

## I. The Primary Purpose (Tradition Five)

1. **What is the basic purpose** of our Intergroup, and is every activity we undertake in alignment with our single purpose: to carry the message to the alcoholic who still suffers?
2. What **more can our Intergroup do to carry the message** in our geographic area?
3. How effectively are we running our core services, such as the **24-hour hotline** and maintaining an accurate, accessible **meeting schedule** (online and print)?
4. Are we seeing a **good cross-section of our community** in A.A., including those with special needs, accessibility issues, or different backgrounds? What is the Intergroup doing to reach all parts of the community?
5. What has our Intergroup done lately to bring the A.A. message to the attention of **professionals** (physicians, clergy, court officials, educators, etc.) in the community?

## II. Unity and Group Relations (Tradition One & Four)

1. Is the Intergroup **attracting and retaining Intergroup Representatives (IGRs)** from all A.A. groups in our service area? If not, what can we do to improve participation?
2. How well is **transparency and full disclosure** being implemented between the Intergroup Board/ Executive Committee and the IGRs?
3. Are our Intergroup meetings and communications encouraging **unity and cooperation** among the groups, or are they creating division or competition?
4. Does the Intergroup consider the welfare of the **rest of A.A.** (General Service, other Intergroups) in its decisions?

## III. Leadership and Decision Making (Tradition Two & Nine)

1. Do we ensure our trusted servants (officers and committee chairs) understand they **do not govern** and are directly responsible to the groups they serve?
2. Are we choosing our officers and committee chairs with care, mindful that holding office is a great responsibility not to be viewed as the outcome of a **popularity contest**?
3. How effectively is the Intergroup striving for **Substantial Unanimity** on important non-routine matters, and is the minority opinion given a voice during discussion?
4. What is being done to encourage a **smooth transition** between rotating trusted servants, ensuring that vital service experience is passed on?

5. Are Intergroup **sub-committees** made fully aware of guidelines and parameters within which they should work, and are they accountable for their actions?

#### **IV. Finance and Self-Support (Tradition Seven)**

1. How is our Intergroup **fulfilling its responsibility to the Seventh Tradition**?
2. Are our funds being **wisely spent** and is our reimbursement policy for trusted servants **frugal yet fair**?
3. Is the Intergroup's financial information (Treasurer's Report) **clearly and regularly communicated** to the groups?
4. Are we ensuring that **donations are only received from A.A. members**?

#### **V. Anonymity and Public Relations (Tradition Eleven)**

1. Is the Intergroup careful to **preserve the anonymity** of all A.A. members at the public level (press, radio, film, internet, etc.)?
2. Is the Intergroup's website and use of technology in alignment with A.A. principles, especially the Traditions of **anonymity** and **non-affiliation**?

**Note:** An Intergroup will often focus its inventory on its specific service needs, such as the effectiveness of its various committees (e.g., Institutions, Public Information) and the processes outlined in its bylaws. The A.A. pamphlet, "The A.A. Group... Where It All Begins," and the **Twelve Concepts for World Services** also contain principles that can be adapted for an Intergroup's self-inventory.