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

As Included in NREPP



SAMHSA's National Registry of Evidence-based Programs and Practices http://nrepp.samhsa.gov



# MAPPING YOUR STEPS: "TWELVE STEP" GUIDE MAPS

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

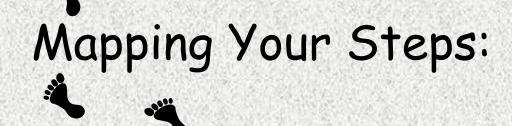
T. L. Sia, D. F. Dansereau, & S. M. Dees Texas Institute of Behavioral Research at TCU (March 2000)



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 <a href="http://www.ibr.tcu.edu">http://www.ibr.tcu.edu</a>.

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"Twelve Step" Guide Maps



Developed by

Tiffiny L. Sia, Ph.D.,

Donald F. Dansereau, Ph.D.,

and

Sandra M. Dees, Ph.D.

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Institute of Behavioral Research Texas Christian University TCU Box 298740 Fort Worth, TX 76129

(817) 257-7226 FAX 257-7290 E-Mail IBR@TCU.EDU Web site: www.ibr.tcu.edu

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### TABLE OF CONTENTS

| Preface   | vii                        |
|---|----------------------------|
| Mapping Basics  | 1                          |
| What is a map?  | 3                          |
| Figure 1: A map to explain maps   | 4                          |
| Figure 2: Sample "step" map   | 5                          |
| Things to know about maps   | 6                          |
| Is there proof that maps work? Research on maps   | 7                          |
| What are the benefits of Mapping Your Steps?  | 8                          |
| How to "Map Your Steps"   | 12                         |
| How the manual is organized   | 12                         |
| Introducing the step maps   | 13                         |
| Individual mapping  | 14                         |
| Group mapping   | 15                         |
| Déjà vu mapping   | 16                         |
| Are there any questions?  | 17                         |
| How difficult are these maps to use?  Do you have to be a counselor to use <i>Mapping Your Steps</i> ?  Do I have to use all of the maps in the manual?  What if I want to create my own maps?  Can these maps be used for problems other than substance abuse? | 17<br>17<br>17<br>18<br>18 |
| References  | 19                         |
| Section 1: The Twelve Steps Maps  | 21                         |
| A brief history of the Twelve Steps   | 22                         |
| The Twelve Steps  | 23                         |
| Step 1 (4 maps)   | 24                         |
| Step 2 (5 maps)   | 29                         |
| Step 3 (5 maps)   | 35                         |
| Step 4 (4 maps)   | 41                         |
| Step 5 (6 maps)   | 46                         |
| Step 6 (5 maps)   | 53                         |
| Step 7 (4 maps)   | 59                         |
| Step 8 (4 maps)   | 64                         |

### TABLE OF CONTENTS

|         | Step 9 (4 maps)   | 69        |
|---------|---|-----------|
|         | Step 10 (4 maps)  | 74        |
|         | Step 11 (4 maps)  | <b>79</b> |
|         | Step 12 (5 maps)  | 84        |
|         | Overview map of the Twelve Steps                        | 90        |
|         | Discussion topics for <i>The Twelve Step</i> maps       | 91        |
| Section | on 2: The Serenity Prayer Maps                          | 95        |
|         | The Serenity Prayer                                     | 95        |
|         | The Serenity Prayer maps (5 maps)                       | 96        |
|         | Discussion topics for <i>The Serenity Prayer</i> maps   | 101       |
| Section | on 3: The Slogan Maps                                   | 102       |
|         | "First things first"                                    | 103       |
|         | "Just for today"  | 104       |
|         | "Easy does it"  | 105       |
|         | "One day at a time"                                     | 106       |
|         | "Live and let live"                                     | 107       |
|         | "Surrender to win"                                      | 108       |
|         | "Acceptance is the answer to all of my problems today"  | 109       |
|         | "Turn it over"  | 110       |
|         | "Let go and let God"                                    | 111       |
|         | "Check yourself before you wreck yourself"              | 112       |
|         | Blank Slogan map  | 113       |
|         | Discussion topics for the Slogan maps                   | 114       |
| Section | on 4: The Twelve Traditions Maps                        | 115       |
|         | A brief introduction to <i>The Twelve Traditions</i>    | 115       |
|         | The Twelve Traditions                                   | 116       |
|         | The Twelve Traditions maps (12 maps)                    | 117       |
|         | Discussion topics for <i>The Twelve Traditions</i> maps | 129       |
|         | Overview of The Twelve Traditions                       | 130       |

### **ACKNOWLEDGEMENTS**

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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).

