our lives had become
unmanageable.



STEP 1. We admitted we were powerless over _____ -- that our lives had become unmanageable.



Def = Definition

Adapted from an original design by Marilyn Pugh, Ph.D
Department of Psychology
Texas Wesleyan University
Fort Worth, Texas, 1994

STEP 1. Map 2 of 4

STEP 1. We admitted we were powerless over _____ **-- that our lives had become**
unmanageable.

We were powerless over

These are my problem areas (i.e., drugs, relationships, and other living problems).

Def

This is what this phrase
means to me.

Ex

Here are some times that
let me know that I am
powerless.

C

This is how being powerless
makes me feel.

C

This is a picture that shows
how I feel about being
powerless. (Draw
or describe.)

Def = Definition Ex = Example C = Characteristic

STEP 1. We admitted we were powerless over _____ -- that our lives had become unmanageable.

Our lives had become unmanageable.

Def

This is what this phrase means to me.

Ex

There are some ways in which my life is unmanageable.

C

This is how I feel when my life is unmanageable.

C

This is a picture that shows how I feel about having an unmanageable life. (Draw or describe.)

Def = Definition Ex = Example C = Characteristic

STEP 1. We admitted we were powerless over _____ -- that our lives had become unmanageable.

Def

This is how I would say this in my own words.

L

This is who I have admitted my powerlessness and unmanageability to.

C

This is how I do or will feel about admitting my powerlessness and unmanageability.

C

This is a picture that shows how admitting it feels or will feel to me. (Draw or describe.)

Def = Definition L = Leads to C = Characteristic

Step 2 maps

We came to believe that a power greater than ourselves could restore us to sanity.



STEP 2. We came to believe that a power greater than ourselves could restore us to sanity.

We came to **BELIEVE** that a power greater than ourselves

Def.

This is what believe means to me.

1

could

RESTORE

us to

Def.

This is what restore means to me.

2

SANITY.

Def.

This is what sanity means to me.

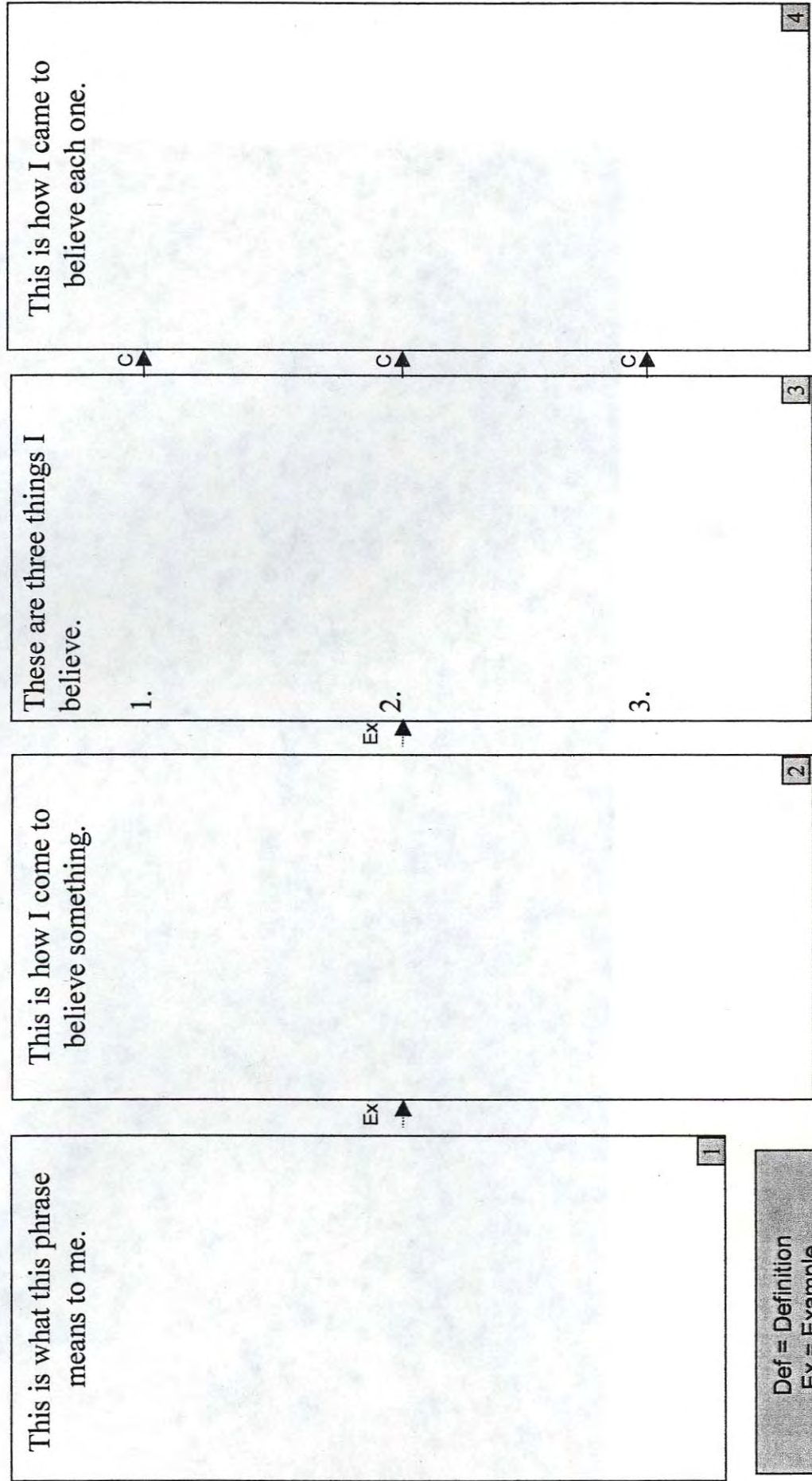
3

Def. = Definition

STEP 2. We came to believe that a power greater than ourselves could restore us to sanity.

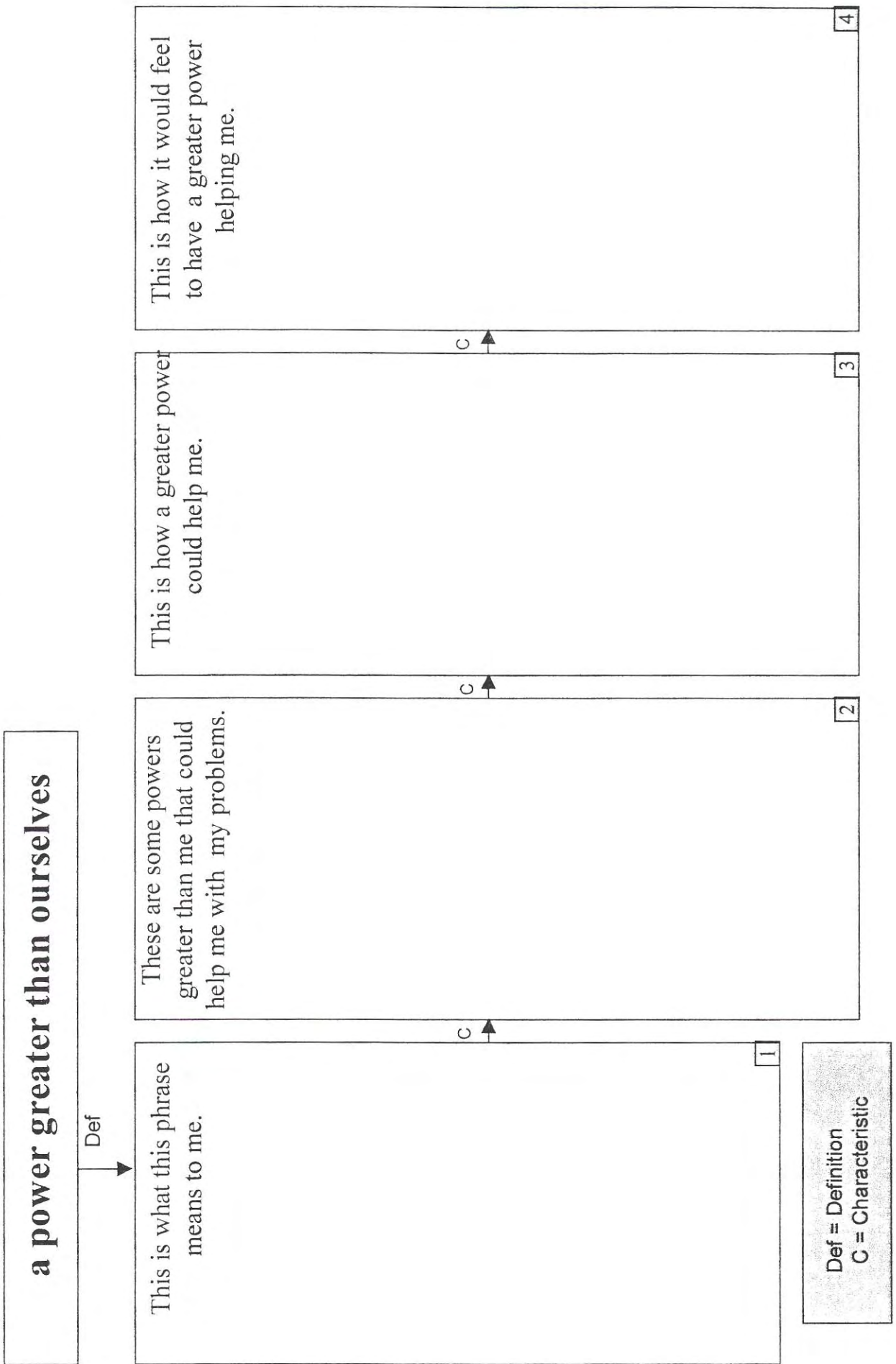
We came to believe

↓ Def

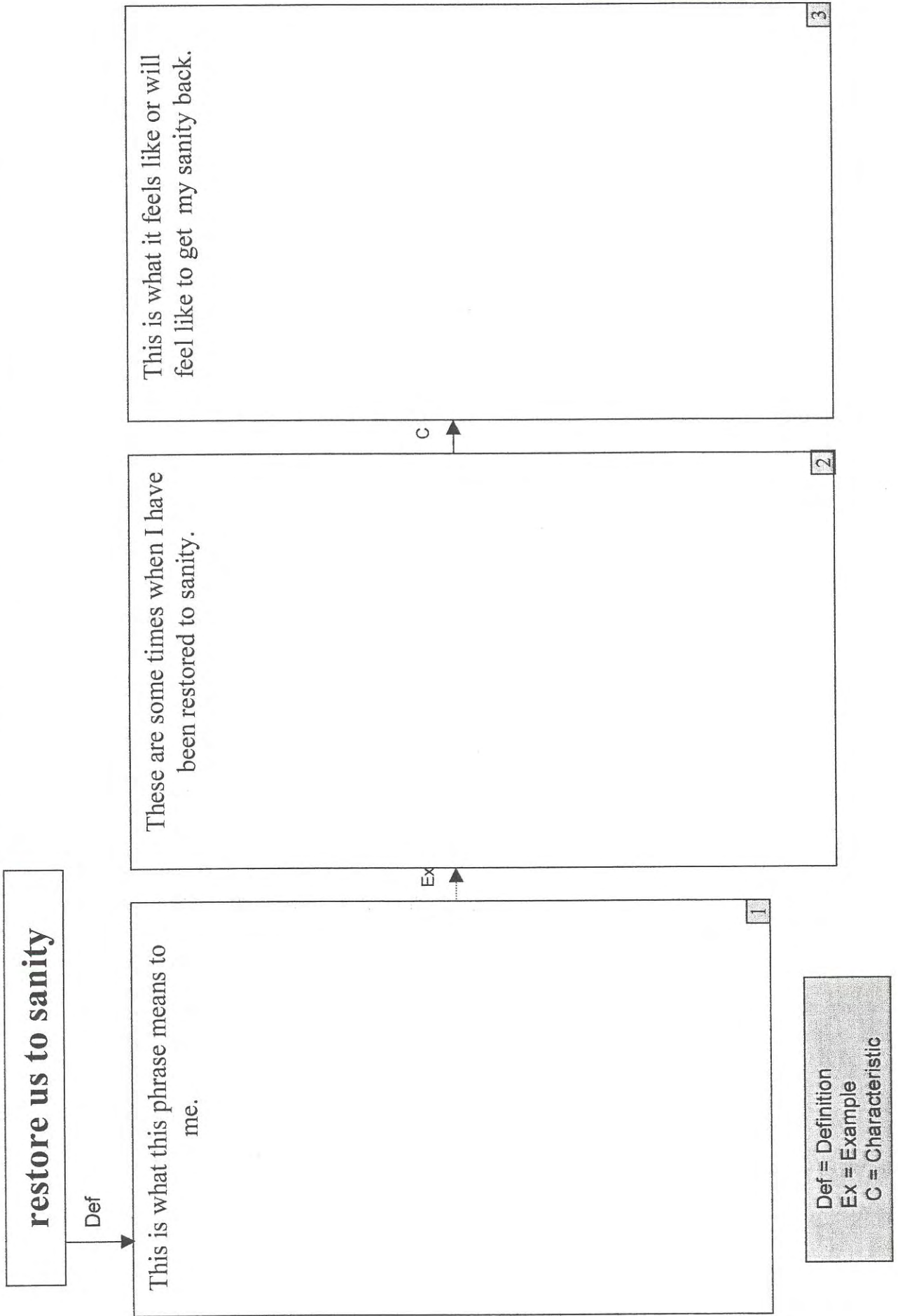


Def = Definition
Ex = Example
C = Characteristic

STEP 2. We came to believe that a power greater than ourselves could restore us to sanity.



STEP 2. We came to believe that a power greater than ourselves could restore us to sanity.



STEP 2. We came to believe that a power greater than ourselves could restore us to sanity.

Def

This is how I would say
this step in my own words.

C

1

These are the parts of the
step I accept.

C

2

This is how it feels or will
feel to accept this step.

C

3

This is a picture that shows
how accepting this step
feels or will feel to me.
(Draw or describe.)

4

Def = Definition
C = Characteristic

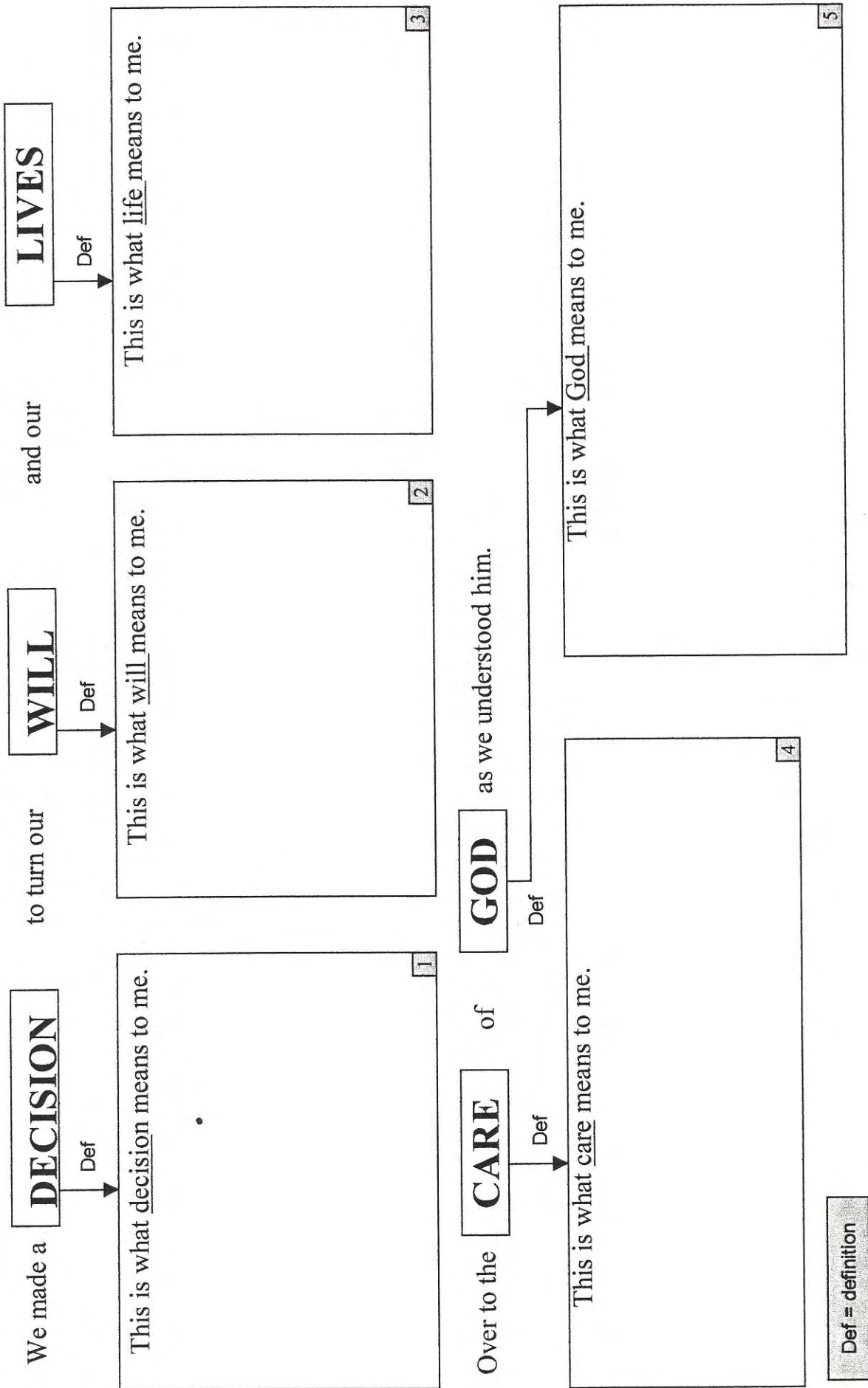
Step 3 maps

We made a decision to turn our will and our lives over to the care of God as we understood him.

