

UNDERSTANDING ANONYMITY

This is A.A. General Service Conference-approved literature.

“ANONYMITY IS THE
SPIRITUAL FOUNDATION OF
ALL OUR TRADITIONS, EVER
REMINING US TO PLACE
PRINCIPLES BEFORE
PERSONALITIES.”



unity

ALCOHOLICS ANONYMOUS[®] is a fellowship of men and women who share their experience, strength and hope with each other that they may solve their common problem and help others to recover from alcoholism.

- The only requirement for membership is a desire to stop drinking. There are no dues or fees for A.A. membership; we are self-supporting through our own contributions.

- A.A. is not allied with any sect, denomination, politics, organization or institution; does not wish to engage in any controversy; neither endorses nor opposes any causes.

- Our primary purpose is to stay sober and help other alcoholics to achieve sobriety.

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Alcoholics Anonymous World Services, Inc.
475 Riverside Drive
New York, NY 10115

Mail address:
Box 459
Grand Central Station
New York, NY 10163

www.aa.org

Understanding Anonymity

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

What is the purpose of anonymity in Alcoholics Anonymous? Why is it often referred to as the greatest single protection the Fellowship has to assure its continued existence and growth?

If we look at the history of A.A., from its beginning in 1935 until now, it is clear that anonymity serves two different yet equally vital functions:

- At the personal level, anonymity provides protection for all members from identification as alcoholics, a safeguard often of special importance to newcomers.
- At the level of press, radio, TV, films and new media technologies such as the Internet, anonymity stresses the equality in the Fellowship of all members by putting the brake on those who might otherwise exploit their A.A. affiliation to achieve recognition, power, or personal gain.

Anonymity on a person-to-person basis

From its earliest days, A.A. has promised personal anonymity to all who attend its meetings. Because its founders and first members were recovering alcoholics themselves, they knew from their own experience how ashamed most alcoholics are about their drinking, how fearful they are of public exposure. The social stigma of alcoholism was great, and those early A.A. members recognized that a firm assurance of confidentiality was imperative if they were to succeed in attracting and helping other alcoholics to achieve sobriety.

Over the years, anonymity has proved one of the greatest gifts that A.A. offers the suffering alcoholic. Without it, many would never attend

their first meeting. Although the stigma has lessened to some degree, most newcomers still find admission of their alcoholism so painful that it is possible only in a protected environment. Anonymity is essential for this atmosphere of trust and openness.

Valuable as privacy is to new members, it is noteworthy that most of them are eager to share the good news of their A.A. affiliation with their families. Such a disclosure, however, is always their own choice: A.A. as a whole seeks to ensure that individual members stay as private and protected as they wish, or as open as they wish, about belonging to the Fellowship; but always with the understanding that anonymity at the level of the press, radio, TV, films and new media technologies such as the Internet, is crucial to our continuing sobriety and growth — at both the personal and group levels.

Anonymity at the media level

After its first few years of success, the Fellowship attracted much favorable attention in the press. Articles praising A.A. appeared in magazines and newspapers across the country. And, with each new article, the ranks of A.A. grew. In those days, everyone still feared the consequences of public disclosure; and so the first press coverage guarded members' anonymity for safety's sake. The arrival of new media technologies such as the Internet has offered new vehicles to carry the A.A. message to the public. A.A. members continue to preserve their anonymity in these new public media.

As public awareness concerning alcoholism increased, the stigma decreased, and soon some A.A. members began to publicly acknowledge their affiliation in the media. One of the first to do so was a famous ballplayer whose comeback was so spectacular that newspapers lavished attention on his successful struggle against alcohol. Believing that he could help A.A. by revealing his membership, he discussed it openly. Even the founders of A.A. approved his actions simply because they had not yet experienced the costs of such publicity.

Then other members decided to break their anonymity in the media — some motivated by

good will, others by personal gain. Some members devised schemes to tie in their A.A. affiliation with all sorts of business enterprises, insurance, sales, drying-out farms, even a temperance magazine, to name a few.

It did not take long for those at A.A. headquarters to realize that overzealous and self-serving anonymity breakers could quickly jeopardize the Fellowship's hard-won reputation. And they saw that if one person was made an exception, other exceptions would inevitably follow. To assure the unity, effectiveness, and welfare of A.A., anonymity had to be universal. It was the guardian of all that A.A. stood for.