Mapping Your Steps vii

### **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

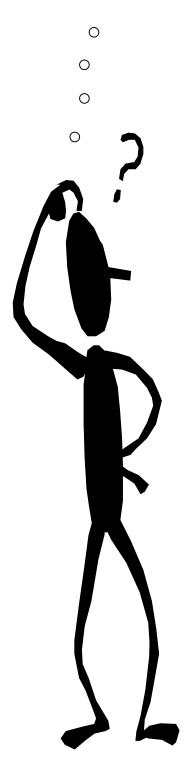
Copies of these materials are available through **Lighthouse Institute**, a nonprofit division of Chestnut Health Systems in Bloomington, Illinois. **To order call (309) 827-6026, or visit their website at http://www.chestnut.org/LI/bookstore/index.html.** For additional information on these tools and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

viii Mapping Your Steps





### WHAT IS A MAP?



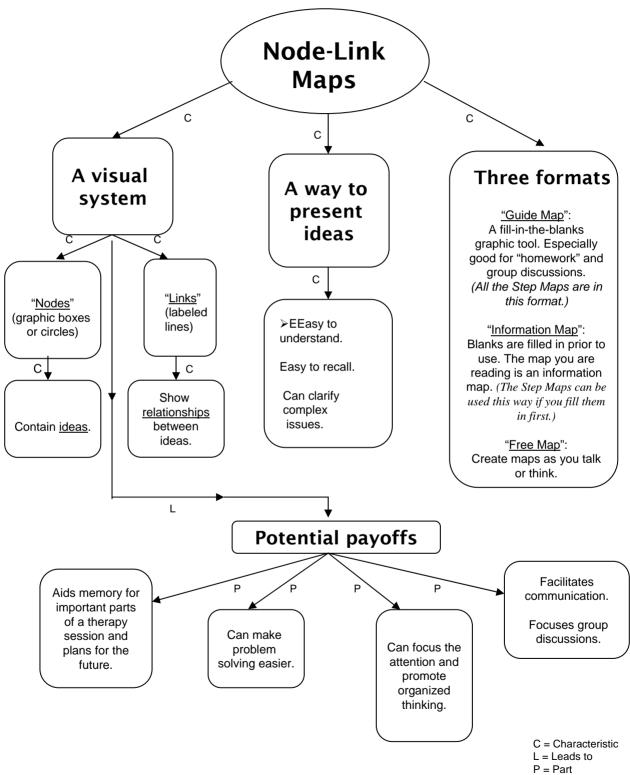
A node-link map is a way to represent ideas and relationships visually. A map includes boxes or nodes which hold the ideas, and links between each node to show how the ideas are related to each other.

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.

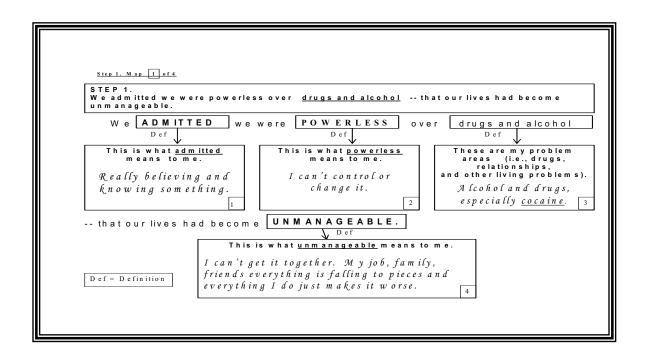


Figure 2: Sample Step Map

### 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?

YES!

**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)



- ◆ <u>Memory for the Session</u>: Maps make treatment discussions more memorable.
  - ◆ J. Boatler, Knight, & Simpson, 1994
  - ♦ K. Knight, Simpson, & Dansereau, 1994
- ◆ <u>Focus</u>: 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
- <u>Communication</u>: 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
- ◆ <u>Ideas:</u> Maps facilitate the production of insights and ideas. Mapping can...

#### Stimulate greater session depth,

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

#### Uncover psychological issues,

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

#### Identify gaps in thinking,

Pitre, Dansereau, & Simpson, 1997

#### Provide greater breadth.

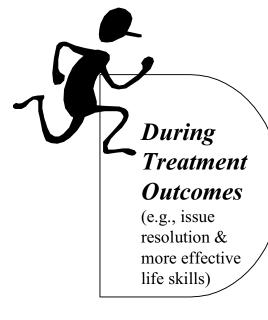
◆ Dansereau, Joe, & Simpson, 1993

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



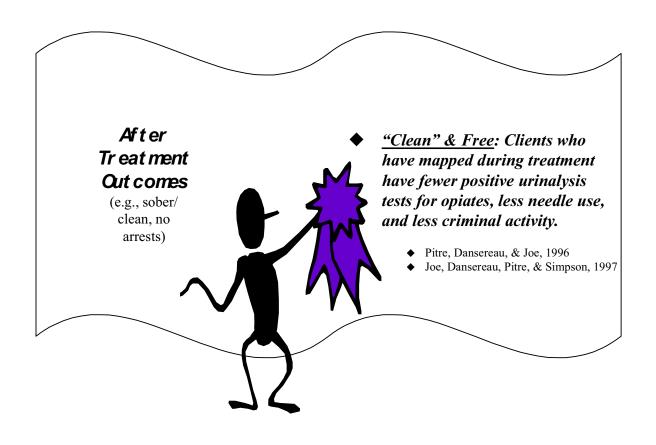
Quality
of the Client
&
Counselor
Relationship

- <u>Rapport</u>: 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



- ◆ 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!