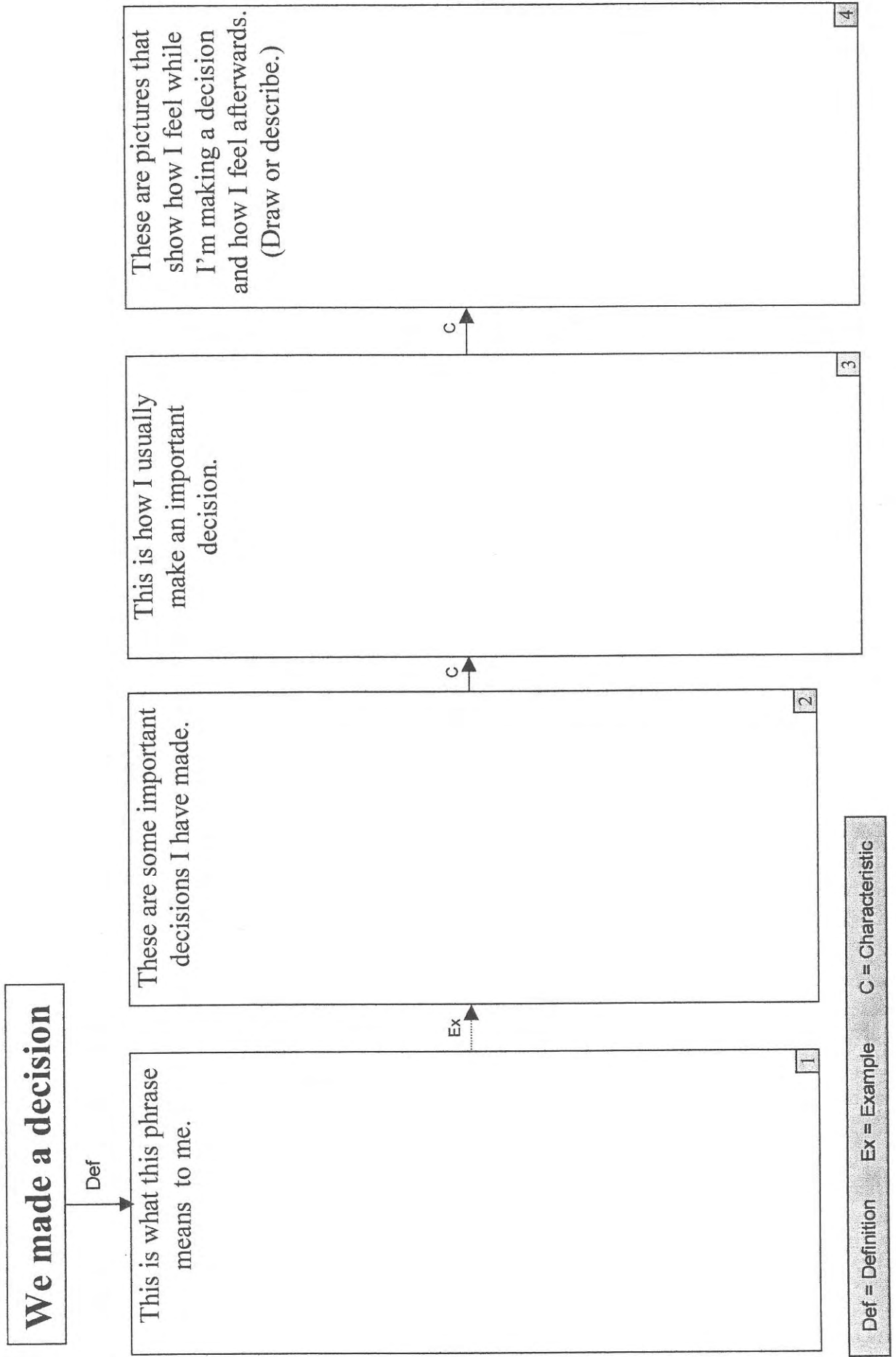


STEP 3. Map **1** of 5

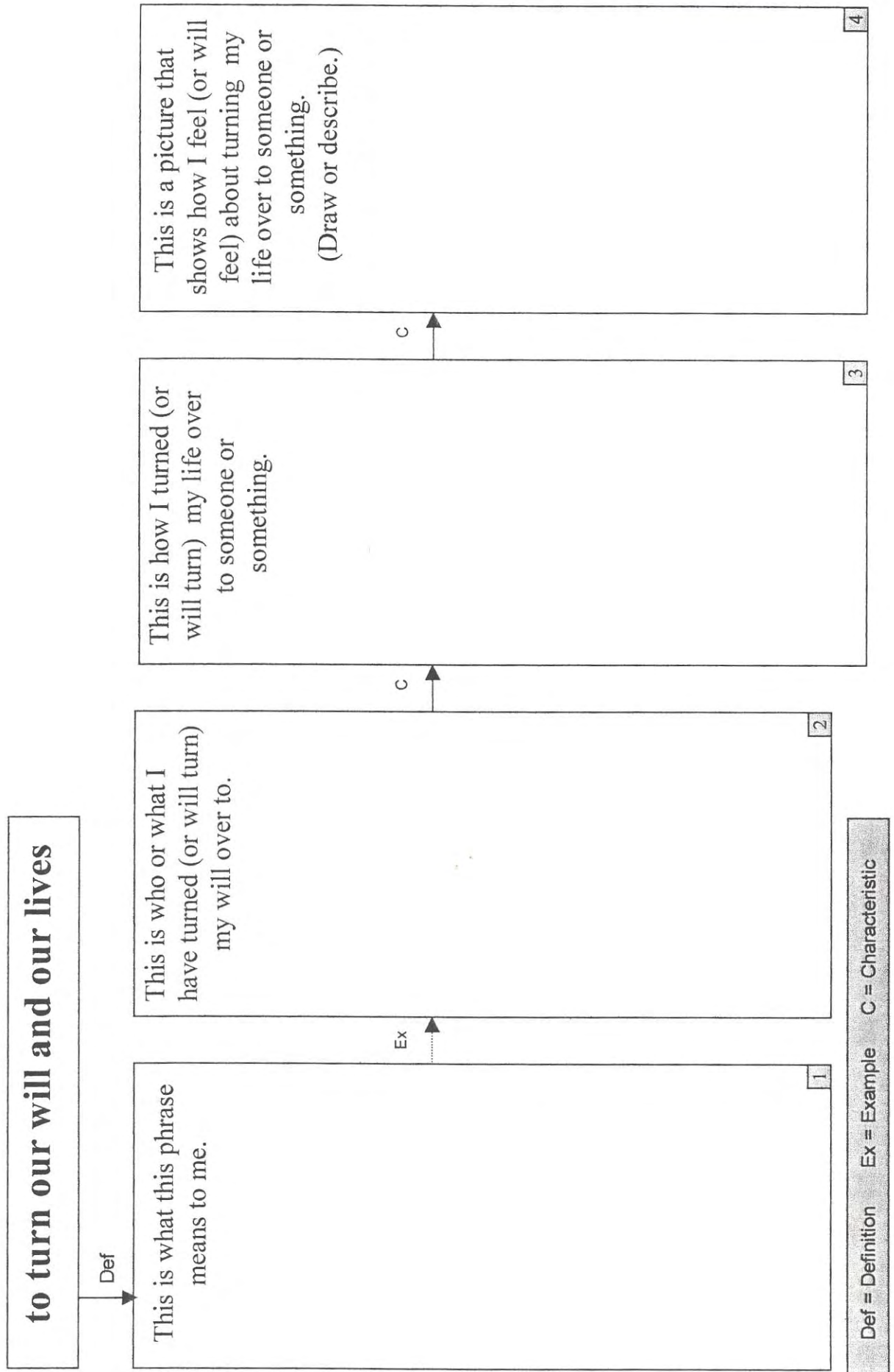
STEP 3. We made a decision to turn our will and our lives over to the care of God as we understood Him.



STEP 3. We made a decision to turn our will and our lives over to the care of God as we understood Him.



STEP 3. We made a decision to turn our will and our lives over to the care of God as we understood Him.



STEP 3. Map **4** of 5

STEP 3. We made a decision to turn our will and our lives over to **the care of God as we understood Him.**

the care of God as we understood Him.

Def

This is what this phrase means to me.

This is what I think God is like.

This is how God takes care of me (or could take care of me).

This is a picture that shows how I feel (or would feel) while being taken care of by God. (Draw or describe.)

Ex

C

C

Def = Definition Ex = Example C = Characteristic

STEP 3. We made a decision to turn our will and our lives over to the care of God as we understood Him.

Def

This is how I would say
this step in my own words.

L

This is how I have made
(or will make) the decision
to turn over my will and
life.

C

This is when I made (or will
make) this decision.

C

This is a picture that shows
how I will feel having
made this decision.
(Draw or describe.)

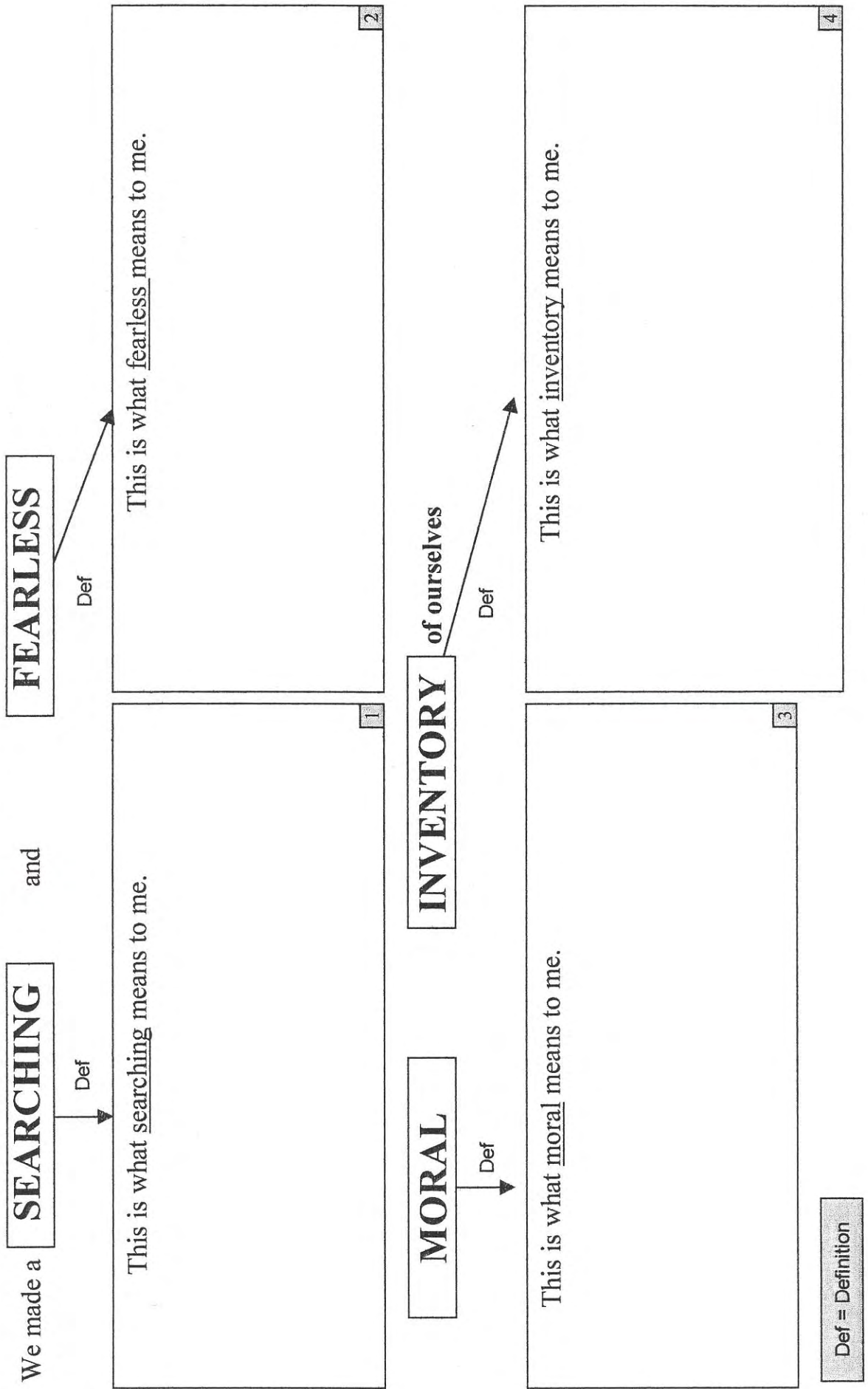
Def = Definition L = Leads to C = Characteristic

Step 4 maps

We made a searching and fearless moral inventory of ourselves.



STEP 4. We made a searching and fearless moral inventory of ourselves.



STEP 4 .We made a searching and fearless moral inventory of ourselves.

We made a searching and fearlessinventory

Def

This is what this phrase
means to me.

1



These are some times
when I have worked hard
and long at trying to
figure out something
about myself.

2



These are some times
when I have been fearless
in thinking
about who I am.

3



This is a picture that
shows how I feel when I
am fearlessly looking at
my good and bad points.
(Draw or describe.)

4

Def = Definition L = Leads to

STEP 4. We made a searching and fearless moral inventory of ourselves.

moral inventory of ourselves.

Def

This is how I would say
this in my own words.

1

L

These are the steps I will
take to make a moral
inventory.

2

L

These are some of the
things I will have to
overcome to make a moral
inventory.

3

L

These are pictures of how
I will feel about myself
while I'm making a moral
inventory and after I have
completed it.
(Draw or describe.)

4

Def = Definition L = Leads to

STEP 4. We made a searching and fearless moral inventory of ourselves.

Def

This is how I would say
this in my own words.

1

L

These are some of the good
things about me.

2

L

These are some of the bad
things about me.

3

L

This is a picture of how
I am feeling about myself
right now.
(Draw or describe.)

4

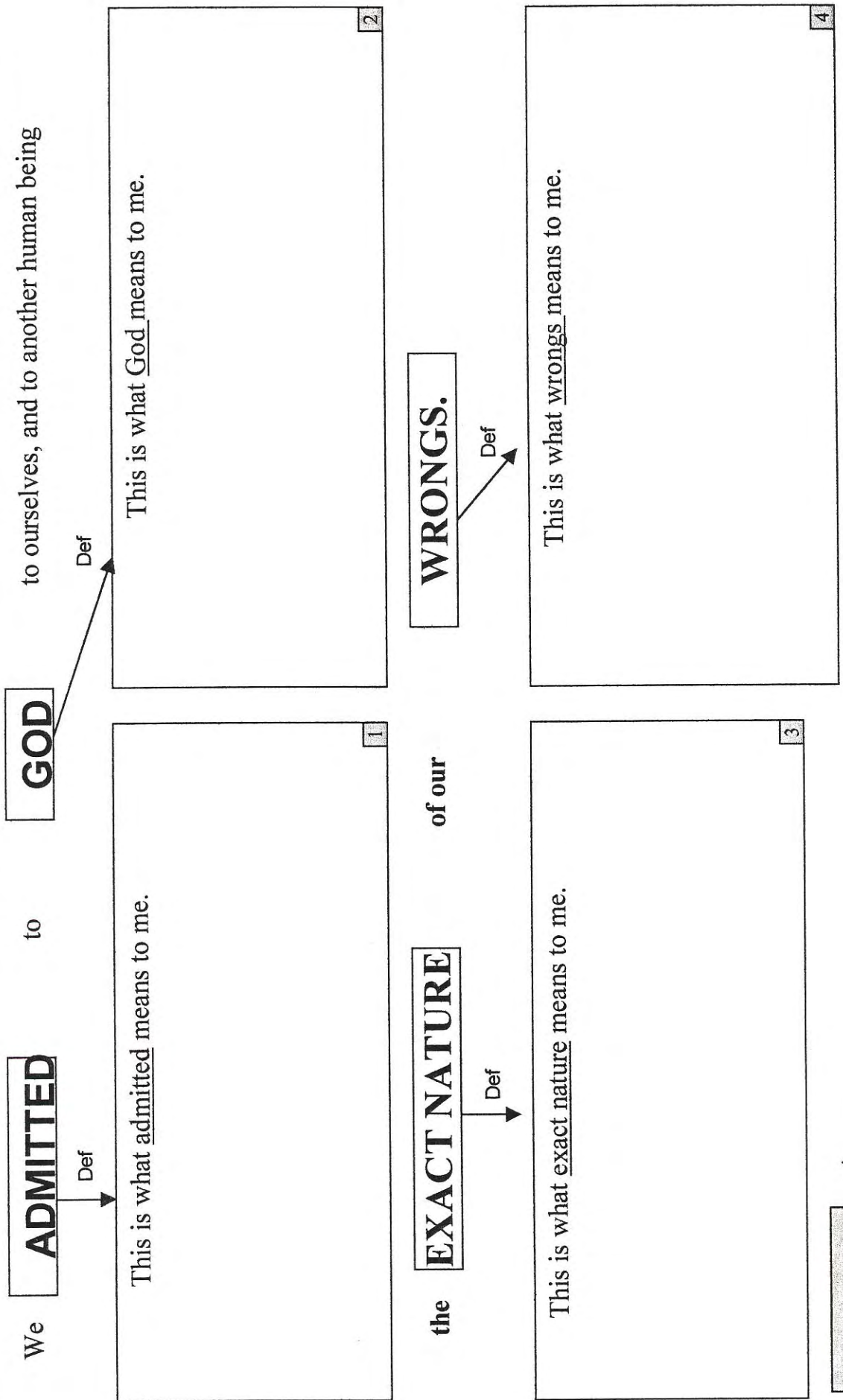
Def = Definition L = Leads to

Step 5 maps

We admitted to God, ourselves,
and to another human being the
exact nature of our wrongs.

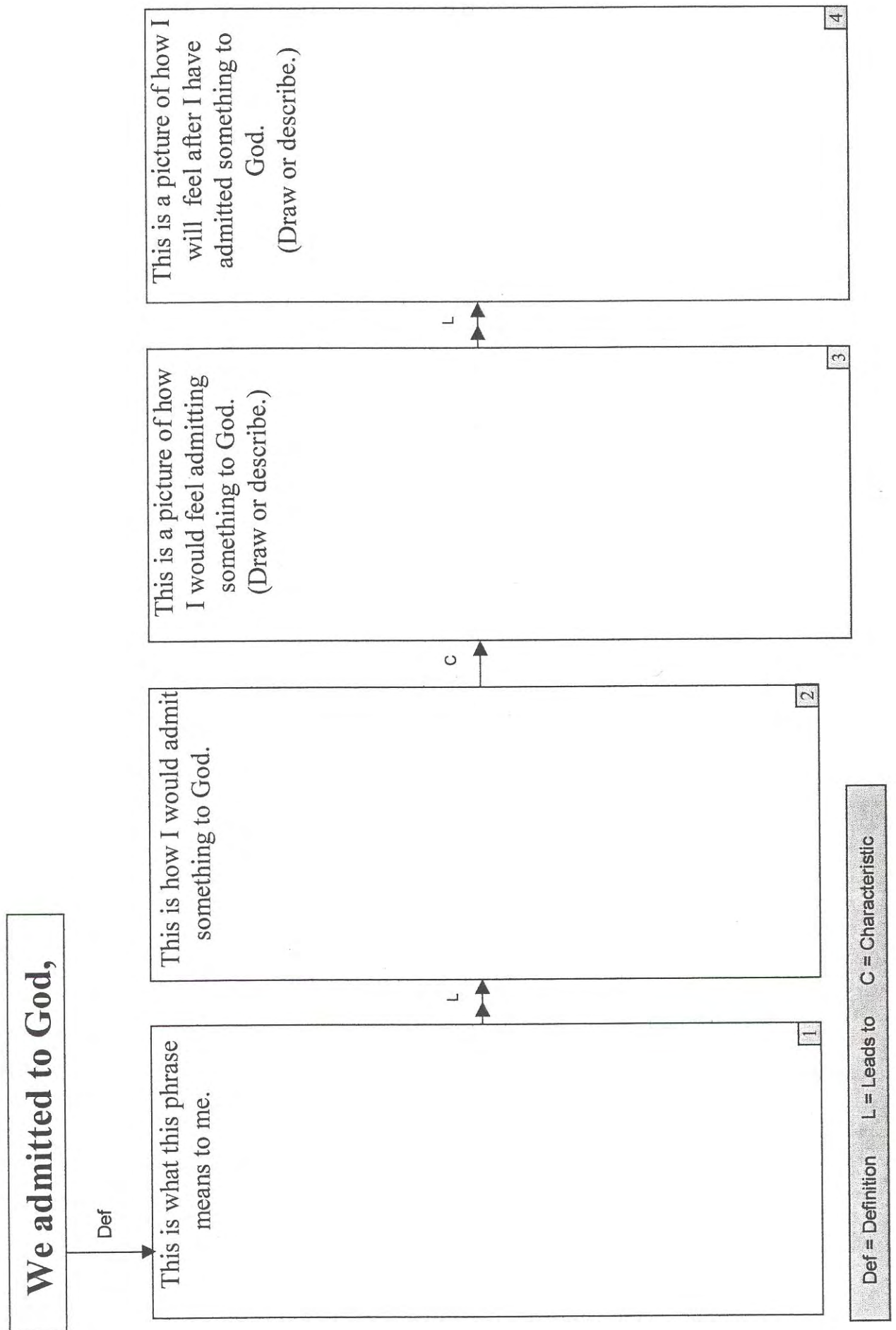


STEP 5. We admitted to God, to ourselves, and to another human being the exact nature of our wrongs.



Def = Definition

STEP 5. We admitted to God, to ourselves, and to another human being the exact nature of our wrongs.



STEP 5. Map **3** of 6

STEP 5. We admitted to God, to ourselves, and to another human being the exact nature of our wrongs.

We admitted.... to ourselves,

Def

This is what this phrase means to me.

1

This is how I would admit something to myself.

2

This is a picture of how I would feel admitting something to myself. (Draw or describe.)