In stressing the equality of all A.A. members — and unity in the common bond of their recovery from alcoholism — anonymity serves as the spiritual foundation of the Fellowship. Back in 1946, Bill W., our co-founder, wrote: “The word ‘anonymous’ has for us an immense spiritual significance. Subtly but powerfully, it reminds us that we are always to place principles before personalities; that we have renounced personal glorification in public; that our movement not only preaches but actually practices a true humility.”

Some questions and answers about anonymity

A.A. members as well as many people outside the program are sometimes puzzled about how to put the principle of anonymity into practice. Some of the most frequently asked questions about both personal anonymity and anonymity at the media level:

Personal anonymity

Q. After I tell my loved ones about my A.A. membership, should I ask them not to disclose this information to anyone else?

A. This is entirely a personal matter, but it is usually best for all concerned to let the A.A. member decide who shall be told and when.

Q. If relatives, friends, and business associates comment on my improved appearance and func-

tioning after I become sober, should I tell them I'm in A.A.?

A. Members of the immediate family and close friends are usually pleased to learn about an alcoholic's membership in A.A. As for business associates, it might be best simply to say that you've stopped drinking and postpone decision about disclosing your membership until after you have been in the Fellowship for several months.

Q. What should I do if I meet old acquaintances at A.A. meetings?

A. You need not ask them to protect your anonymity; they are there for the same, or similar, reasons. They will generally respect your privacy and you, in turn, should respect theirs.

Q. What if I see public figures at a meeting?

A. Like everyone else, public figures should have the protection of anonymity to the extent that they desire it.

Q. I know that I should not reveal the names of members that I learn in A.A. meetings, but what about other personal information?

A. It is understood by A.A. members that personal disclosures made in A.A. meetings are to be treated as confidential. For example, if friends outside the program are acquainted with some of your A.A. friends and know of their membership, you should be careful not to violate confidences picked up at meetings, however harmless they may appear at the time.

Q. Should I tell people who seem to have a drinking problem about my A.A. affiliation?

A. This is a personal matter. However, the spirit of the program is one of sharing and a recent study of A.A. members shows that a high proportion of them joined the Fellowship through another member. Before reaching a decision about such matters, most members find it helpful to discuss them with sponsors or A.A. friends.

Q. Should I reveal my anonymity to my boss so that I can attend early A.A. meetings regularly?

A. Asking for special favors because of A.A. membership is not in the spirit of the anonymity Traditions.

Anonymity at the media level

Q. What if I appear as an A.A. member on TV, in a film, or allow my picture to be used in a newspaper or magazine, but do not give my full name? Is this considered an anonymity break?

A. Yes, if full-face photographs and other easily identifiable photos of A.A. members (who are *described* as A.A. members) are published or broadcast, even though their full names are not given, these are considered anonymity breaks.

Q. I've heard a number of people, inside and outside of A.A., say the newsworthy A.A. members should be encouraged to announce their membership to help promote the Fellowship. Why does A.A. continue to maintain the Tradition of anonymity for celebrities and other members?

A. Those Traditions developed out of the experience of the early members. At first, they too felt that well-known A.A. members could help the Fellowship by breaking their anonymity. But it soon became apparent that, if one anonymity breaker stepped forward, others would follow; and if members were to strive for public acclaim and power, the spiritual unity so essential to the work of helping fellow alcoholics would soon be lost.

Q. What about videotapes of talks and meetings? Are these considered to be anonymity breaks, since people are seen full-face and clearly identify themselves as A.A. members?

A. In 1980, the General Service Conference recommended that “. . . A.A. members who are requested to videotape talks and meetings preserve anonymity at the level of press, radio, TV, film, and videotapes, realizing that anonymity is the spiritual foundation of all our Traditions.” They further recommend that talks by A.A. members *as members* be given “in person, rather than be videotaped, in view of the temptation of video-

taping to place personalities before principles,” and thus encourage the development of a “star” system in A.A.

Q. I maintain an Internet Web site and also belong to an online meeting. At what level should I protect my anonymity on the internet?

A. Publicly accessible aspects of the Internet such as Web sites featuring text, graphics, audio and video ought to be considered another form of “public media.” Thus, they need to be treated in the same manner as press, radio, TV and films. This means that full names and faces should not be used. However, the level of anonymity in e-mail, online meetings and chat rooms would be a personal decision.

Facts about anonymity in A.A.

It is not the media’s responsibility to maintain our Traditions; it is our own individual responsibility.