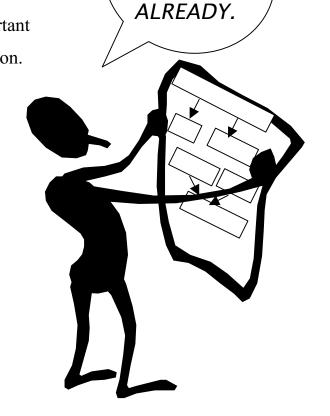
# Maps sound pretty good, but I already use the Twelve Steps. What are the benefits of using Mapping Your Steps?

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.



SHOW ME

HOW TO USE THE MAPS

### 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

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.

section four.

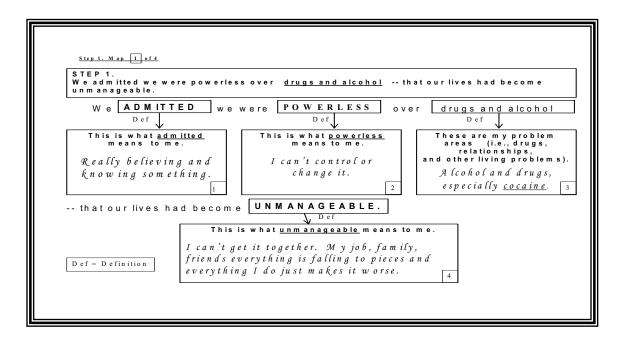
Maps can be used in a group or individually. They can be done independently as homework, or in collaboration with other group members. The important thing to remember is that you should be comfortable using the maps. The following sections give some suggestions on ways the maps can be used.

# 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.

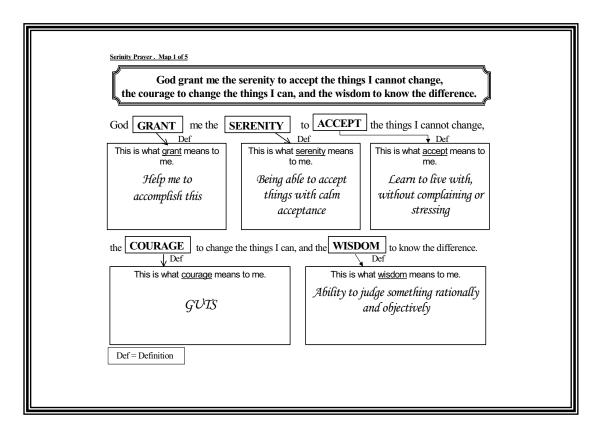


Let them know if or when the homework will be discussed in the group and if they will be sharing the map with you, a group member, or the group as a whole. When the discussion date comes around, you simply start a group discussion (see the "Discussion Topics" for that section). You may want to collect 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**

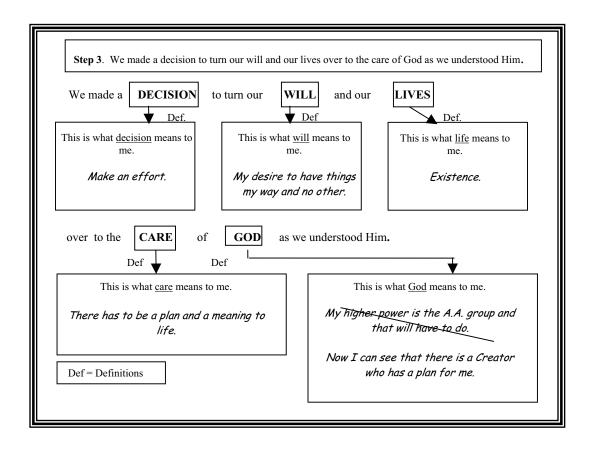
Another way to use the maps is to do the maps in the group as part of a discussion. Pass out a map to everyone, but ask them not to fill it out. The maps can then be used to guide the discussion. For example, look at the sample *Serenity Prayer* map below. Before filling it out, you might start the discussion 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).

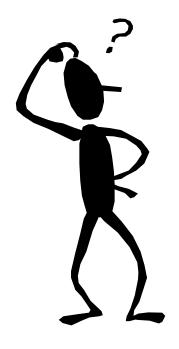


## DÉJÀ VU MAPPING

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.

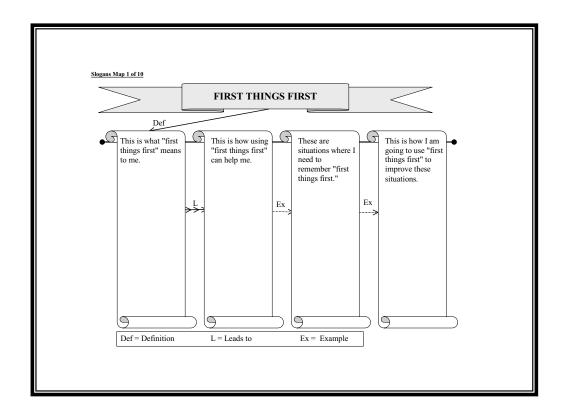
As the other major topics (*The Serenity Prayer*, the *Slogans*, and the *Twelve Traditions*) are introduced, the maps associated with the topic may be used to facilitate discussion. Maps should be used only when they enrich the process.