3

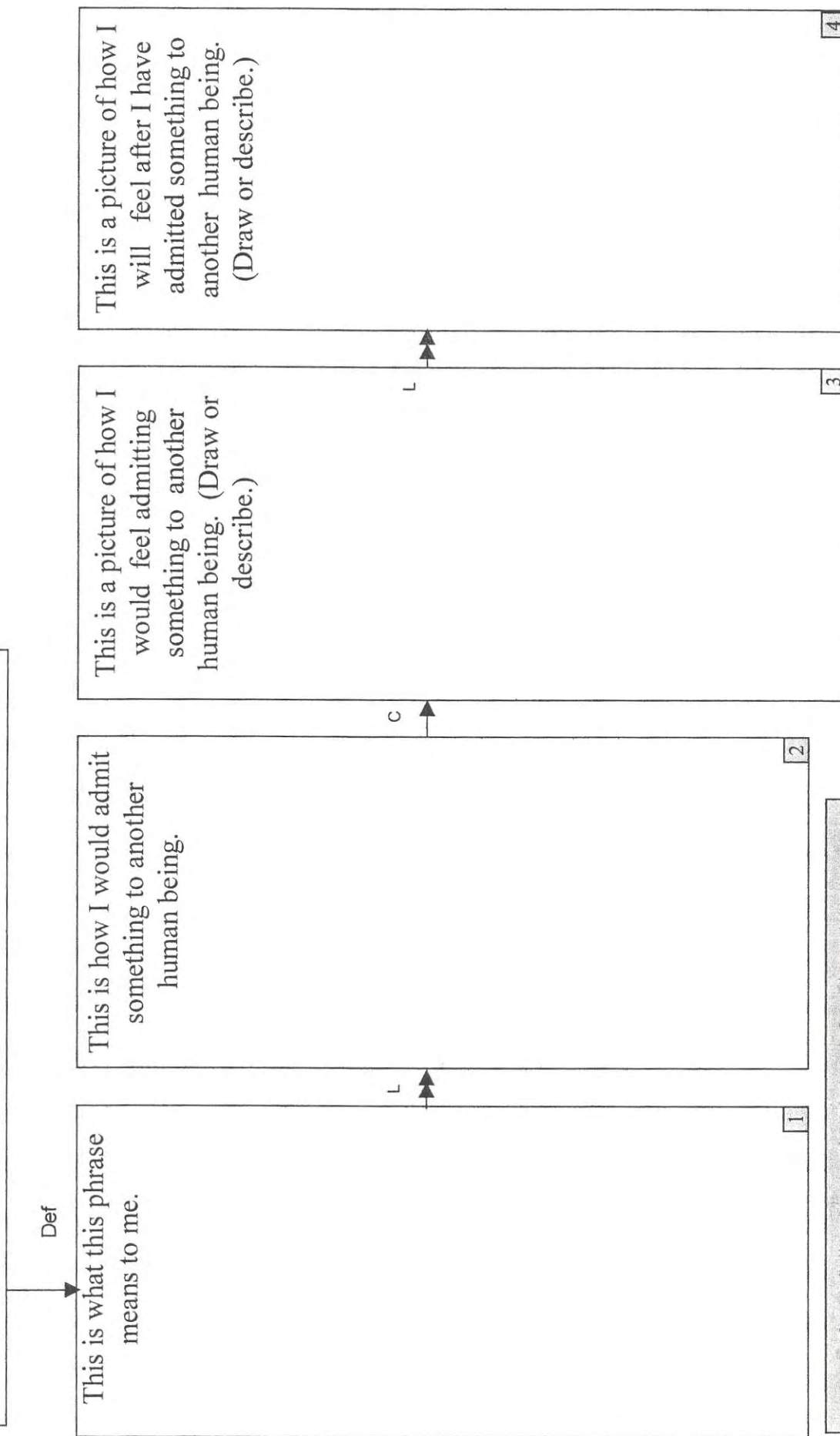
This is a picture of how I will feel after I have admitted something to myself. (Draw or describe.)

4

Def = Definition L = Leads to C = Characteristic

STEP 5. We admitted to God, to ourselves, and to another human being the exact nature of our wrongs.

We admitted.... to another human being



STEP 5. Map **5** of 6

STEP 5. We admitted to God, to ourselves, and to another human being the exact nature of our wrongs.

the exact nature of our wrongs.

Def

↓

This is what this phrase means to me.

Ex

C

↑

These are some of my specific wrongs.

C

3

↑

This is a picture of how I feel about my wrongs.
(Draw or describe.)

3

1

2

3

Def = Definition Ex = Example C = Characteristic

STEP 5. We admitted to God, to ourselves, and to another human being the exact nature of our wrongs.

Def

This is how I would say this in my own words.

L

These are the steps I will take to admit my wrongs.

C

This is a picture of how I will feel after admitting my wrongs.
(Draw or describe.)

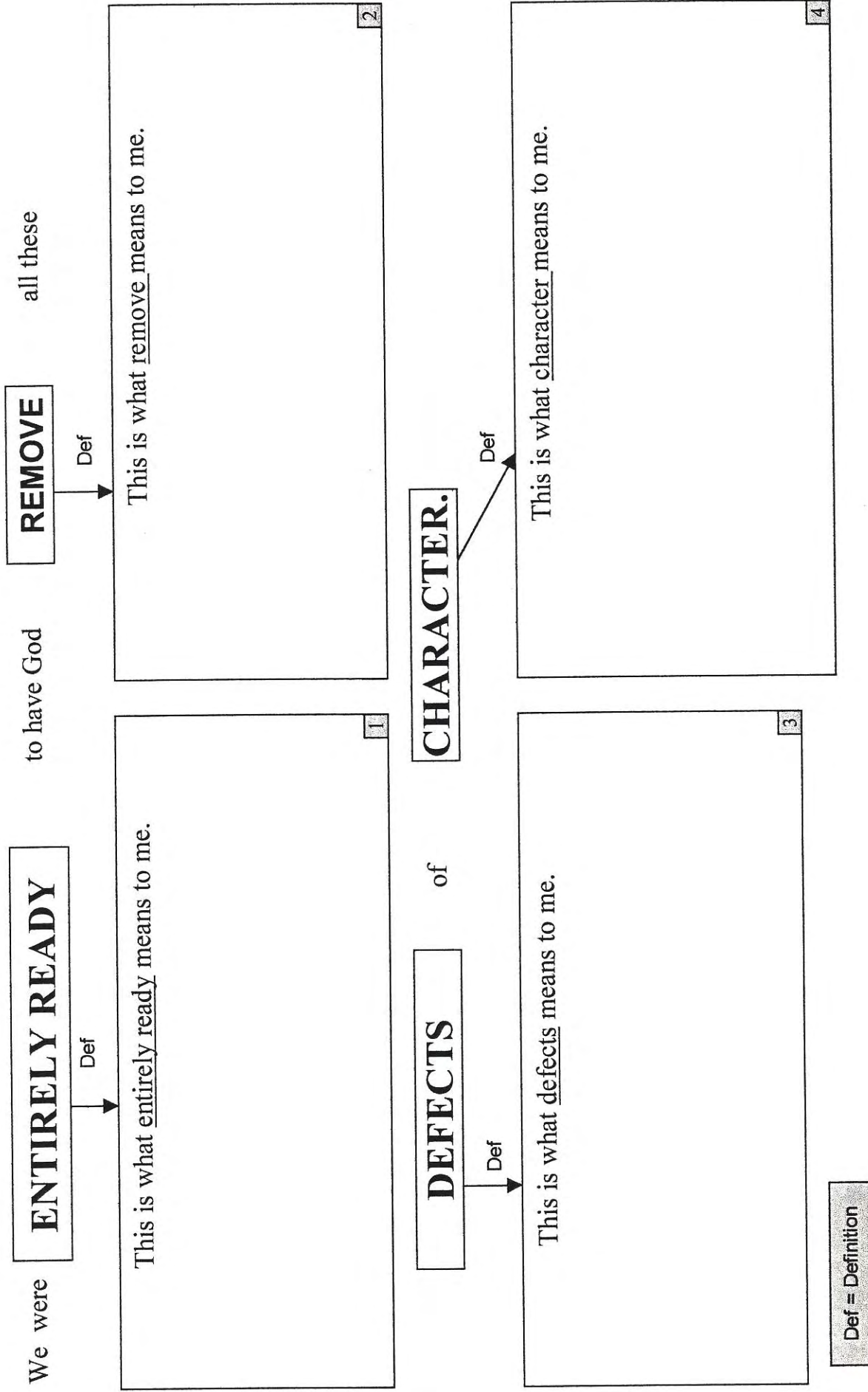
Def = Definition L = Leads to C = Characteristic

Step 6 maps

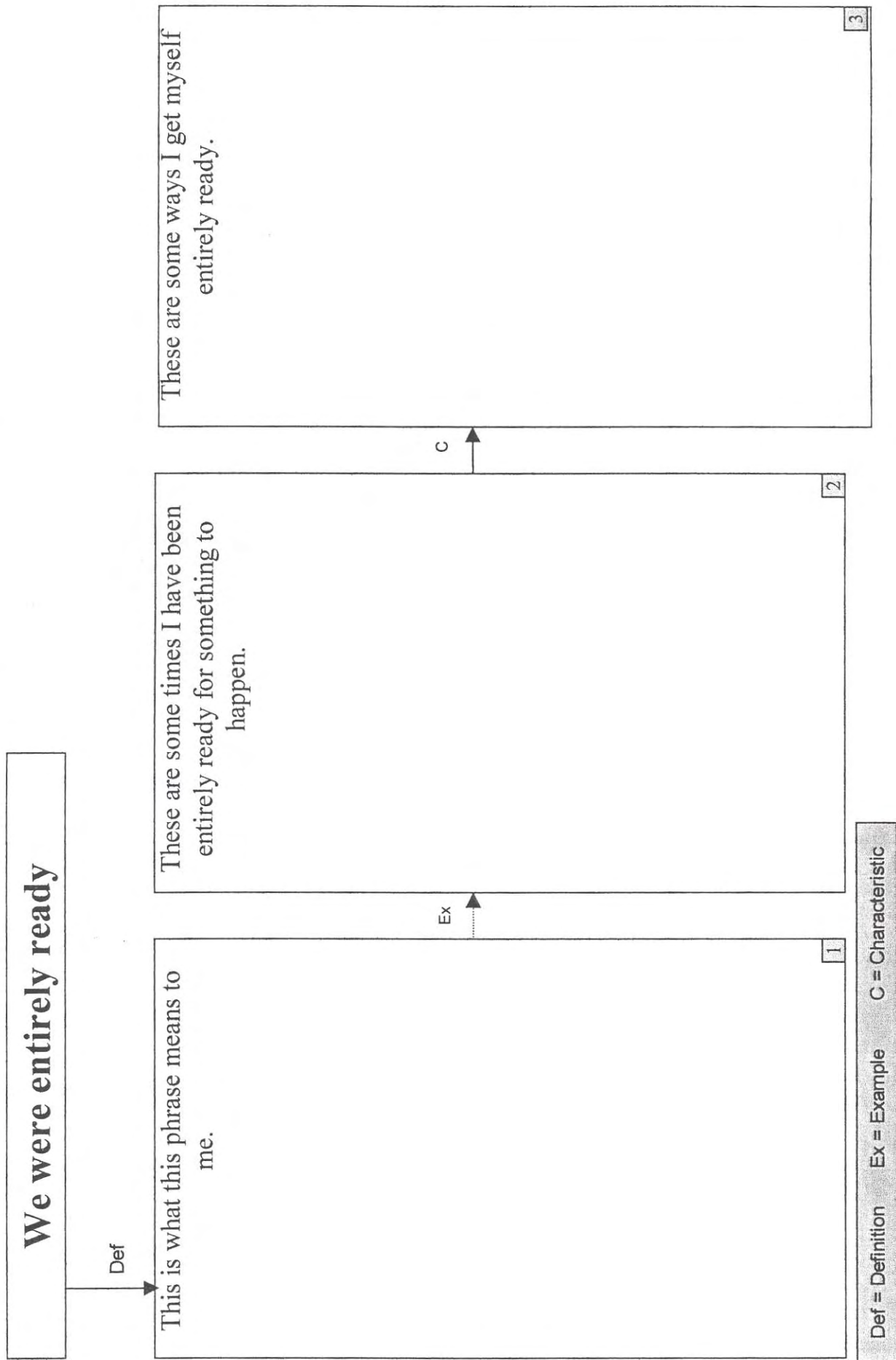
We were entirely ready to have
God remove all these defects of
character.



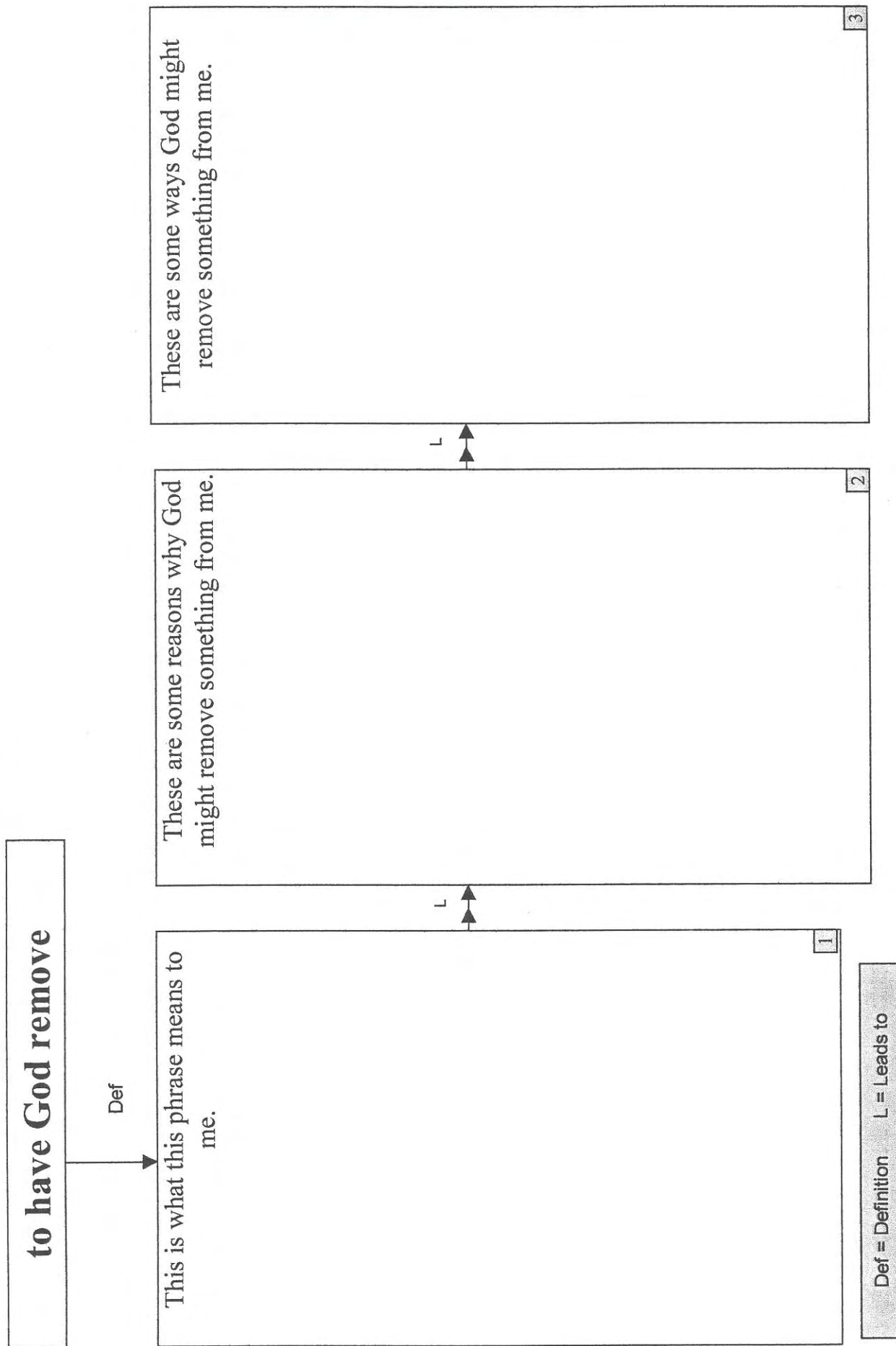
STEP 6. We were entirely ready to have God remove all these defects of character.



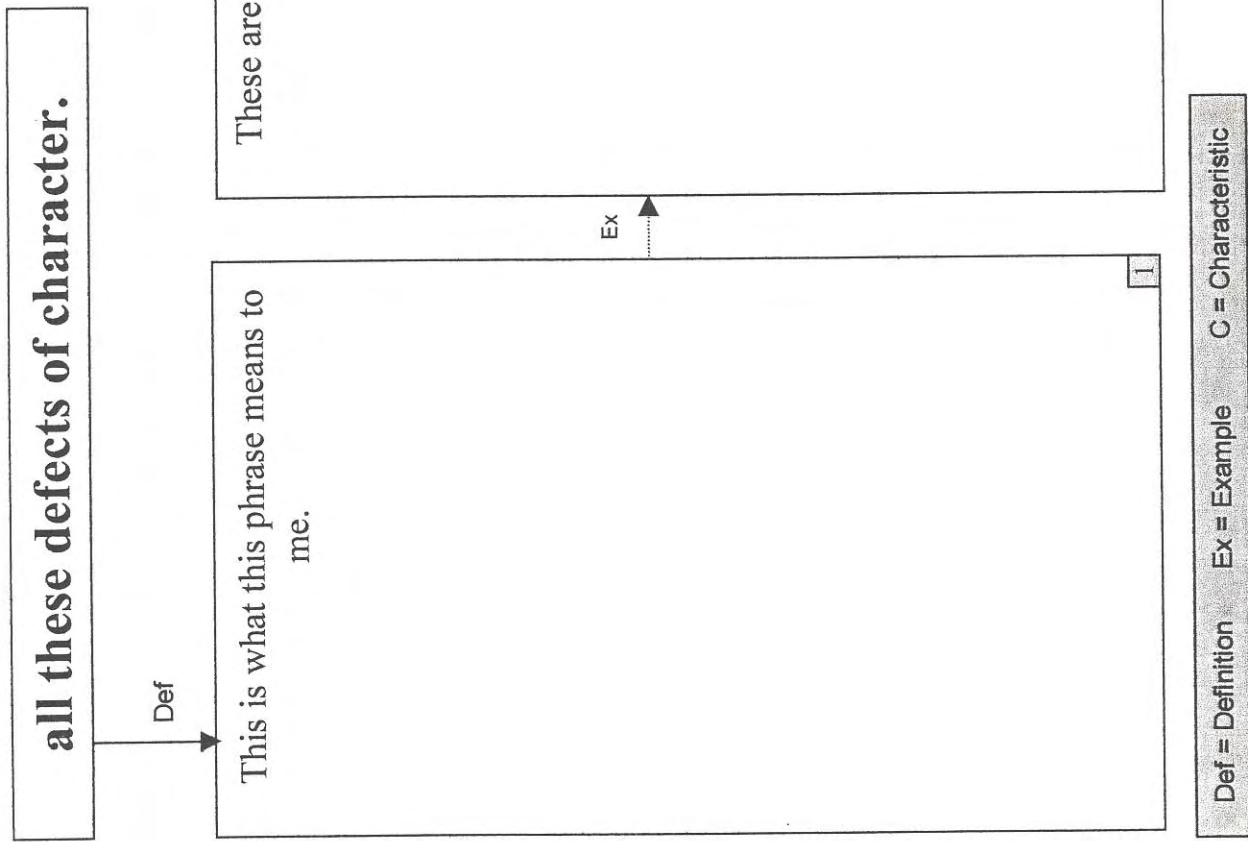
STEP 6. We were entirely ready to have God remove all these defects of character.



STEP 6. We were entirely ready to have God remove all these defects of character.



STEP 6. We were entirely ready to have God remove all these defects of character.



STEP 6. We were entirely ready to have God remove all these defects of character.

Def

This is how I would say this step
in my own words.

1

L

These are the steps I have taken or
will take to get ready to have God
remove all my defects of
character.

2

L

This is a picture of how I will feel
after God has removed all my
defects of character.
(Draw or describe.)

