

Sample material on District Inventories

DISTRICT INVENTORIES

My name is Myron G and I'm a recovered drunk from Virginia. My topic is district inventories. Several years ago the Area of Virginia became embroiled in an attempt to redistrict. The procedure was long, and a true test of our code of love and tolerance. The redistricting plan was eventually defeated. From this situation in Virginia there emerged an active Growth Committee, consisting of voluntary members with all Area Committee members invited to participate. One Area Delegate has shared with me that they call a similar committee in their area a streamlining committee.

One suggestion coming from this growth committee was for the participating DCM,S to do a District Inventory. Now Bill wrote in " A.A. comes of Age " in part.

" Let us always remember that any Society of men and women that cannot freely correct its own faults must surely fall into decay if not into collapse. Such is the universal penalty for the failure to go on growing. Just as each A.A. must continue to take his moral inventory and act upon it, so must our whole Society if we are to survive and if we are to serve usefully and well."

Our committee made up a suggested inventory using the group inventory form found in the " The A.A. Group " pamphlet. Here are the questions we came up with.

- (1) What is the basic purpose of the district service structure?
- (2) What more can we be doing to accomplish our purpose?
- (3) Considering the number of alcoholics in our district, are we reaching enough people?
- (4) Considering the number of AA members in our district, are we carrying the message from GSO to the groups in our district and vice-versa?
- (5) Are our district service meetings suitable to the needs of all (or most of) the GSRs in our district or are they deficient? If they are deficient, what deficiencies exist and how can they be corrected?
- (6) Does the DCM communicate with the GSRs effectively or do gaps exist?
- (7) Can improvements be made so that DCMs communicate better with GSRs?
- (8) Does the district operate in accordance with the AA steps? Traditions? Concepts?
- (9) Is the DCM accountable to the GSRs and the groups within the district?
- (10) Do the GSRs truly represent their respective groups/?
- (11) Do GSRs stick with us or does turnover seem excessive? If turnovers are excessive, what are some suggested remedies?
- (12) Do GSRs in the district have service sponsors?
- (13) Does the district meeting place suit the needs of the GSRs and the work during the meeting?
- (14) Is adequate opportunity given to all GSRs to speak and participate in district meetings? Is ample notice of district meetings given to GSRs?

- (15) How often are district meetings held? Do the GSRs feel that there should be more district meetings? Fewer meetings? Or, is the frequency of meetings about right?
- (16) Does the DCM provide sufficient information to the GSRs to assure that the GSRs can actively and effectively perform their functions at their groups? At the district meetings? At the Area Assemblies?
- (17) Does the district carry its fair share of the job of helping Intergroup? Grapevine? Area Committee? GSO?
- (18) Does the district have an Alternate DCM? If not, how could the district be improved by electing one?
- (19) Does the DCM participate regularly in district meetings? Area meetings? Assemblies?
- (20) Does the DCM encourage GSR input when planning district meetings?
- (21) What can be done to improve district meetings?
- (22) Would any district problems be solved or improved by:
 - a) Replacing the DCM?
 - b) Reorganizing into subdistricts and electing LCMs?
 - c) Consolidating the district with adjacent districts?
 - d) Changing district boundaries?
 - e) Dividing the district geographically to form additional districts?
 - f) Implementing other alternative ideas not listed above.
- 23) List any successful methods currently or previously used to deal with district problems.

Our Area has had a positive reaction to these trial inventories. We feel that we are on the right track. At our recent fall assembly we elected to make our growth committee a permanent standing committee. One suggestion we adopted because of these inventories is that we will be appointing newly elected DCMs to serve on our standing committees like Delegates are appointed to committees at the General Service Conference. We are anticipating more growth from this service action to help suffering alcoholics.

Thank you.

*From Panel 43
Arkansas*

The following is to be only a suggestive format of how a district inventory could be taken. It is not the only way in which an inventory could or even should be taken. Please feel free to modify, adapt, or ignore as you so choose.

TRADITION ONE

Are we as a district putting our common welfare first?
Do we have a sense that our unity as a district is important?

Do the members, GSRs, and groups feel a part of the district?

Do we have specific times to fellowship as a district?

Do we have potlucks? District speaker meetings? District round-ups/conventions on a regular basis? Are these open or closed meetings? Are there times for the district to come together with their families for a district activity (e.g. Alanon, Alateen, Alatot) for fun and fellowship? Are these well attended? Do people feel welcome at these (e.g. are there greeters designated?)

Do the groups in the district regularly visit with other groups in the district between district meetings?

Do the groups in the district sense that their unity (&/or recovery) depends on the district unity?

Do we have a group meeting list with dates, times, and locations for all of the groups in the district available throughout the district?

Does the district have a regular Tradition (&/or Concept) Meeting? Are the groups encouraged to study the Traditions? Has the District had a Traditions Workshop in the last year or two?

TRADITION TWO

How are we doing in terms of a group conscience in the district?

Do we have regular business meetings? Is adequate time allotted to conduct the district's business?

Do we have an informed group conscience? Do we allow minority opinions adequate opportunity to be heard? Do we strive for substantial unanimity or just a simple majority?

Is the DCM (&/or alternate) doing a good job of keeping the GSRs informed? Is the DCM informed? Is the DCM helpful in dealing with group problems? How could it be improved?