## 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.

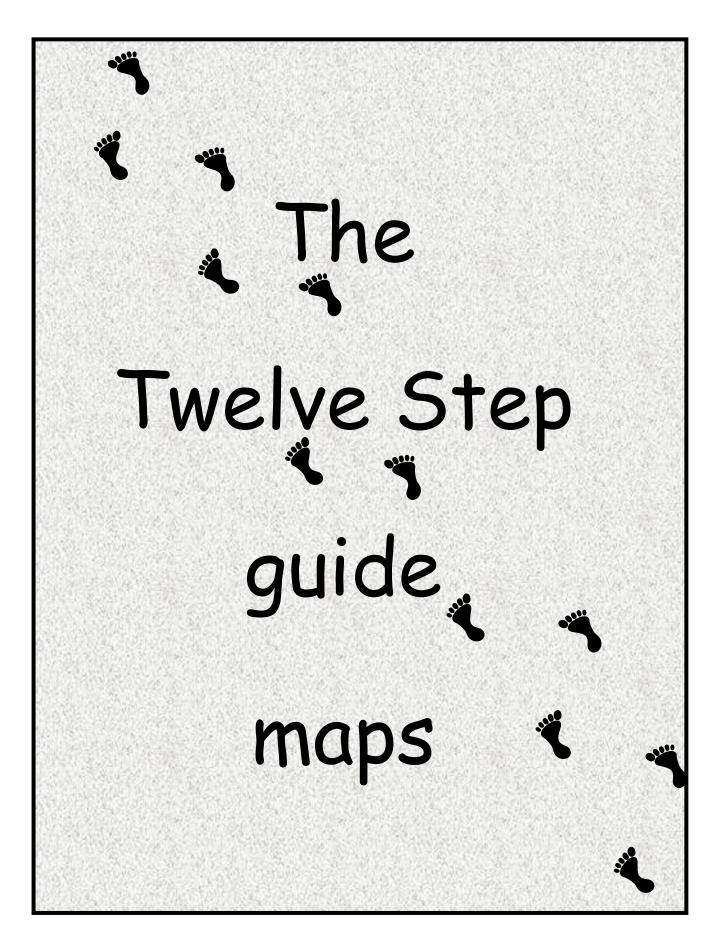


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### A BRIEF HISTORY OF THE TWELVE STEPS

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*, 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*).

<sup>&</sup>lt;sup>1</sup>Copyright © 1939, 1955, 1976 and published by Alcoholics Anonymous World Services, Inc., New York, NY.