3

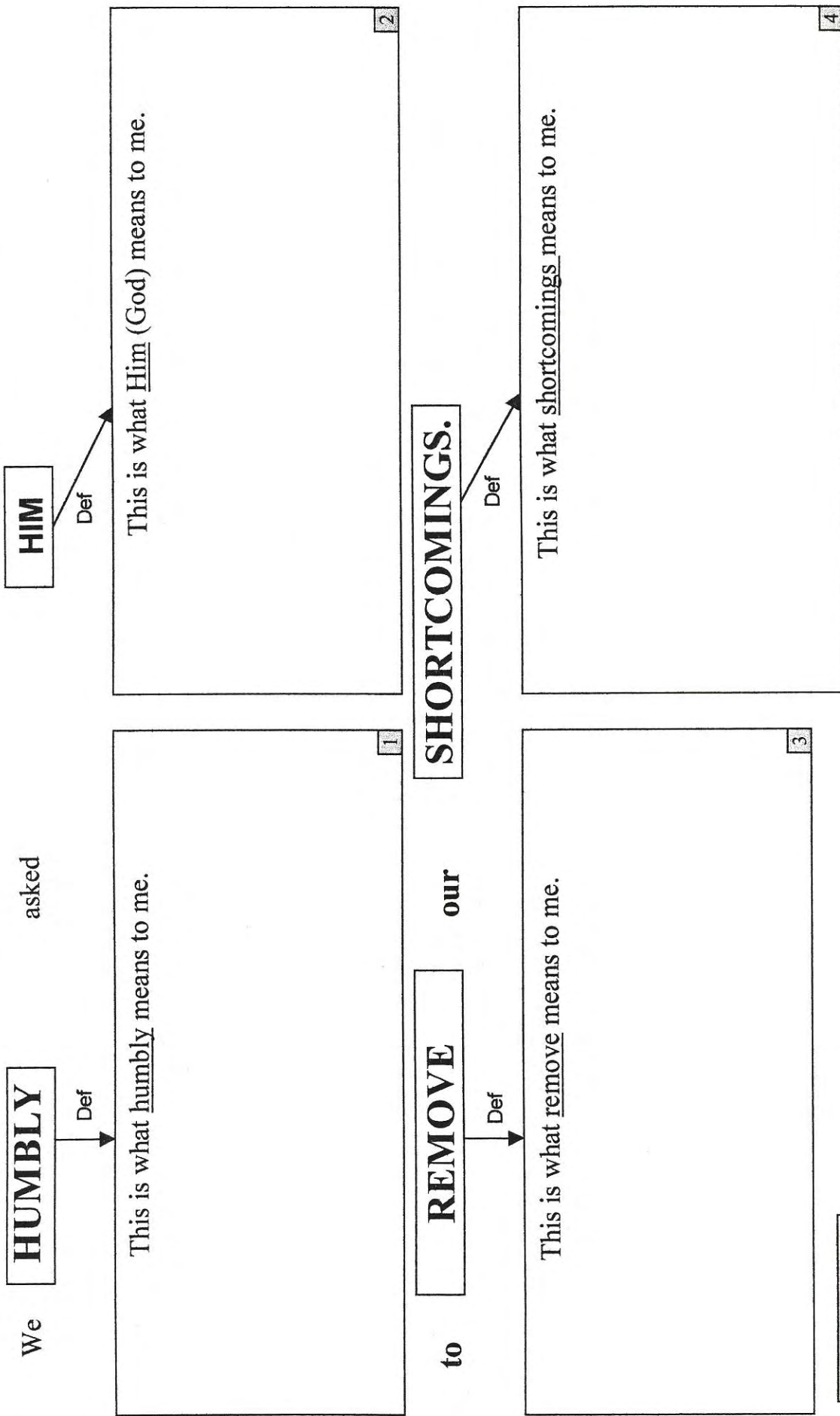
Def = Definition L = Leads to

Step 7 maps

We humbly asked him to
remove our shortcomings.

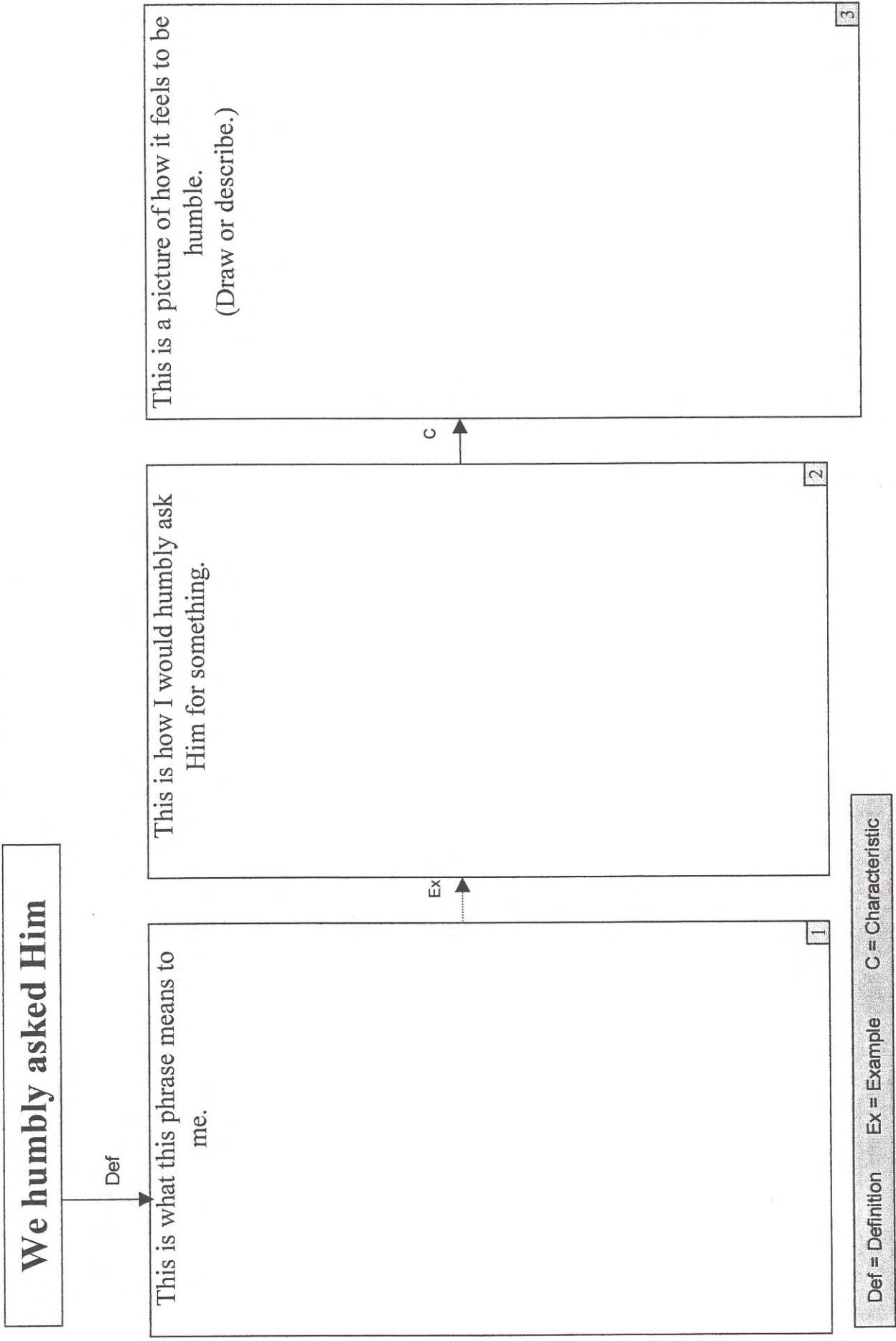


STEP 7. We humbly asked Him to remove our shortcomings.

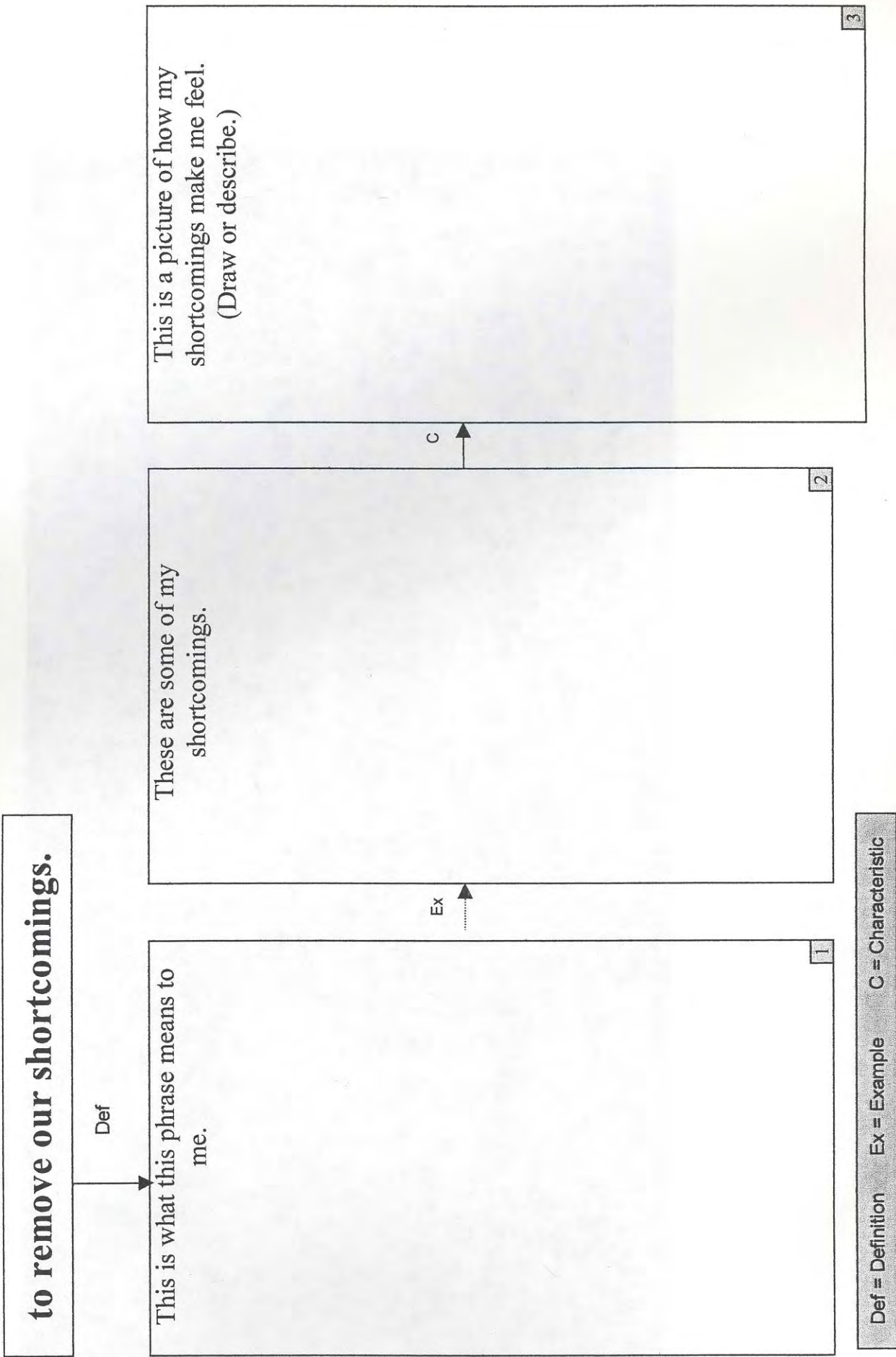


Def = Definition

STEP 7. We humbly asked Him to remove our shortcomings.



STEP 7. We humbly asked Him to remove our shortcomings.



STEP 7. We humbly asked Him to remove our shortcomings.

Def

This is how I would say this step
in my own words.

1

These are the ways I will ask Him
to remove my shortcomings.

2

This is a picture of how I will feel
after my shortcomings have been
removed.
(Draw or describe.)

3



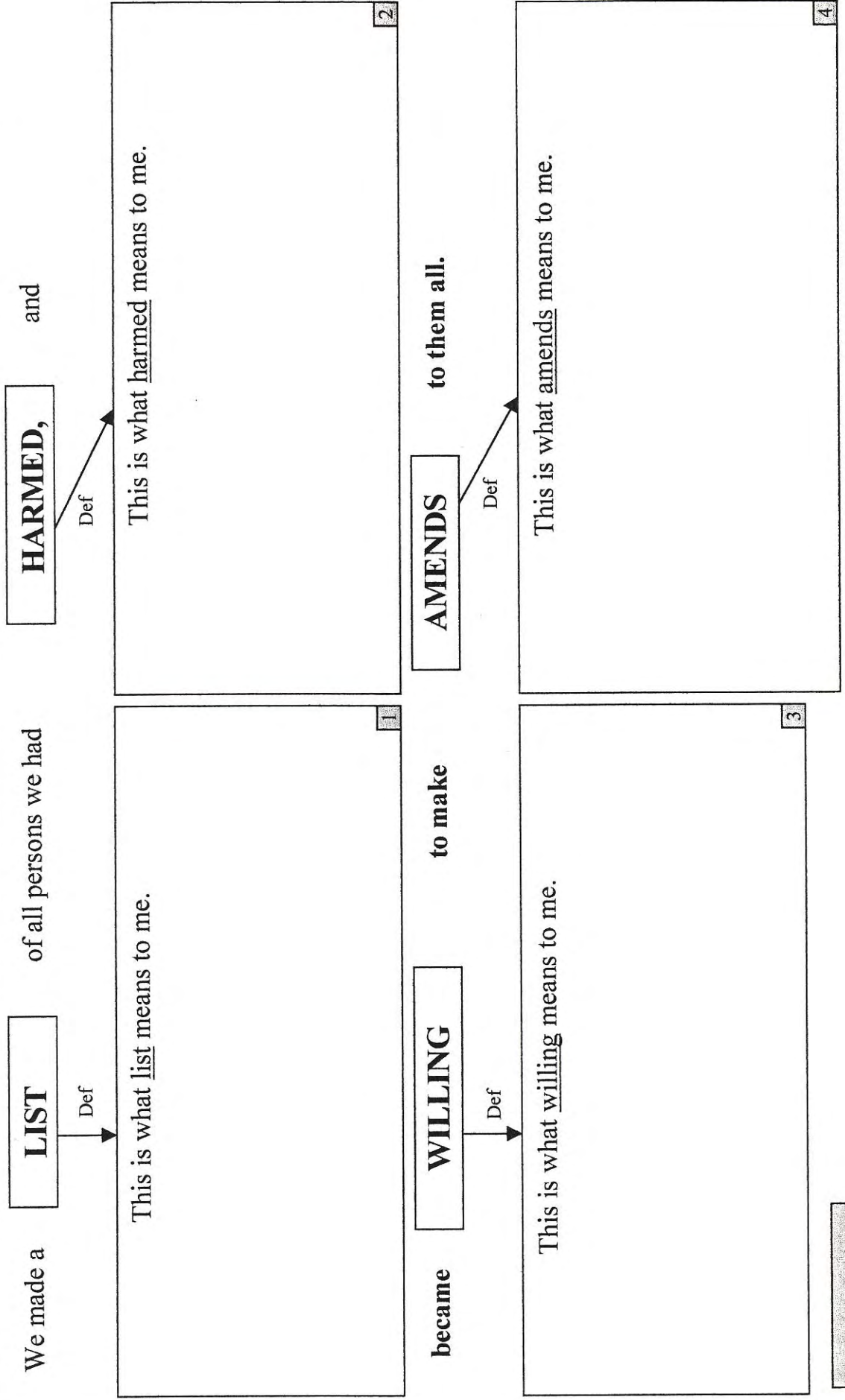
Def = Definition L = Leads to

Step 8 maps

We made a list of all persons we had harmed, and became willing to make amends to them all.



STEP 8. We made a list of all persons we had harmed and became willing to make amends to them all.



Def = Definition

STEP 8 .We made a list of all persons we had harmed, and became willing to make amends to them all.

We made a list of all persons we had harmed,

Def

This is what this phrase means to me.

1

Ex

These are some of the people I have harmed.

2

C

This is a picture of how thinking about people I have harmed makes me feel.
(Draw or describe.)

3

Def = Definition Ex = Example C = Characteristic

STEP 8. We made a list of all persons we had harmed and became willing to make amends to them all.

became willing to make amends to them all.

Def

This is what this phrase means to me.

1

Ex

This is how I will become willing to make amends.

2

C

This is a picture of how I feel about making amends.
(Draw or describe.)

3

Def = Definition Ex = Example C = Characteristic

STEP 8 .We made a list of all persons we had harmed, and became willing to make amends to them all.

Def

This is how I would say this step
in my own words.

1

L

This is how I will make a
complete list of people I have
harmed.

2

L

This is how I will get myself ready
to make amends.

3

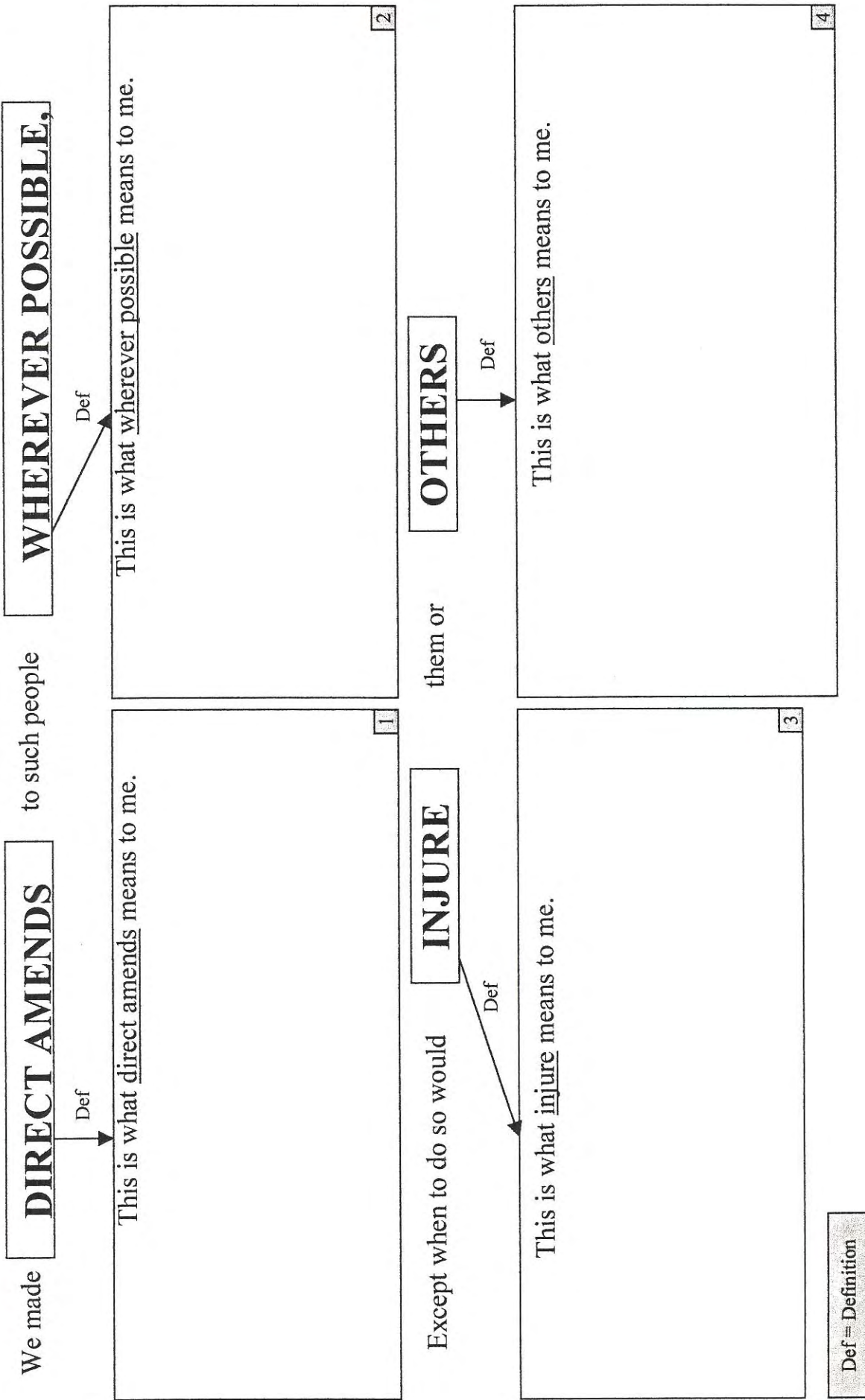
Def = Definition L = Leads to

Step 9 maps

We made direct amends to such people wherever possible, except when to do so would injure them or others.



STEP 9. We made direct amends to such people wherever possible, except when to do so would injure them or others.