Are the GSRs doing a good job of informing their groups and of communicating information and problems to the DCM/district?

Are the alternate GSRs prepared in case the GSR can not be present or serve?

Are our group consciences at the district level an expression of a loving God?

Do we trust our servants? The DCM? The GSRs? Are they leading or governing? Do we have elder statesmen or bleeding deacons? Are our other district officers trusted? Do we allow(/trust) them to do their job?

Do we have people conniving to be elected/appointed? Are we using Third Legacy procedures to elect our servants?

TRADITION THREE

How well are we doing as a district on membership requirements? Are there any requirements other than a desire to stop drinking?

Do we have "and a's..." at the district level?

Are we being fearful and/or intolerant of some group's participation at the district level?

Are we compelling groups to pay something, believe anything, or conform to anything before we allow them to participate?

Are we getting members and GSRs who are a cross-section of the district? Do they have a variety of backgrounds?

TRADITION FOUR

As a district are we being autonomous?

Are we doing those things for ourselves that should be done on a district basis?

Are we doing things that the individual groups should do for themselves?

Are we doing something that affects other groups (outside our district), other districts, or AA as a whole without consulting them?

Do we take ourselves too seriously?

Do we allow other districts as well as ourselves the right to be wrong? Have we been able to laugh at our mistakes, to forgive each other, and to go on?

TRADITION FIVE

How well are we doing as a district in terms of carrying the message to the alcoholic who still suffers?

Do we stick to our primary purpose?

Do we neglect those who are still sick in the district? In prisons/jails? Treatment centers? Hospitals? Etc?

Are we carrying the message?

Are we forgetting the handicapped? Ill? Bedfast? Elderly? Youth? Those with respiratory problems? Etc?

What more can we do to carry the message?

TRADITION SIX

Have we as a district ever endorsed, financed, or lent the AA name to any related facility or outside enterprise?

Do we cooperate without affiliating? Or endorsing?

Have we let the professionals in the district (i.e. physicians, clergy, court officials, educators, and others who are the first to see alcoholics in need of help) know that we exist and are willing to cooperate but not affiliate with them?

TRADITION SEVEN

As a district are we fully self supporting?

Do we support our DCM's &/or alternate's expenses to attend the Assembly?

Do we have a DCM fund for travel within the district? Does it cover postage? Telephone? And other district expenses?

Do we encourage the groups in the district to support their GSR's (& alternate's) expenses to district and Area Assembly?

(TRADITION SEVEN continued)

Are we supporting our committee activities and the expenses of the committee chairpersons?

Do we emphasize self-support? Are we passing the hat &/or how are we financing our district?

Are we placing too big a burden on and/or accepting too much in contributions from one individual or group?

Are we declining outside contributions?

Do we have enough to meet our expenses? Do we have a prudent reserve? How much is it? How much should it be? Who determines? Do we have regular? Written? Accounting of our expenses? Was it determined by an informed group conscience?

Are we supporting Area? GSO? Intergroup/central office?

TRADITION EIGHT

Have we as a district established a "professional" class? Are we paying someone to do twelfth-step work?

Have we put any individual or group of servants (e.g. GSR, DCM, alternates) in a celebrity status? Or have we looked down on them or not included them in activities?

Do we have special workers that should be paid?

Do we need special workers (e.g. intergroup telephone answering services, intergroup office manager)?

TRADITION NINE

As a district have we tried to issue directives to a group or an AA member? Or in any way tried to govern them?

Do we dictate? Or make suggestions?

Have we created the appropriate service committees (i.e. Cooperation with Professionals in the Community, Grapevine, Group Relations, Treatment Facilities, Correctional Facilities, Public Information, and Archives) that are listed in the Area Structure?

Do the chairpersons of each of these committees serve on the corresponding Area permanent committee?

Do we have or need other committees (e.g. convention, intergroup)?

Are these committees responsible directly to those they serve? Do they make regular reports?

Do the groups and AA members understand and participate in committee work? Do we have regular workshops to inform the district about how each of these committees work?

Are we avoiding the dangers of great wealth? Prestige? And entrenched power?

Do we practice rotation?

Are we animated only by a spirit of service (i.e. are we a true fellowship)?

TRADITION TEN

As a district have we taken an opinion on an outside issue? Are we giving the impression to some group or individual that we have?

Have we drawn the AA name into public controversy?

TRADITION ELEVEN

As a district are we practicing attraction? Or promotion?
Do we publicize our individuals or our principles?

Do we maintain personal anonymity at the level of press,
radio, and films?

Do we maintain personal anonymity below the level of press,
radio, and films (i.e. at closed meetings)? Can we find each
other? Do we have a mailing list of GSRs and district officers
which includes telephone numbers?

TRADITION TWELVE

Do we place principles before personalities? Or are we
constantly in contention with one another?

As a district do we get the job done without concern for
getting credit? Or do we try to obtain personal distinction
before AA members and/or before the general public?

Do we do our share of sacrifice? Do we do our share of
carrying the message?

At the Assembly level do we take our turn with coffee,
registration, etc?

Do we walk the walk or just talk the talk?

Are we displaying the spiritual qualities consistent with
humility?

Do we allow every AA member and story to be confidential if
they wish?

Do we maintain anonymity on platforms and caution reporters
present against the use of names or pictures in open district
meetings/conventions?