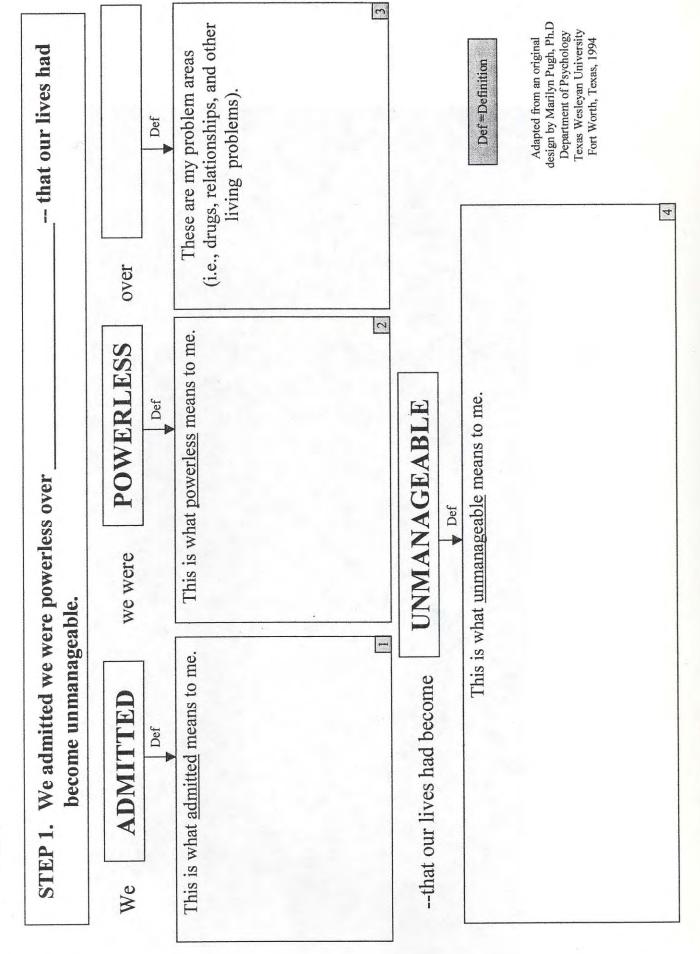


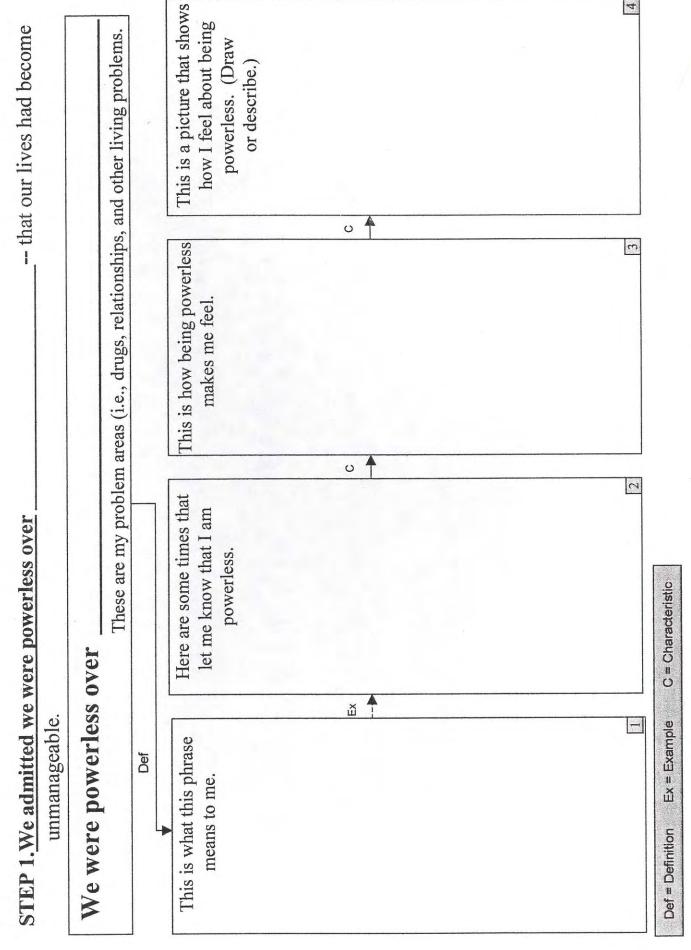
- 1. We admitted we were powerless over \_\_\_\_\_ -that our lives had become unmanageable.
- 2. We came to believe that a power greater than ourselves could restore us to sanity.
- 3. We made a decision to turn our will and our lives over to the care of God as we understood Him.
- 4. We made a searching 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

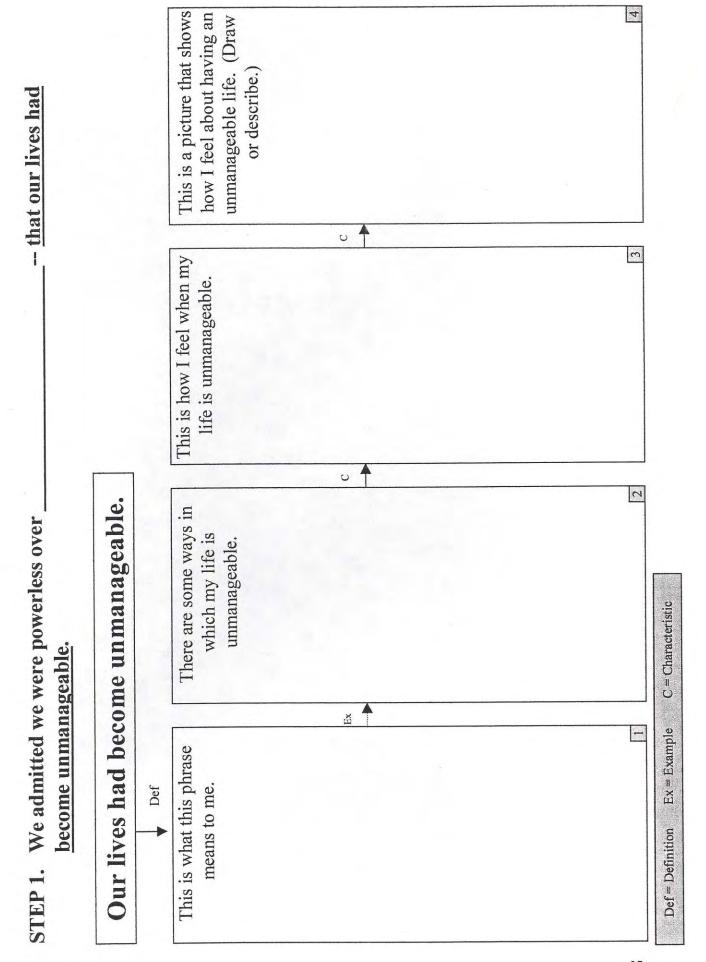
We admitted we were powerless over \_\_\_\_\_ (our problem area)- that our lives had become unmanageable.







STEP 1. Map 2 of 4



4 This is a picture that shows how admitting it feels or will feel to me. (Draw or -- that our lives had describe.) 0 3 feel about admitting my This is how I do or will powerlessness and unmanageability. C We admitted we were powerless over This is who I have admitted my powerlessness and unmanageability to. C = Characteristic become unmanageable. 7 L = Leads to This is how I would say this in my own words. Def Def = Definition STEP 1.