STEP 9. We made direct amends to such people wherever possible, except when to do so would injure them or others.

We made direct amends to such people wherever possible

Def

This is what this phrase means to me.

1

Ex

These are some ways I can make amends to the people I have wronged.

2

C

This is a picture of how I will feel after making amends to them.
(Draw or describe.)

3

Def = Definition Ex = Example C = Characteristic

STEP 9. We made direct amends to such people wherever possible, except when to do so would injure them or others.

except when to do so would injure them or others.

Def

This is what this phrase means to me.

This is an example of how I could injure someone while trying to make amends.

Ex

This is another example of how I could injure someone while trying to make amends.

Def = Definition Ex = Example

STEP 9. We made direct amends to such people wherever possible, except when to do so would injure them or others.

Def

This is how I would say this step
in my own words.

This is how I plan to carry out this
step.

This is a picture of how I will feel
after I have made amends to
everyone.
(Draw or describe.)

L

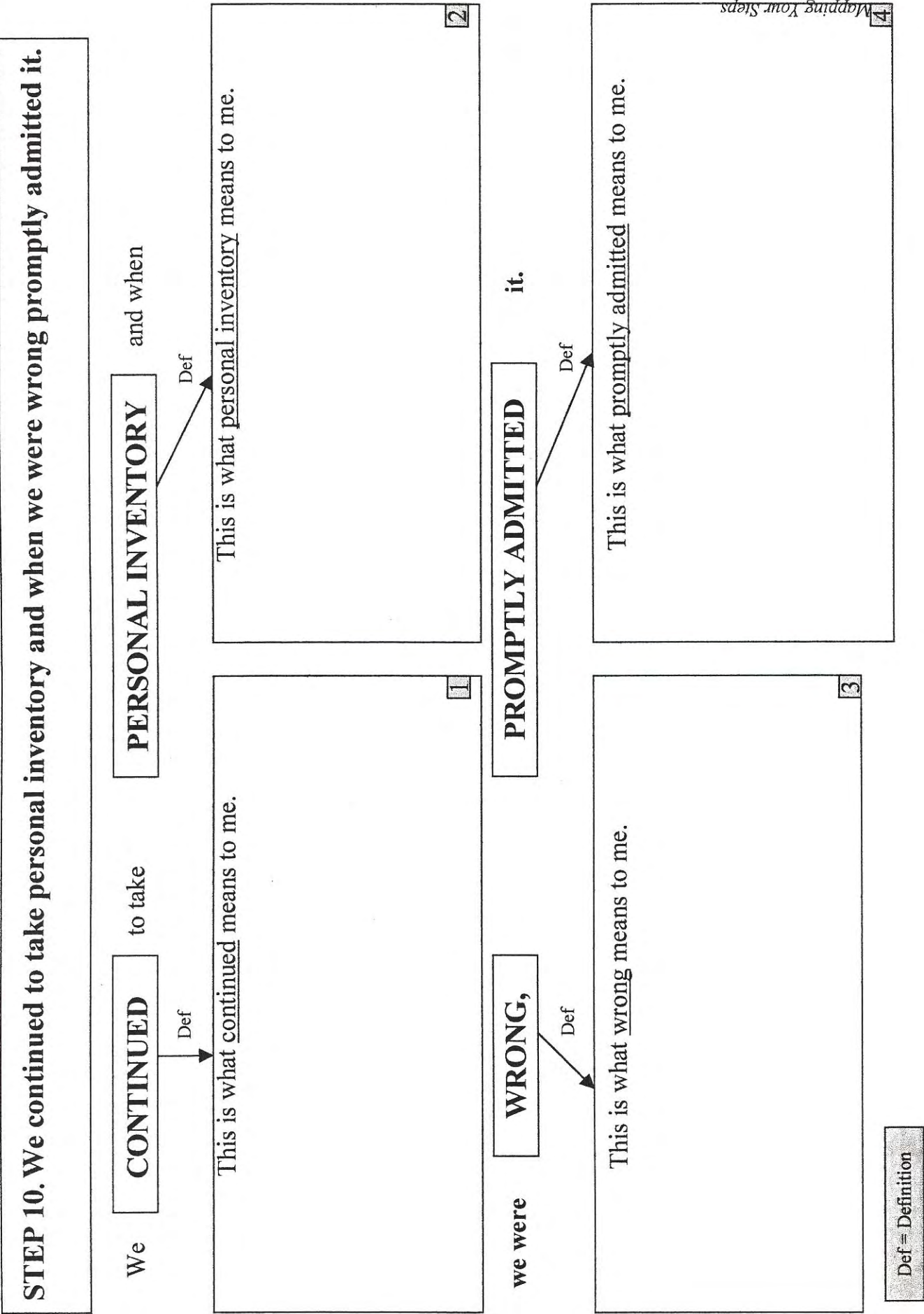
L

Def = Definition L = Leads to

Step 10 maps

We continued to take personal inventory and when we were wrong promptly admitted it.





STEP 10. We continued to take personal inventory and when we were wrong promptly admitted it.

We continued to take personal inventory

Def

This is what this phrase means to me.

L

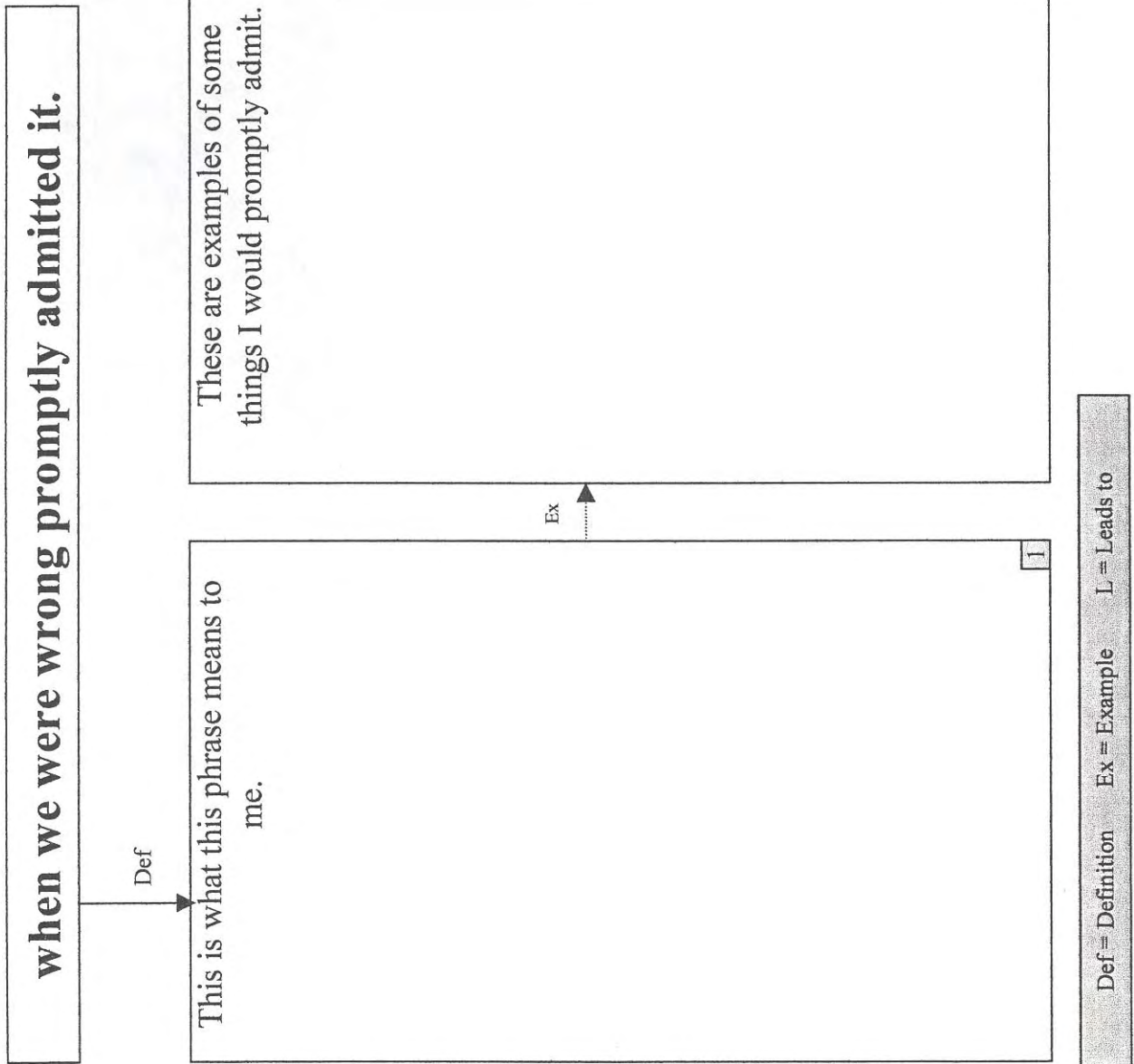
This is how I plan to continue taking my personal inventory.

C

This is a picture of how I will feel about continuing to take my personal inventory.
(Draw or describe.)

Def = Definition L = Leads to C = Characteristic

STEP 10. We continued to take personal inventory and when we were wrong promptly admitted it.



STEP 10. We continued to take personal inventory and when we were wrong promptly admitted it.

Def

This is how I would say this step
in my own words.

This is how I will do this step.

This is a picture of how I will feel
doing this step.
(Draw or describe.)

L

L

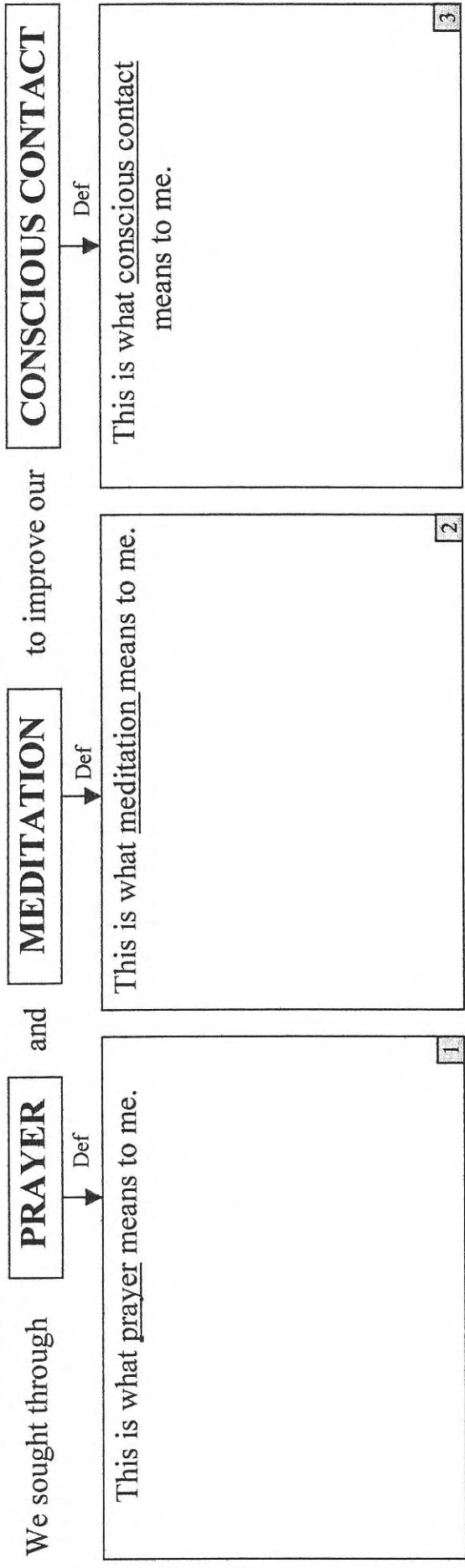
Def = Definition L = Leads to

Step 11 maps

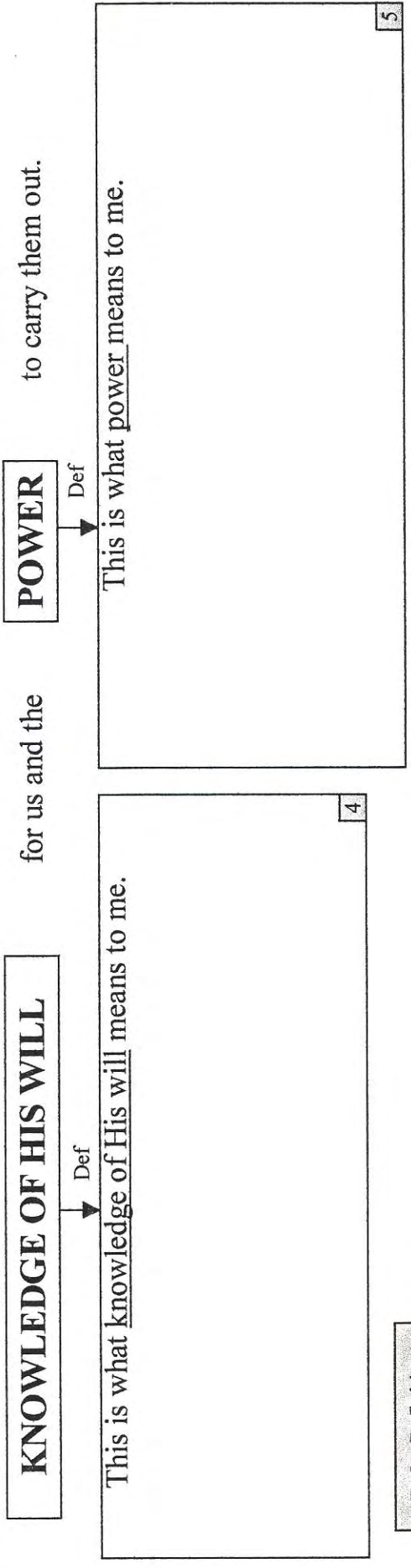
We sought through prayer and meditation to improve our conscious contact with God as we understood him, praying only for knowledge of his will for us and the power to carry that out.



STEP 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.



with God as we understood Him, praying only for



Def = Definition

STEP 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 it out.

**We sought through prayer and meditation to improve our conscious contact with God
was we understood Him,**

Def

This is what this phrase means to me.

L

This is an example of a prayer or meditation.

C

This is a picture of how it feels to pray or meditate.
(Draw or describe.)

STEP 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.

praying only for knowledge of His will for us and the power to carry that out.

Def

This is what this phrase means to me.

This is an example of something God wants me to do.

This is the power I will need to carry it out.

Ex

L

STEP 11. We sought through prayer and meditation to improve our conscious contact with God and we understood Him, praying only for knowledge of His will for us and the power to carry that out.

Def

This is how I would say this step
in my own words.

This is how I will do this step.

This is a picture of how I will feel
doing this step.
(Draw or describe.)

L

L

Step 12 maps

Having had a spiritual awakening
as the result of these steps, we
tried to carry this message to
fellow sufferers of

_____ (the problem area),
and to practice these principles in
all our affairs.



STEP 12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to fellow sufferers of _____ and to practice these principles in all our affairs.

Having had

SPIRITUAL AWAKENING

as the result of these steps, we tried to

↓ Def

This is what spiritual awakening means to me.

1

CARRY THIS MESSAGE

to fellow sufferers of

_____ (my problem area)

↓ Def

This is what carry this message means to me.

Def

This is what fellow sufferers of _____ means to me.

2

3

and to

PRACTICE THESE PRINCIPLES

in

ALL OUR AFFAIRS.

↓ Def

This is what practice these principles means to me.

Def

This is what all our affairs means to me.

4

5

Def = Definition

STEP 12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to fellow sufferers of _____, and to practice these principles in all our affairs.
(my problem area)

Having had a spiritual awakening as the result of these steps,

Def

This is what this phrase means to me.

Ex

These are parts of a spiritual awakening.

Ex

This is a picture of how it feels to be spiritually awakened.
(Draw or describe.)

Def = Definition Ex = Example

STEP 12. Having had a spiritual awakening as the result of these steps, **we tried to carry this message to fellow sufferers of** _____, and to practice these principles in all our affairs.

(my problem area)

We tried to carry this message to fellow sufferers of _____.

(This is my problem area)

Def

This is what this phrase means to me.

This is an example of how I can carry the message to fellow sufferers of _____.

Ex

This is a picture of how it feels to carry the message to fellow sufferers of _____
(Draw or describe.)

Ex

Def = Definition Ex = Example

STEP 12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to fellow sufferers of _____, and to practice these principles in all our affairs.

problem area)

to practice these principles in all our affairs.

Def

This is what this phrase means to me.

1

Ex

These are examples of how I can practice these principles in all my affairs.

2

Ex

This is a picture of how it will feel to practice these principles in all my affairs.
(Draw or describe.)

3

Def = Definition Ex = Example

STEP 12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to fellow sufferers of _____, and to practice these principles in all our affairs.

(my problem area)

Def

This is how I would say this step
in my own words.

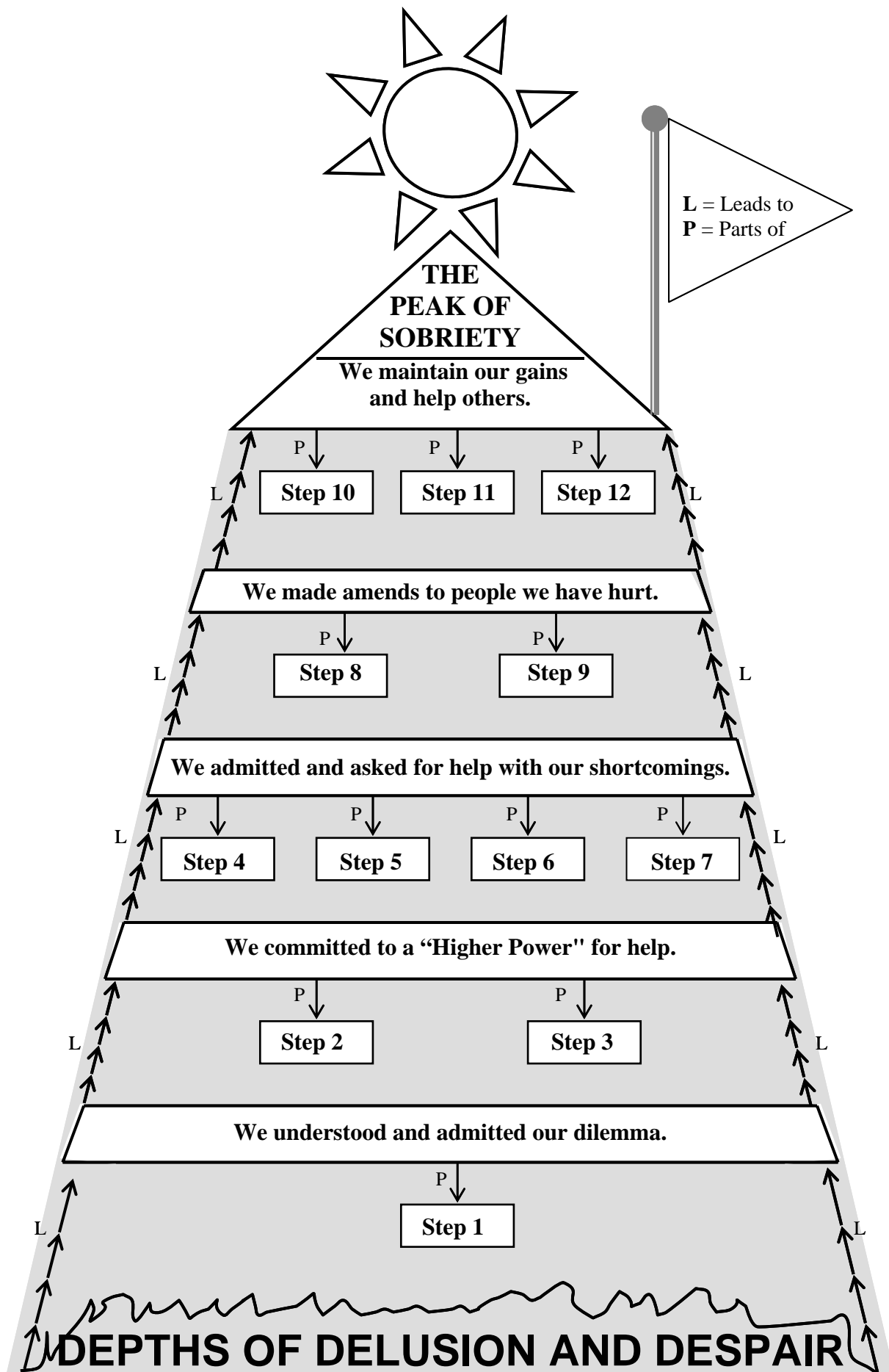
This is how I will do this step.