- A.A. members generally think it unwise to break the anonymity of a member even after his or her death, but in each situation, the final decision must rest with the family.
- A.A. members may disclose their identity and speak as recovered alcoholics, giving radio, TV and Internet interviews, without violating the Traditions — so long as their A.A. membership is not revealed.
- A.A. members may speak as *A.A. members* only if their names or faces are not revealed. They speak not for A.A. but as individual members.

Experience suggests that A.A. members:

- Respect the right of other members to maintain their own anonymity at whatever levels they wish.
- When speaking as A.A. members at non-A.A. meetings, usually use first names only.
- Maintain personal anonymity in articles and autobiographies.
- Avoid the use of titles such as “A.A. counselor” when employed as professionals in the field of

alcoholism (the title “alcoholism counselor” is preferred).

- Use last names within the Fellowship, especially for election of group officers and other service jobs.

For more information on anonymity, the following pamphlets and other materials may be helpful:

G.S.O.’s A.A. Web Site: www.aa.org

“The Twelve Traditions Illustrated”

“A.A. Tradition — How It Developed”

“Speaking at Non-A.A. Meetings”

A.A. Guidelines on Public Information

Public Information Workbook which contains
information on how to handle TV, radio,
and newspaper interviews

Write: General Service Office
 Box 459
 Grand Central Station
 New York, NY 10163

THE TWELVE TRADITIONS OF ALCOHOLICS ANONYMOUS

1. Our common welfare should come first; personal recovery depends upon A.A. unity.

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

3. The only requirement for A.A. membership is a desire to stop drinking.

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

5. Each group has but one primary purpose — to carry its message to the alcoholic who still suffers.

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

7. Every A.A. group ought to be fully self-supporting, declining outside contributions.

8. Alcoholics Anonymous should remain forever non-professional, but our service centers may employ special workers.

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

10. Alcoholics Anonymous has no opinion on outside issues; hence the A.A. name ought never be drawn into public controversy.

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

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

THE TWELVE STEPS
OF ALCOHOLICS ANONYMOUS

1. We admitted we were powerless over alcohol — that our lives had become unmanageable.

2. 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 God *as we understood Him*.

4. Made a searching and fearless moral inventory of ourselves.

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

6. Were entirely ready to have God remove all these defects of character.

7. Humbly asked Him to remove our shortcomings.

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

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

10. Continued to take personal inventory and when we were wrong promptly admitted it.

11. 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 alcoholics, and to practice these principles in all our affairs.

THE TWELVE CONCEPTS FOR WORLD SERVICE

1. Final responsibility and ultimate authority for A.A. world services should always reside in the collective conscience of our whole Fellowship.

2. The General Service Conference of A.A. has become, for nearly every practical purpose, the active voice and the effective conscience for our whole Society in its world affairs.

3. To insure effective leadership, we should endow each element of A.A. — the Conference, the General Service Board and its service corporations, staffs, committees, and executives — with a traditional “Right of Decision.”

4. At all responsible levels, we ought to maintain a traditional “Right of Participation,” allowing a voting representation in reasonable proportion to the responsibility that each must discharge.

5. Throughout our structure, a traditional “Right of Appeal” ought to prevail, so that minority opinion will be heard and personal grievances receive careful consideration.

6. The Conference recognizes that the chief initiative and active responsibility in most world service matters should be exercised by the trustee members of the Conference acting as the General Service Board.

7. The Charter and Bylaws of the General Service Board are legal instruments, empowering the trustees to manage and conduct world service affairs. The Conference Charter is not a legal document; it relies upon tradition and the A.A. purse for final effectiveness.

8. The trustees are the principal planners and administrators of overall policy and finance. They have custodial oversight of the separately incorporated and constantly active services, exercising this through their ability to elect all the directors of these entities.

9. Good service leadership at all levels is indispensable for our future functioning and safety. Primary world service leadership, once exercised by the founders, must necessarily be assumed by the trustees.

10. Every service responsibility should be matched by an equal service authority, with the scope of such authority well defined.

11. The trustees should always have the best possible committees, corporate service directors, executives, staffs, and consultants. Composition, qualifications, induction procedures, and rights and duties will always be matters of serious concern.

12. The Conference shall observe the spirit of A.A. tradition, taking care that it never becomes the seat of perilous wealth or power; that sufficient operating funds and reserve be its prudent financial principle; that it place none of its members in a position of unqualified authority over others; that it reach all important decisions by discussion, vote, and, whenever possible, by substantial unanimity; that its actions never be personally punitive nor an incitement to public controversy; that it never perform acts of government, and that, like the Society it serves, it will always remain democratic in thought and action.