STEP 1. Map 4 of 4

#### Step 2 maps

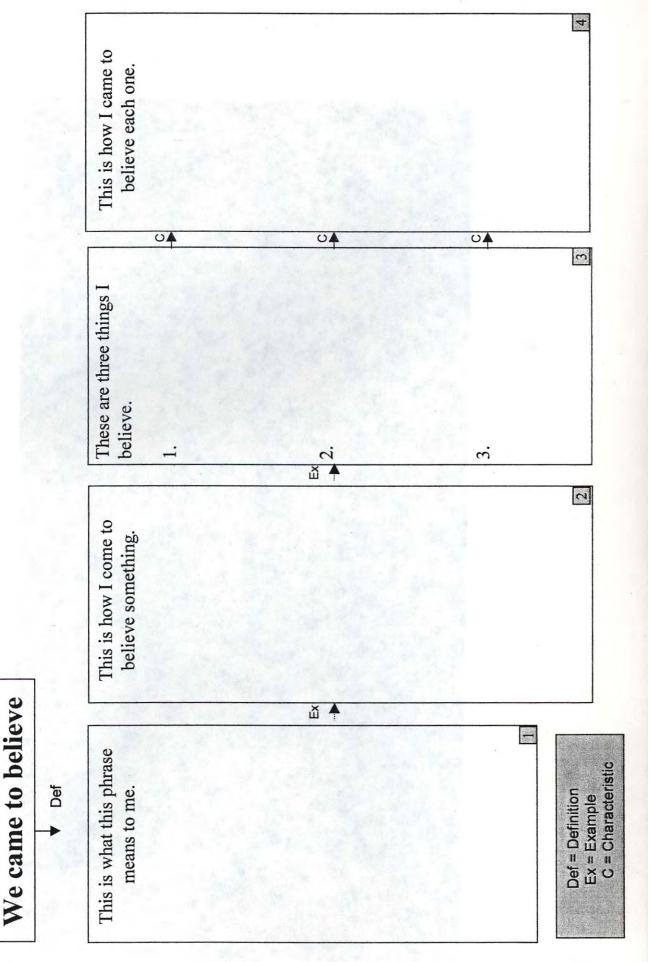
We came to believe that a power greater than ourselves could restore us to sanity.