This is a picture of how I will feel
doing this step.
(Draw or describe.)

L

L

Def = Definition L = Leads to



Discussion Topics for the *Twelve Steps* Maps

Discussions about completed maps can consolidate the information and insights gained from this process. We have included here some general questions that could follow each set of Step maps, as well as some specific questions about each of the *Twelve Steps*. The format of the discussion is up to you; these are just a few ideas.

General Questions:

- How did doing these maps make you feel?
- Does doing the maps help you accomplish the Step? What do you need to do in addition to accomplish the Step?
- Share any new insights you have gained on the meaning or use of this Step or the *Twelve Steps*, in general.
- How can I use what I have learned to work on the Steps?

Specific Questions about the *Twelve Steps*:

Step 1 Questions:

- What are other situations in your life that have made you feel powerless?
- What have you done to deal with them?
- Would the *Twelve Steps* help in these situations?

Specific Questions about the *Twelve Steps* (cont.):

Step 2 Questions:

- Does a “power greater than ourselves” have to mean the same thing to you as it does to the person sitting next to you?
- Does this mean you are not responsible for your own sanity? Or are you responsible for your own sanity?

Step 3 Questions:

- Since this is a big decision, think of other big decisions in your life and how you dealt with them. How is this decision similar? How is this decision different?
- How are you going to know when you have really made this decision?
- What will you do differently?

Step 4 Questions:

- How has the word “moral” been used in your life up to now?
- Is it hard to think of the bad things about yourself? How about the good things?
- How will I know when my moral inventory is done? How will I know if it is accurate?

Step 5 Questions:

- What things are you worried about if you admit things? To yourself? To God? To another person?
- Who is it more difficult to admit things to? Why?

Specific Questions about the *Twelve Steps* (cont.):

Step 6 Questions:

- Why do you need God to remove your defects?
- Are you entirely ready to have all your defects removed?

Step 7 Questions:

- Why do you need to ask “humbly”? How does this make you feel?

Step 8 Questions:

- Do you really feel like you have harmed others? Or do you feel it was not your fault?
- Can you become willing to make amends to people you have harmed even if you don't like them or they have treated you badly?

Step 9 Questions:

- Does making amends mean you have to be forgiven? What if some of the people you make amends to won't forgive you?
- How can you tell if making amends will harm someone?

Step 10 Questions:

- Does this mean you have to monitor yourself all the time? Is this going to take the fun out of life?
- Who should you admit it to when you are wrong? Yourself? God? The person involved?

Specific Questions about the *Twelve Steps* (cont.):

Step 11 Questions:

- Do you know how to pray? Do you know how to meditate? If not, how can you learn?
- How can you separate His will from your will?

Step 12 Questions:

- How can I carry the message to fellow sufferers?
- Can you see yourself as a sponsor for somebody else? What kind of sponsor would you be? What kind of sponsor would you like to be?

The Serenity Prayer

*God grant me the serenity
to accept the things
I cannot change,
courage to change
the things I can,
and wisdom to know
the difference.*

The Serenity Prayer was written by Reinhold Niebuhr in 1926. AA adopted the short form of the prayer early on as a helpful meditation (see above). Because of the prevalence of using this prayer in *Twelve Step* programs, we have created maps to help people consider how to apply its tenets to their lives.

**God grant me the serenity to accept the things I cannot change,
courage to change the things I can, and wisdom to know the difference.**

God **GRANT** me the **SERENITY** to **ACCEPT** the things I cannot change,

This is what grant means to me.

ACCEPT

Def

This is what serenity means to me.

1

COURAGE

Def

This is what courage means to me.

to change the things I can, and

WISDOM

Def

This is what wisdom means to me.

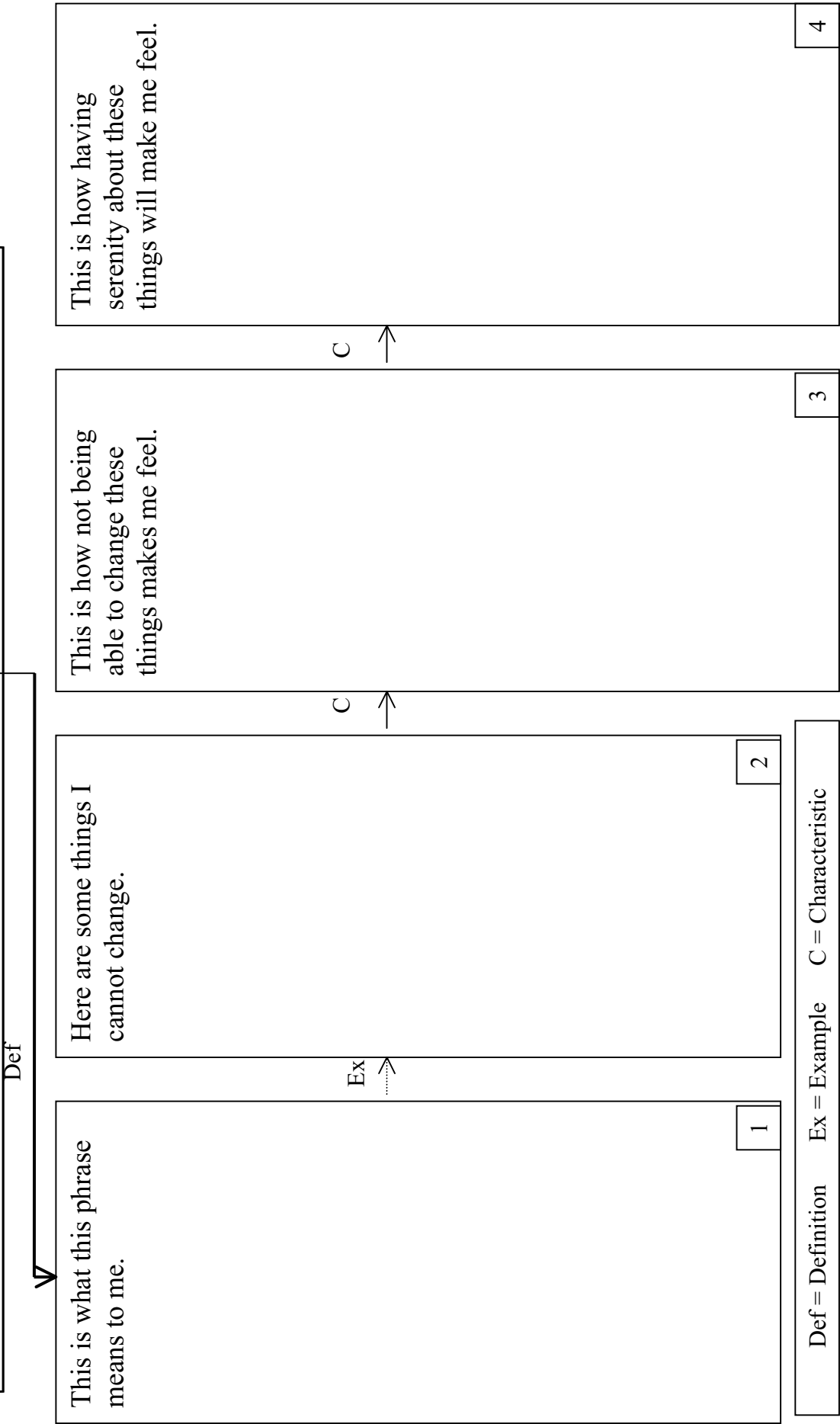
4

5

Def = Definition

God grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference.

God grant me the serenity to accept the things I cannot change,



God grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference.

1

This is what this phrase means to me.

2

These are some things I can change.

3

This is how courage will help me make these changes.

4

This is a picture that shows how I will feel when I have the courage to make these changes. (Draw or describe.)

Def

↓

Ex

→

Ex

→

C

→

Def = Definition

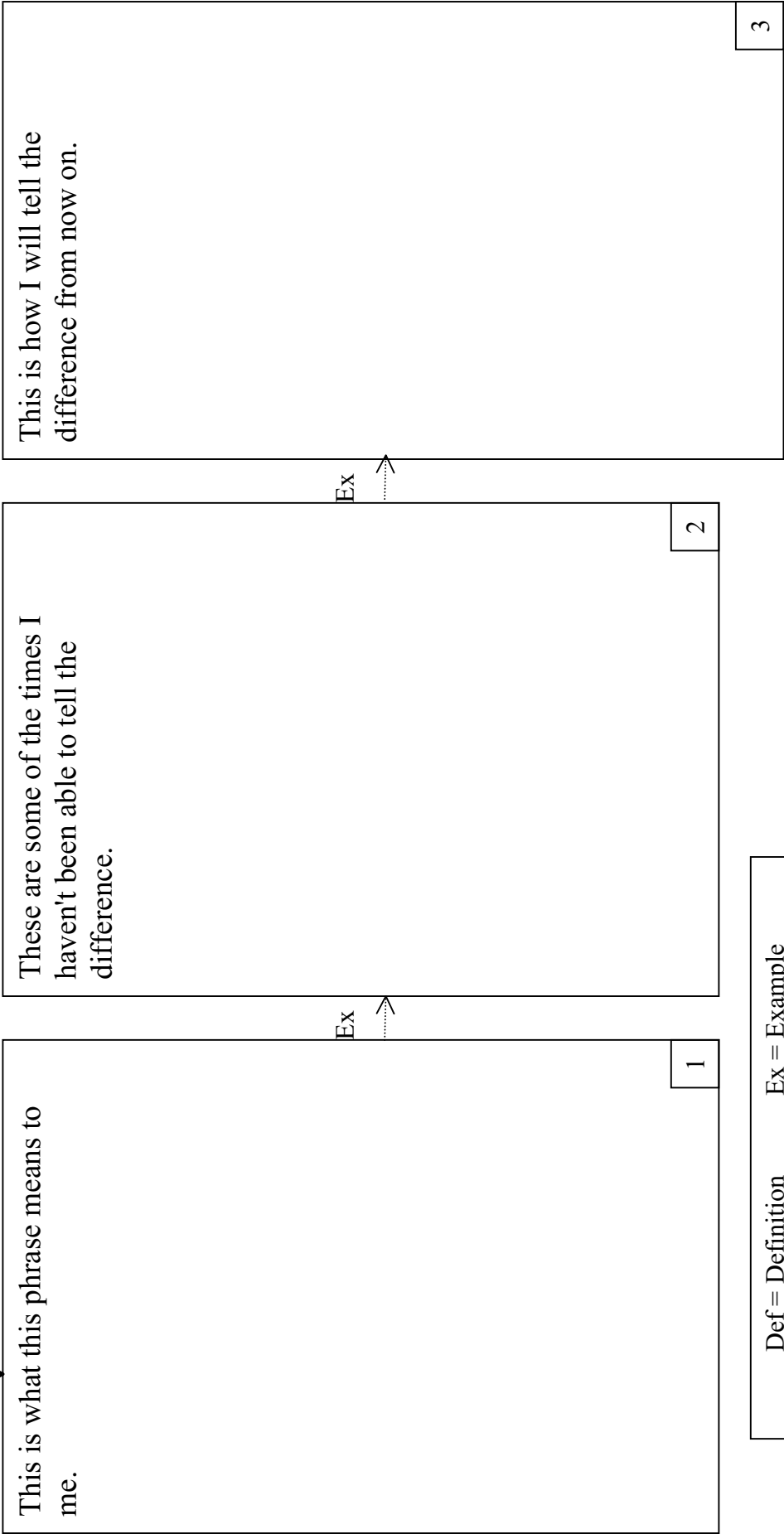
Ex = Example

C = Characteristic

God grant me the serenity to accept the things I cannot change, courage to change the things I can, and **wisdom to know the difference.**

wisdom to know the difference.

Def
↓



Def = Definition Ex = Example

God grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference.

Def

This is how I would say
this in my own words.

1

This is how I am going
to use this prayer in my
life.

2

This is how using this
prayer makes or will
make me feel.

3

This is a picture that
shows how "the Serenity
Prayer" makes me feel.
(Draw or describe)

4

L

C

C

Def = Definition L = Leads to C = Characteristic

Discussion Topics for *The Serenity Prayer* Maps

Discuss any new insights you have gained on the meaning or use of “*The Serenity Prayer*.”

When has “*The Serenity Prayer*” been helpful to you in the past?

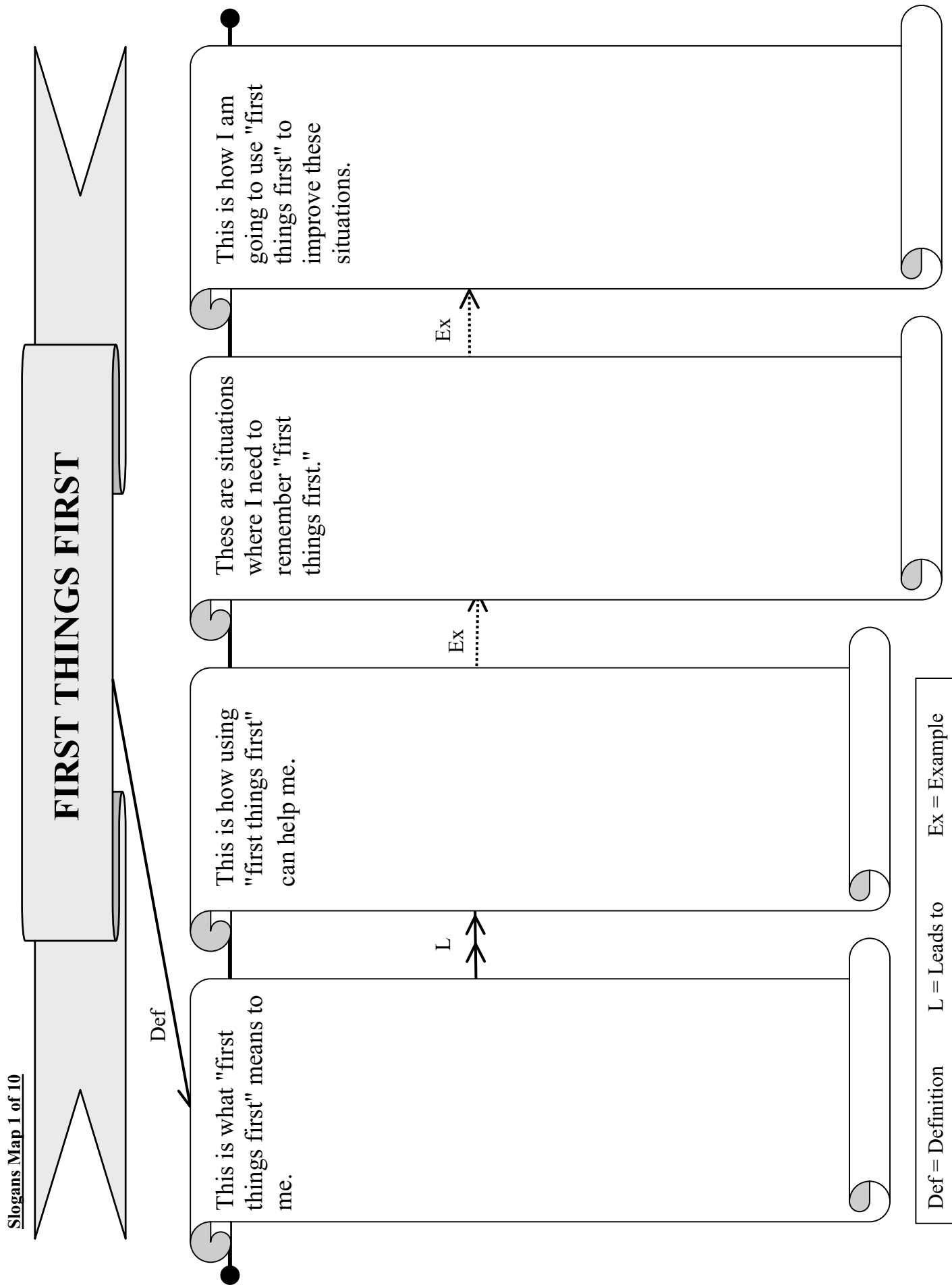
How do you plan to use “*The Serenity Prayer*” in the future?

How can “*The Serenity Prayer*” help you with your *Twelve Steps*?

How can you apply “*The Serenity Prayer*” to the Step you are currently working on?



A series of helpful slogans have grown up around AA and other *Twelve Step* groups. Although there is no “official” list of the slogans, they are well known in most Twelve Step groups and are often posted on the walls of meeting rooms. The slogans can be very helpful. They are short, simple, but powerful statements that are easy to remember, and can be used to remind a person about important issues. We have created a series of maps based on some of the popular slogans. Because they are so short and simple, people may not initially grasp their power. These maps provide a way to explore the slogans’ deeper meanings and how to apply them in everyday life. Since individual *Twelve Step* groups often create their own slogans, we have added a blank map at the end of this section to use with any additions to this set of slogans.



JUST FOR TODAY

Def

This is what "just for today" means to me.

L

This is how using "just for today" can help me.

Ex

These are situations where I need to remember "just for today."

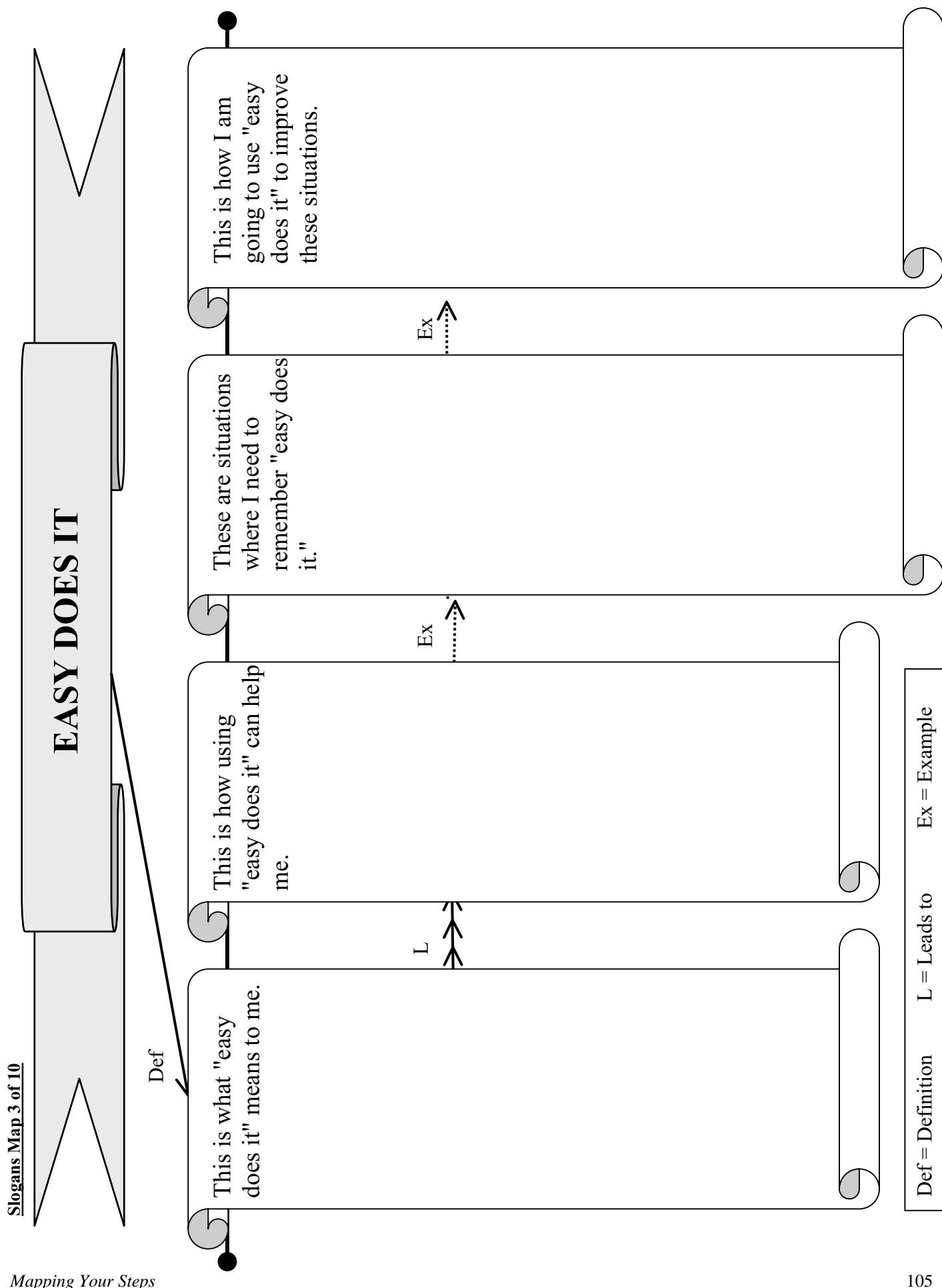
Ex

This is how I am going to use "just for today" to improve these situations.