A.A. PUBLICATIONS Complete order forms available from
General Service Office of ALCOHOLICS ANONYMOUS,
Box 459, Grand Central Station, New York, NY 10163

BOOKS _____

ALCOHOLICS ANONYMOUS (*regular, portable, large-print and abridged pocket editions*)
ALCOHOLICS ANONYMOUS COMES OF AGE
TWELVE STEPS AND TWELVE TRADITIONS
(*regular, soft-cover, large-print, pocket and gift editions*)
EXPERIENCE, STRENGTH AND HOPE
AS BILL SEES IT (*regular & soft cover editions*)
DR. BOB AND THE GOOD OLDTIMERS
"PASS IT ON"
DAILY REFLECTIONS

BOOKLETS _____

CAME TO BELIEVE
LIVING SOBER
A.A. IN PRISON: INMATE TO INMATE

PAMPHLETS _____

44 QUESTIONS
A.A. TRADITION—HOW IT DEVELOPED
MEMBERS OF THE CLERGY ASK ABOUT A.A.
THREE TALKS TO MEDICAL SOCIETIES BY BILL W.
ALCOHOLICS ANONYMOUS AS A RESOURCE FOR
THE HEALTH CARE PROFESSIONAL
A.A. IN YOUR COMMUNITY
IS A.A. FOR YOU?
IS A.A. FOR ME?
THIS IS A.A.
IS THERE AN ALCOHOLIC IN THE WORKPLACE?
DO YOU THINK YOU'RE DIFFERENT?
A.A. FOR THE BLACK AND AFRICAN AMERICAN ALCOHOLIC
QUESTIONS AND ANSWERS ON SPONSORSHIP
A.A. FOR THE WOMAN
A.A. FOR THE NATIVE NORTH AMERICAN
A.A. AND THE GAY/LESBIAN ALCOHOLIC
A.A. FOR THE OLDER ALCOHOLIC—NEVER TOO LATE
THE JACK ALEXANDER ARTICLE
YOUNG PEOPLE AND A.A.
A.A. AND THE ARMED SERVICES
THE A.A. MEMBER—MEDICATIONS AND OTHER DRUGS
IS THERE AN ALCOHOLIC IN YOUR LIFE?
INSIDE A.A.
THE A.A. GROUP
G.S.R.
MEMO TO AN INMATE
THE TWELVE CONCEPTS ILLUSTRATED
THE TWELVE TRADITIONS ILLUSTRATED
LET'S BE FRIENDLY WITH OUR FRIENDS
HOW A.A. MEMBERS COOPERATE
A.A. IN CORRECTIONAL FACILITIES
A MESSAGE TO CORRECTIONS PROFESSIONALS
A.A. IN TREATMENT FACILITIES
BRIDGING THE GAP
IF YOU ARE A PROFESSIONAL
A.A. MEMBERSHIP SURVEY
A MEMBER'S-EYE VIEW OF ALCOHOLICS ANONYMOUS
PROBLEMS OTHER THAN ALCOHOL
UNDERSTANDING ANONYMITY
THE CO-FOUNDERS OF ALCOHOLICS ANONYMOUS
SPEAKING AT NON-A.A. MEETINGS
A BRIEF GUIDE TO A.A.
A NEWCOMER ASKS
WHAT HAPPENED TO JOE; IT HAPPENED TO ALICE
(*Two full-color, comic-book style pamphlets*)
TOO YOUNG? (*A cartoon pamphlet for teenagers*)
IT SURE BEATS SITTING IN A CELL
(*An Illustrated pamphlet for inmates*)

VIDEOS _____

A.A.—AN INSIDE VIEW
A.A.—RAP WITH US
HOPE: ALCOHOLICS ANONYMOUS
IT SURE BEATS SITTING IN A CELL
CARRYING THE MESSAGE BEHIND THESE WALLS
YOUNG PEOPLE AND A.A.
YOUR A.A. GENERAL SERVICE OFFICE,
THE GRAPEVINE AND THE GENERAL SERVICE STRUCTURE

PERIODICALS _____

THE A.A. GRAPEVINE (monthly)
LA VIÑA (bimonthly)

I am responsible...when anyone,
anywhere, reaches out for help, I want
the hand of A.A. always to be there.
And for that, I am responsible.