STEP 2. Map 1 of 5

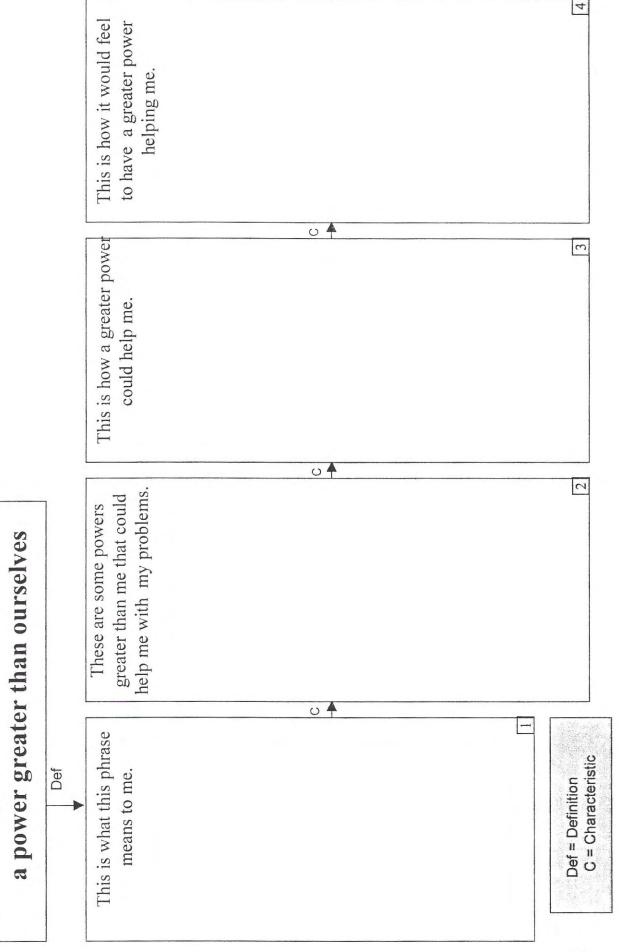
# STEP 2. Map 2 of 5

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



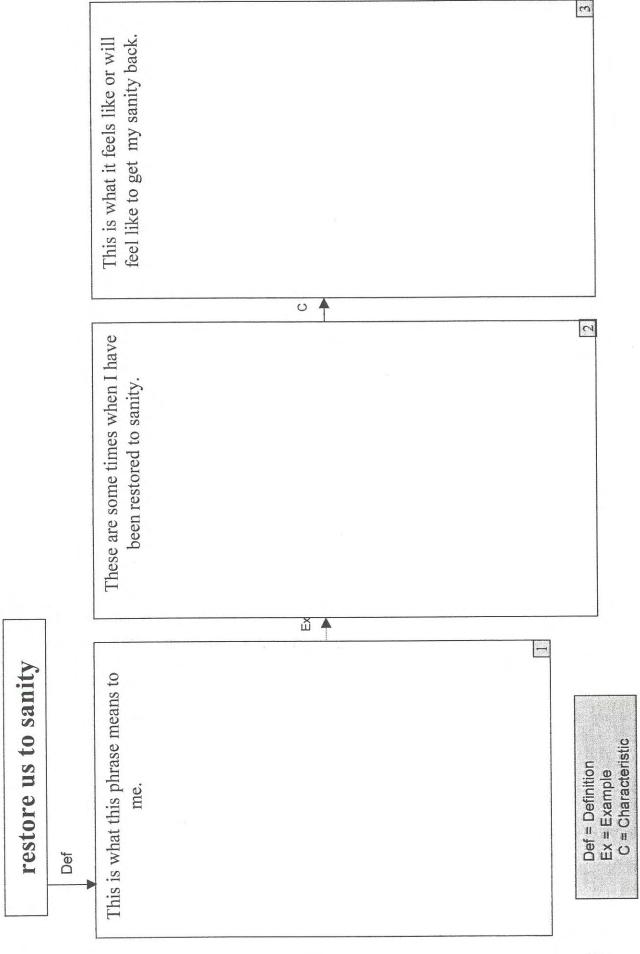
STEP 2. Map 3 of 5

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

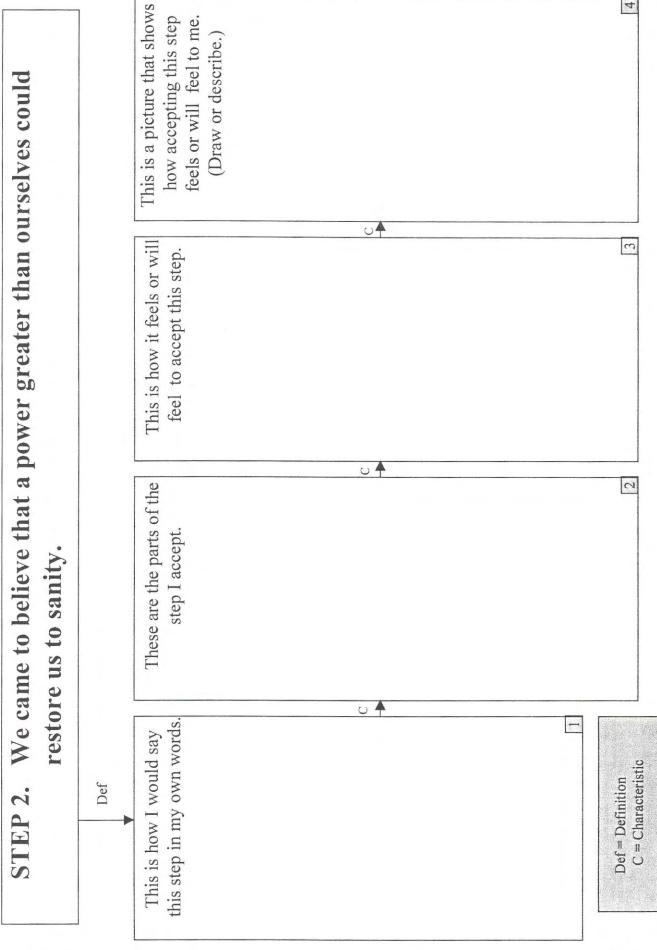


# STEP 2. Map 4 of 5

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



STEP 2. Map 5 of 5



#### Step 3 maps

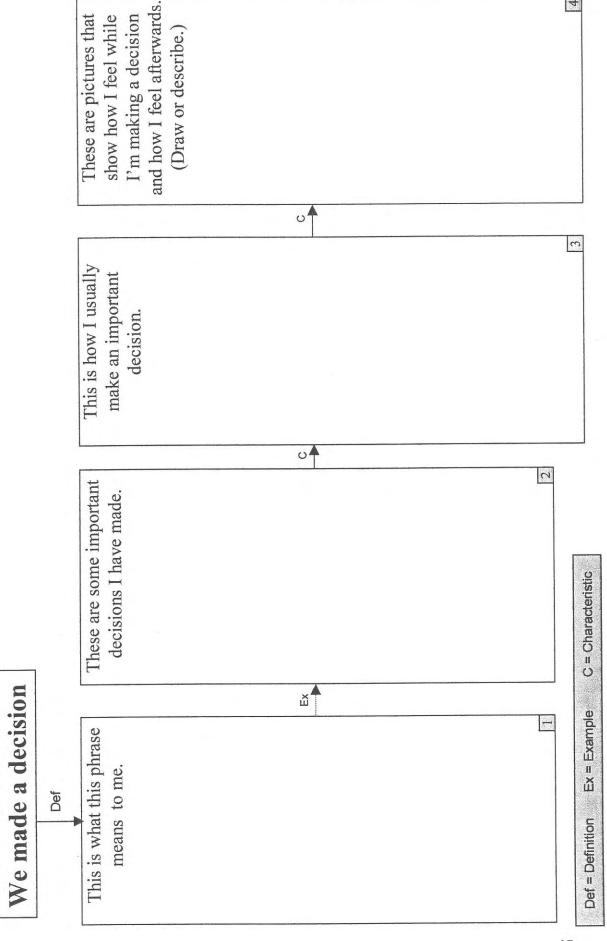
We made a decision to turn our will and our lives over to the care of God as we understood him.