Def = Definition

L = Leads to

Ex = Example



ONE DAY AT A TIME

Def

This is what "one day at a time" means to me.

This is how using "one day at a time" can help me.

These are situations where I need to remember "one day at a time."

This is how I am going to use "one day at a time" to improve these situations.

L

Ex

Ex

Def = Definition

L = Leads to

Ex = Example

LIVE AND LET LIVE

Def

This is what "live and let live" means to me.

L



This is how "live and let live" can help me.

Ex



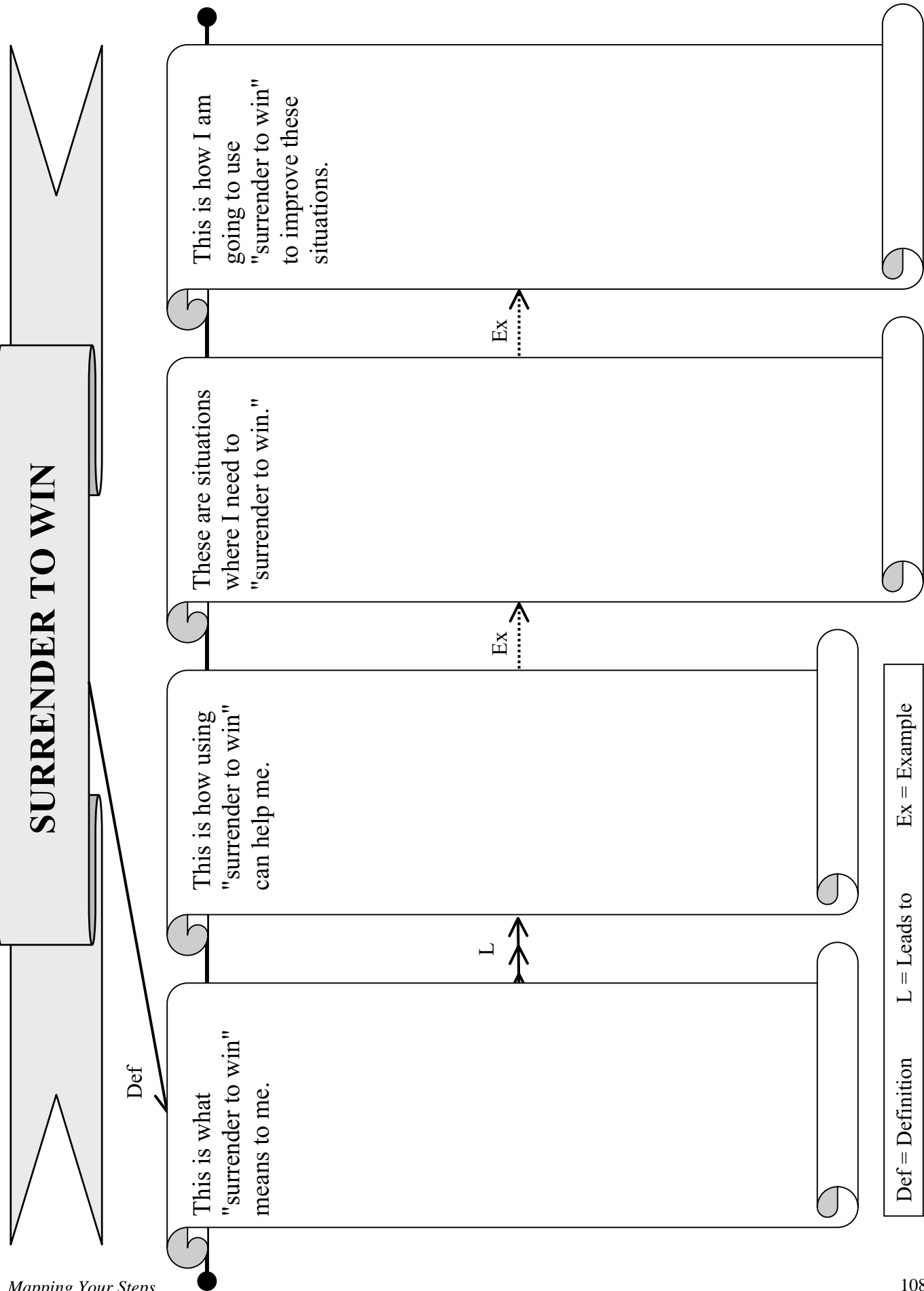
These are situations where I need to "live and let live."

Ex



This is how I am going to use "live and let live" to improve these situations.

Def = Definition L = Leads to Ex = Example



ACCEPTANCE IS THE ANSWER TO ALL MY PROBLEMS TODAY

Def

This is what "acceptance is the answer to all my problems today" means to me.

L

This is how using "acceptance is the answer to all my problems today" can help me.

Ex

These are situations where I need to remember "acceptance is the answer to all my problems today."

Ex

This is how I am going to use "acceptance is the answer to all my problems today" to improve these situations.

Def = Definition

L = Leads to

Ex = Example

TURN IT OVER

Def

This is what "turn it over" means to me.

L

This is how "turning it over" can help me.

Ex

These are situations where I need to "turn it over."

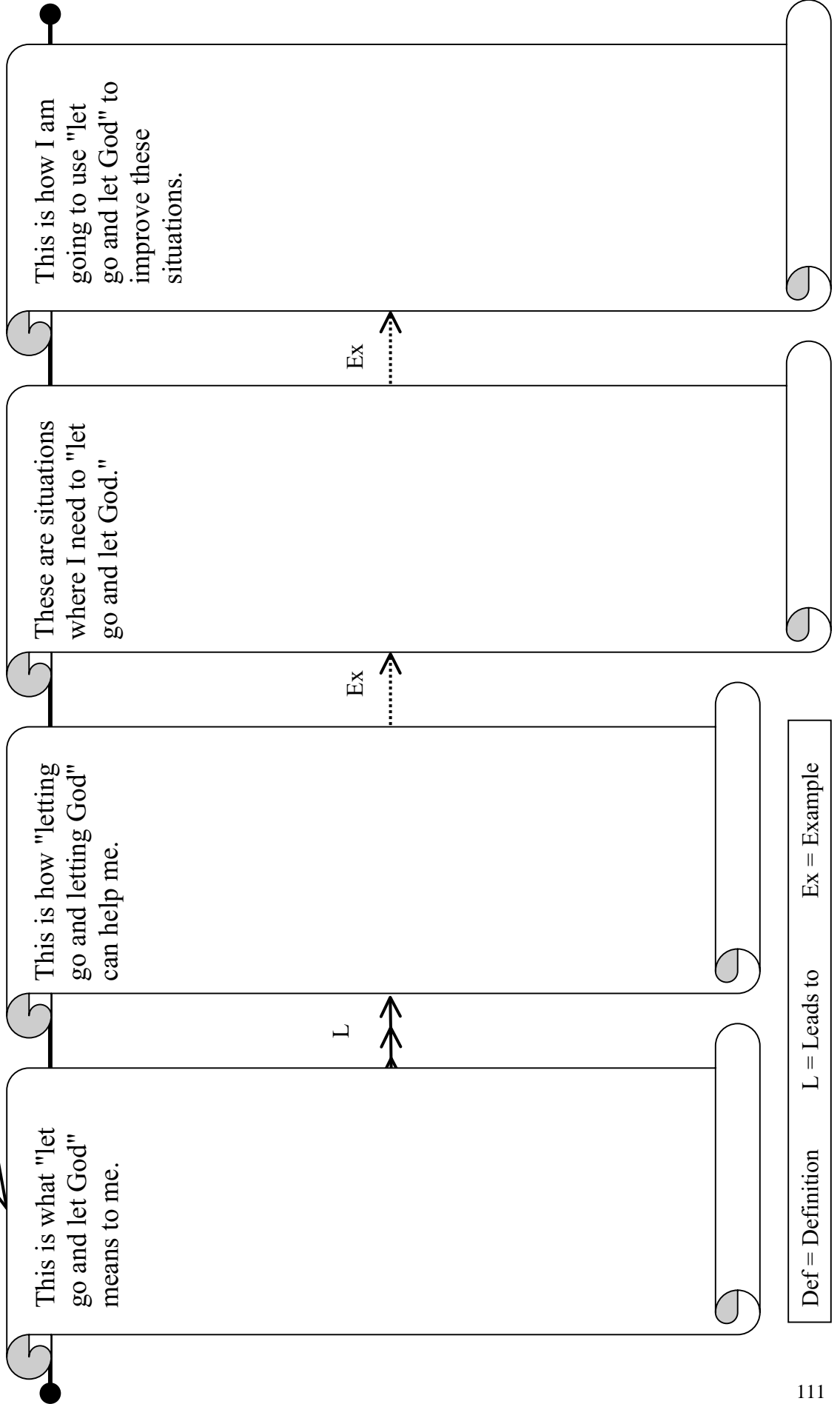
Ex

This is how I am going to use "turn it over" to improve these situations.

Def = Definition L = Leads to Ex = Example

LET GO AND LET GOD

Def



CHECK YOURSELF BEFORE YOU WRECK YOURSELF

Def

This is what "check yourself before you wreck yourself" means to me.

L
→

This is how "check yourself before you wreck yourself" can help me.

Ex
→

These are situations where I need to check myself before I wreck myself.

Ex
→

This is how I am going to use "check yourself before you wreck yourself" to improve these situations.

Def = Definition

L = Leads to

Ex = Example

Def

<p>This is what " _____ _____ " means to me.</p>	<p>This is how " _____ _____ " can help me.</p>	<p>These are situations where I need to use " _____ _____ "</p>	<p>This is how I am going to use " _____ _____ " to improve these situations.</p>
L	Ex	Ex	
<p>Def = Definition L = Leads to C = Characteristic</p>			

Discussion Topics for the Slogans Maps

These are just a few possible discussion topics. We recommend that you have a discussion about the maps so that people can consolidate the information and insights they may have gained while exploring the slogans. The format of the discussion is up to you.

- **Discuss any new insights you have gained on the meaning or use of the slogans.**
- **What other slogans would it be helpful to map out?**
- **Which slogan is your favorite and why?**
- **How have you used the slogan in the past?**
- **How do you plan to use the slogan in the future?**
- **Are some slogans more useful in some situations than others? (Which slogan is most useful with family? at work?)**
- **How can the slogans help you work your *Twelve Step* Program? How can they help with the step you are currently on?**

A BRIEF INTRODUCTION TO THE TWELVE TRADITIONS

The ***Twelve Traditions*** that are often used in *Twelve Step* organizations are also adopted from *Alcoholics Anonymous* (the “Big Book”: *Alcoholics Anonymous, The Story of How Many Thousands of Men and Women Have Recovered from Alcoholism*, published by Alcoholics Anonymous World Services, Inc., New York, N.Y., 1976). Since AA’s beginnings in 1935 to the present, the group has expanded from two people to an organization that serves millions worldwide, regardless of race, creed, or language. This growth was not without difficulty; as the group expanded, questions of membership, money, public relations, management and other issues arose. The ***Twelve Traditions*** were created in 1946 to address these issues. One interesting note is that the ***Twelve Traditions*** are only traditions, not rules, and have been established through trial and error as an effective means of preserving group integrity. Trial and error has established them as being the best way of preserving the group. Based on AA’s experience, most other *Twelve Step* groups adopt the ***Twelve Traditions***.

Although the ***Twelve Traditions*** apply to the organization rather than the individual, it is vital for the members to be aware of the ***Traditions*** so that they do not inadvertently endanger their group and, through it, their own recovery. These maps help explore how the ***Traditions*** can be supported at an individual level. Because the ***Traditions*** have been adopted by so many different *Twelve Step* groups, the group name and problem area are left blank so that the maps can be personalized as needed.

THE TWELVE TRADITIONS

Tradition 1

Our common welfare should come first; personal recovery depends on _____ unity.
GROUP NAME

Tradition 2

For our group purpose there is but one ultimate authority - a loving God as He may express Himself in our group conscience. Our leaders are but trusted servants; they do not govern.

Tradition 3

The only requirement for _____ membership is a desire to stop _____.
GROUP NAME PROBLEM AREA

Tradition 4

Each group should be autonomous except in matters affecting other groups or _____ as a whole.
GROUP NAME

Tradition 5

Each group has one primary purpose - to carry its message to the _____ who still suffers.
PROBLEM AREA

Tradition 6

An _____ group ought never endorse, finance, or lend the _____ name to any related facility or outside enterprise, lest problems of money, property or prestige divert us from our primary purpose.
GROUP NAME GROUP NAME

Tradition 7

Each _____ group ought to be self-supporting, declining outside contributions.
GROUP NAME

Tradition 8

_____ should remain forever nonprofessional, but our service centers may employ special workers.
GROUP NAME

Tradition 9

_____, as such, ought never be organized; but we may create service boards or committees directly responsible to those they serve.
GROUP NAME

Tradition 10

_____ has no opinion on outside issues; hence the _____ name ought never be drawn into public controversy.
GROUP NAME GROUP NAME

Tradition 11

Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio, and films.

Tradition 12

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

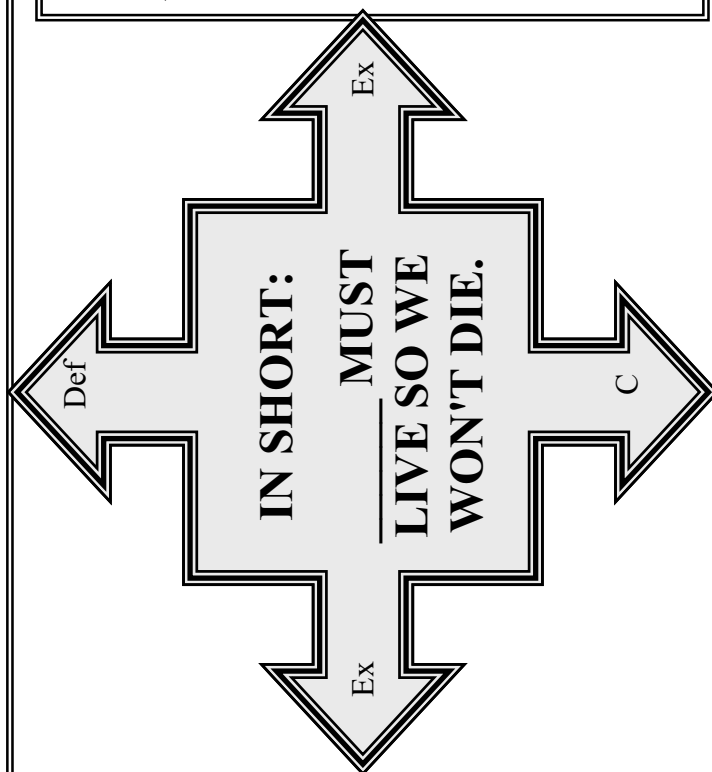
TRADITION 1

Our common welfare should come first; personal recovery depends on GROUP NAME unity.

This is what **Tradition 1** means to me:

These are things I can do to uphold **Tradition 1**.

These are things I should avoid doing or encouraging because it would violate **Tradition 1**.



Create a picture to help remember **Tradition 1** (draw or describe).

Def = Definition

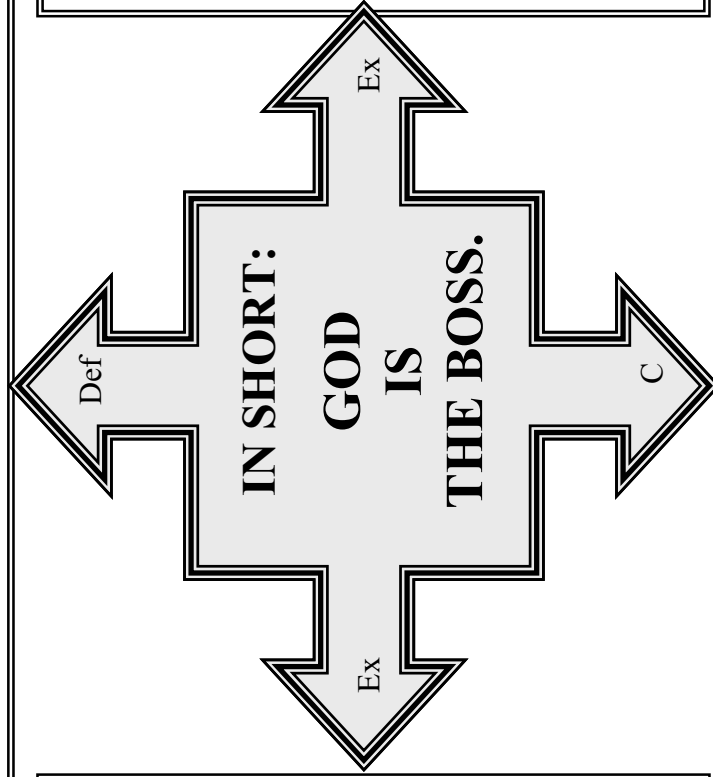
Ex = Example

C = Characteristic

TRADITION 2: For our group purpose there is but one ultimate authority - a loving God as He may express Himself in our group conscience. Our leaders are but trusted servants; they do not govern.

This is what **Tradition 2** means to me:

These are things I can do to uphold **Tradition 2**.



These are things I should avoid doing or encouraging because it would violate **Tradition 2**.

Create a picture to help remember **Tradition 2** (draw or describe).

Def = Definition

Ex = Example

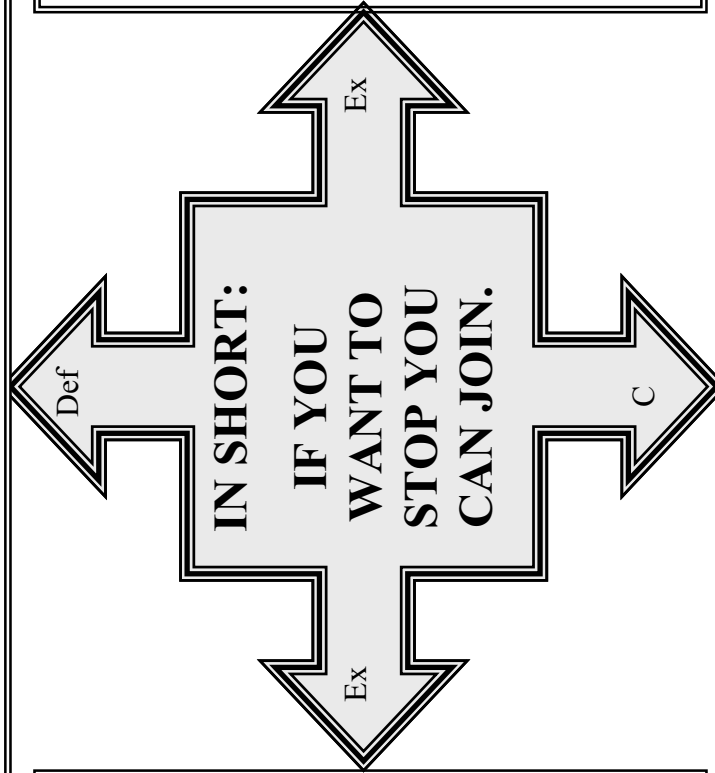
C = Characteristic

TRADITION 3

The only requirement for membership is a desire to stop .
GROUP NAME PROBLEM AREA

This is what **Tradition 3** means to me:

These are things I can do to uphold **Tradition 3**.



These are things I should avoid doing or encouraging because it would violate **Tradition 3**.

Create a picture to help remember **Tradition 3** (draw or describe).

Def = Definition

Ex = Example

C = Characteristic

TRADITION 4

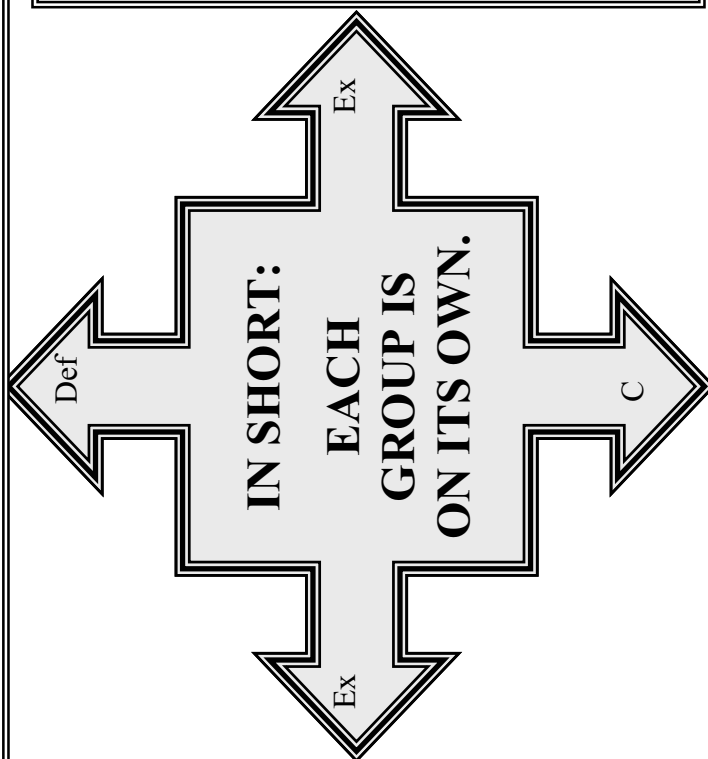
Each group should be autonomous except in matters affecting other groups
or _____ as a whole.

GROUP NAME

This is what **Tradition 4** means to me:

These are things I can do to uphold **Tradition 4**.

These are things I should avoid doing or encouraging because it would violate **Tradition 4**.



Create a picture to help remember **Tradition 4** (draw or describe).

Def = Definition

Ex = Example

C = Characteristic

TRADITION 5

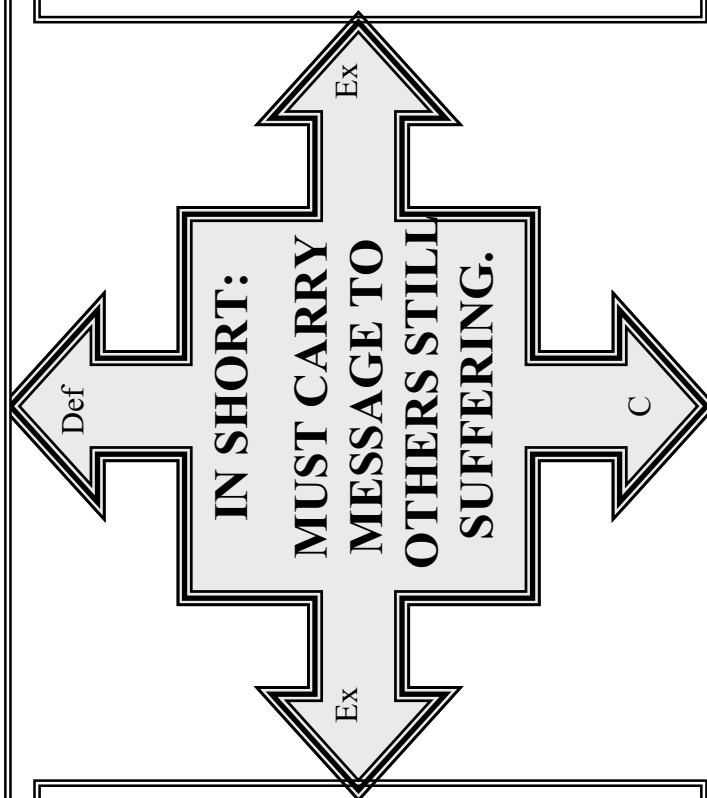
Each group has one primary purpose – to carry its message to the _____
who still suffers.

PROBLEM AREA

This is what **Tradition 5** means to me:

These are things I can do to uphold **Tradition 5**.

These are things I should avoid doing or encouraging because it would violate **Tradition 5**.



Create a picture to help remember **Tradition 5** (draw or describe).

Def = Definition

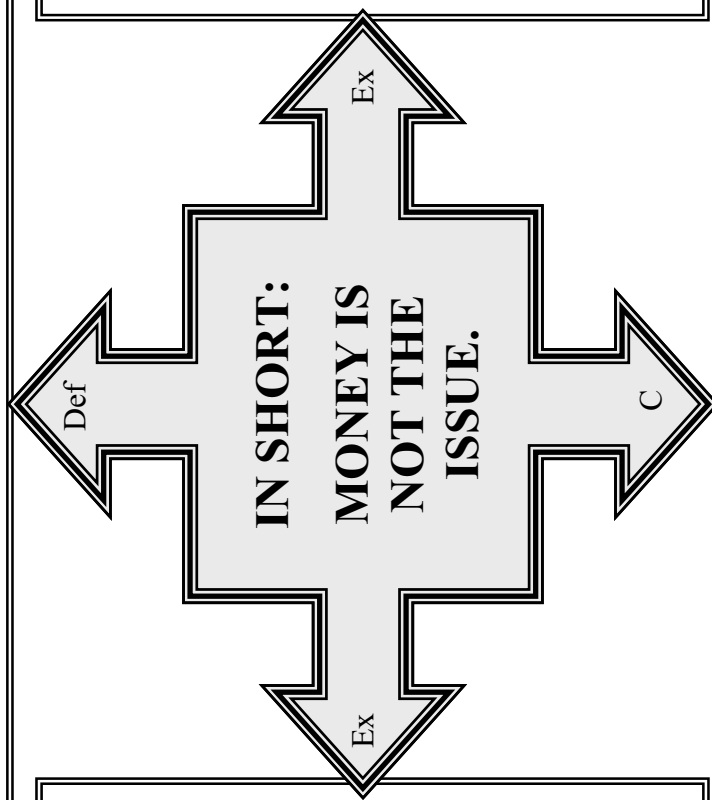
Ex = Example

C = Characteristic

TRADITION 6 An GROUP NAME group ought never endorse, finance, or lend the group name to any related facility or outside enterprise, lest problems of money, property or prestige divert us from our primary purpose.

This is what **Tradition 6** means to me:

These are things I can do to uphold **Tradition 6**.



These are things I should avoid doing or encouraging because it would violate **Tradition 6**.

Create a picture to help remember **Tradition 6** (draw or describe).

Def = Definition

Ex = Example

C = Characteristic

TRADITION 7

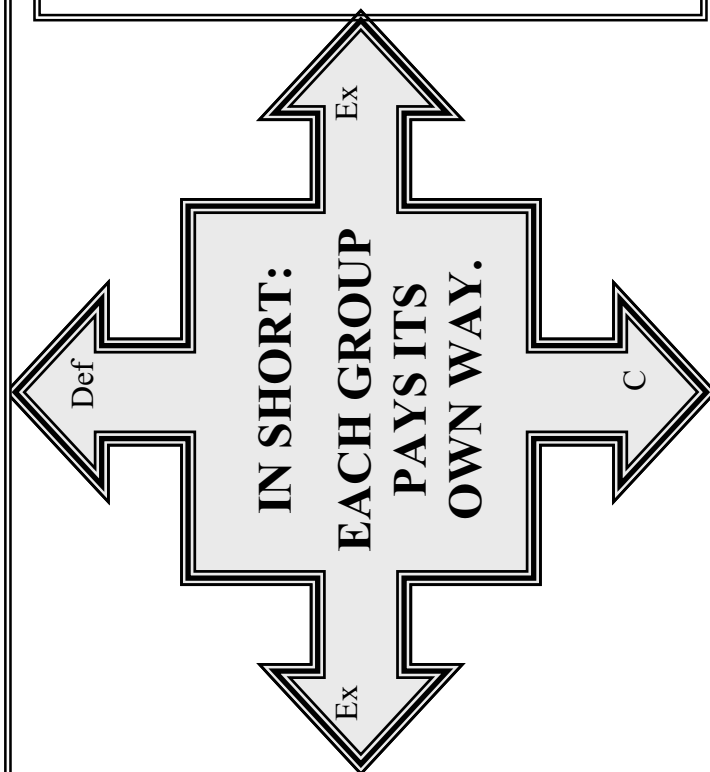
Each _____ group ought to be self-supporting, declining outside contributions.

GROUP NAME

This is what **Tradition 7** means to me:

These are things I can do to uphold **Tradition 7**.

These are things I should avoid doing or encouraging because it would violate **Tradition 7**.



Create a picture to help remember **Tradition 7** (draw or describe).

Def = Definition

Ex = Example

C = Characteristic

TRADITION 8

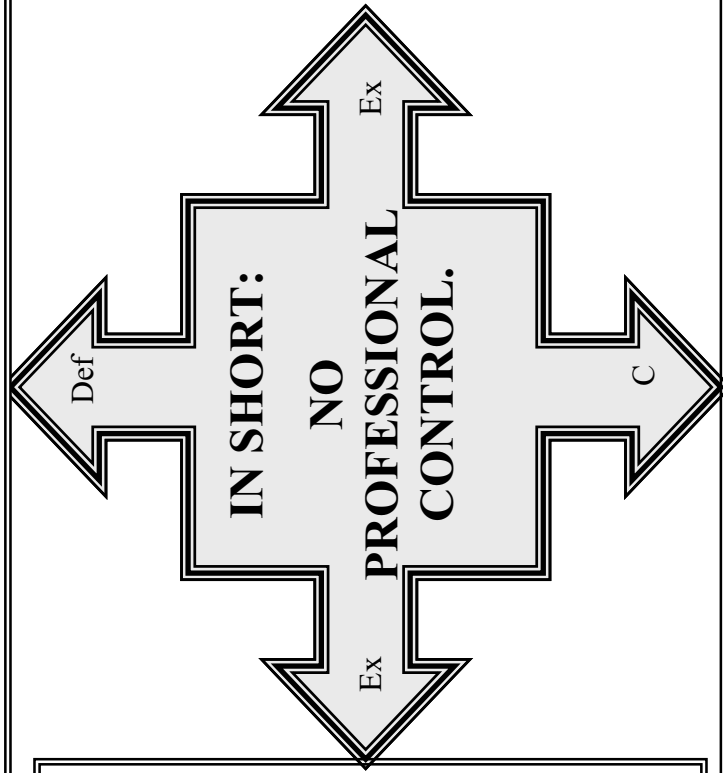
_____ should remain forever nonprofessional, but our service centers may employ special workers.

GROUP NAME

This is what **Tradition 8** means to me:

These are things I can do to uphold **Tradition 8**.

These are things I should avoid doing or encouraging because it would violate **Tradition 8**.



Create a picture to help remember **Tradition 8** (draw or describe).

Def = Definition

Ex = Example

C = Characteristic

TRADITION 9

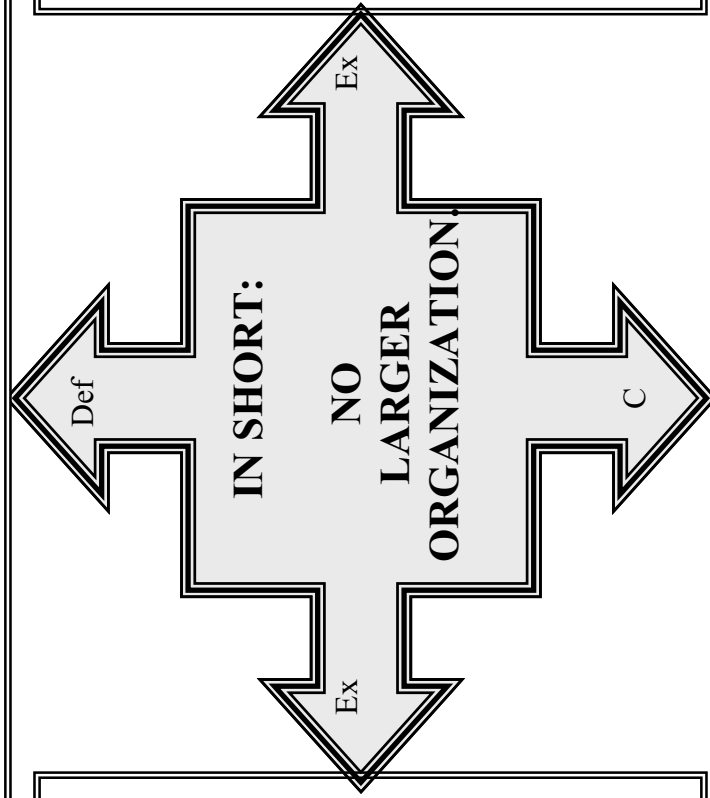
_____, as such, ought never be organized; but we may create service boards or committees directly responsible to those they serve.

GROUP NAME

This is what **Tradition 9** means to me:

These are things I can do to uphold **Tradition 9**.

These are things I should avoid doing or encouraging because it would violate **Tradition 9**.



Create a picture to help remember **Tradition 9** (draw or describe).

Def = Definition

Ex = Example

C = Characteristic

TRADITION 10

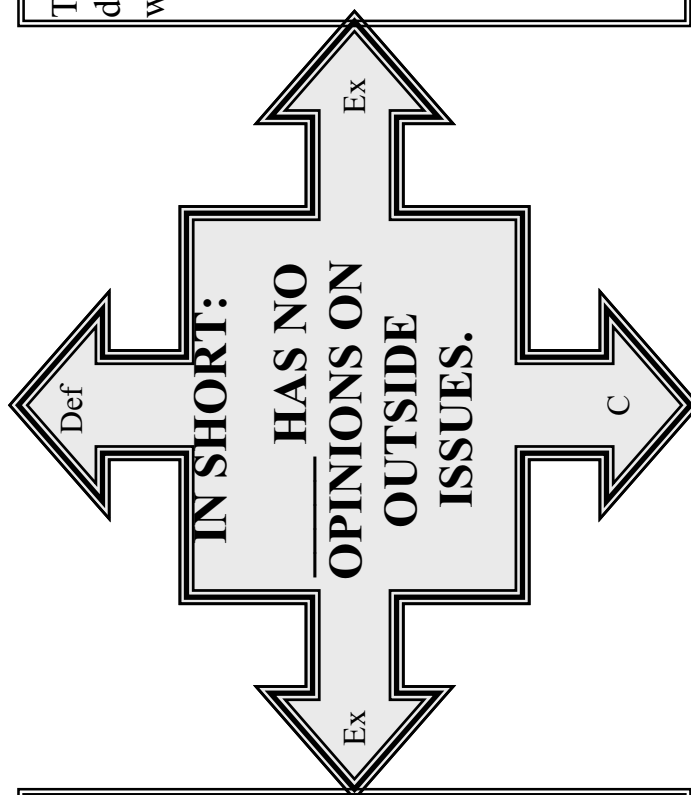
_____ has no opinion on outside issues; hence the _____ name ought never be drawn into public controversy.

GROUP NAME

This is what **Tradition 10** means to me:

These are things I can do to uphold **Tradition 10**.

These are things I should avoid doing or encouraging because it would violate **Tradition 10**.



Create a picture to help remember **Tradition 10** (draw or describe).

Def = Definition

Ex = Example

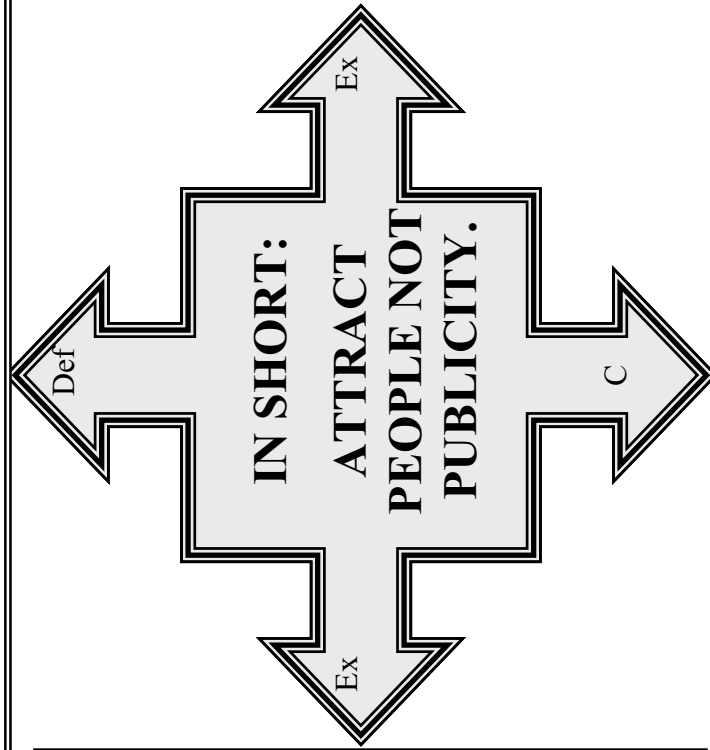
C = Characteristic

TRADITION 11

Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio, and films.

This is what **Tradition 11** means to me:

These are things I can do to uphold **Tradition 11**.



These are things I should avoid doing or encouraging because it would violate **Tradition 11**.

Create a picture to help remember **Tradition 11** (draw or describe).

Def = Definition

Ex = Example

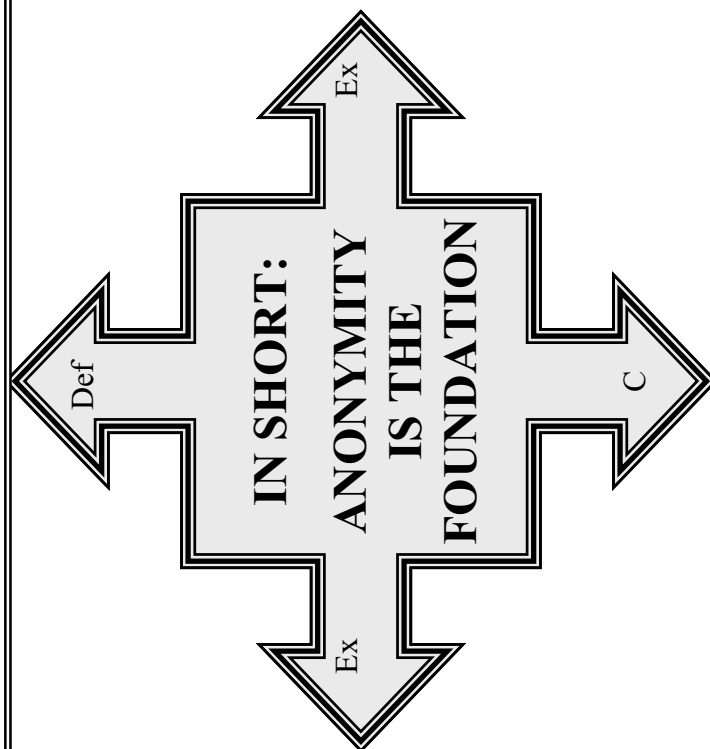
C = Characteristic

TRADITION 12

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

This is what **Tradition 12** means to me:

These are things I can do to uphold **Tradition 12**.



These are things I should avoid doing or encouraging because it would violate **Tradition 12**.

Create a picture to help remember **Tradition 12** (draw or describe).

Def = Definition

Ex = Example

C = Characteristic

Discussion Topics for *the Twelve Tradition* Maps

- Discuss any new insights you have gained on the meaning or use of the *Twelve Traditions*.
- How do the *Twelve Traditions* serve you as an individual member?
- Which of the *Twelve Traditions* do you think are the most important? Why?
- What things should be avoided in order to maintain the *Twelve Traditions*?
- What are the “gray” areas? In what situations is it unclear what the *Twelve Traditions* suggest?