5 This is what life means to me. We made a decision to turn our will and our lives over to the care of God as we This is what God means to me. Def and our 2 This is what will means to me. as we understood him. Def 4 to turn our COD Def This is what care means to me. This is what decision means to me. Jo understood Him. DECISION CARE Def Def STEP 3. Map Def = definition We made a Over to the STEP 3. 36 Mapping Your Steps

### STEP 3. Map 2 of 5

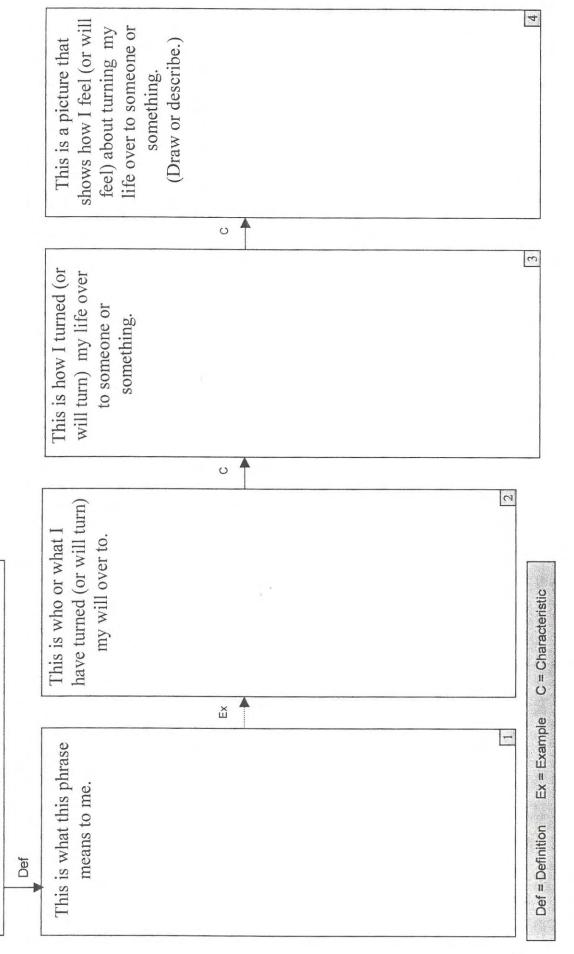
STEP 3. We made a decision to turn our will and our lives over to the care of God as we understood Him.



# STEP 3. Map 3 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.

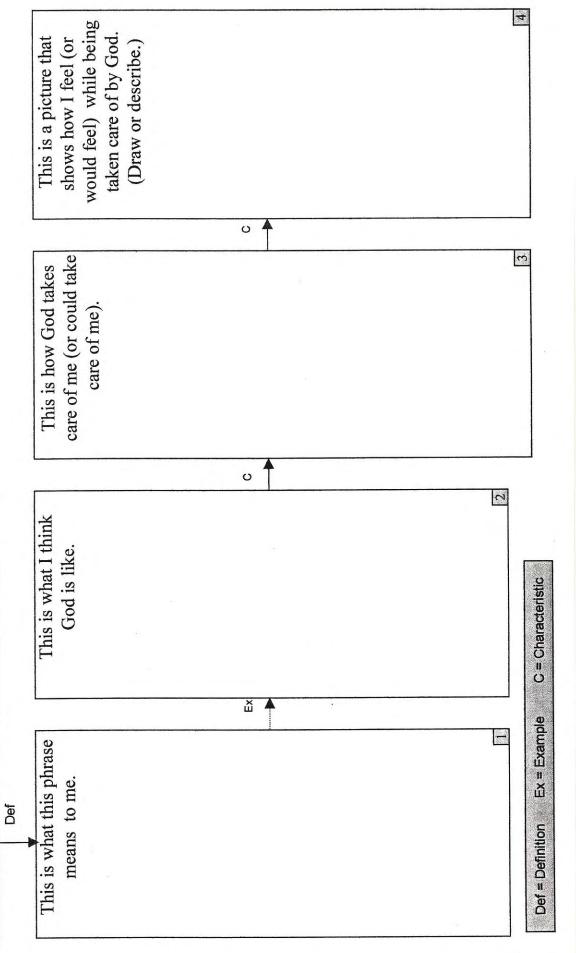
to turn our will and our lives



## STEP 3. Map 4 of 5

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

the care of God as we understood Him.



This is a picture that shows how I will feel having made this decision. (Draw or describe.) We made a decision to turn our will and our lives over to the care O 3 This is when I made (or will make) this decision. of God as we understood Him. O 2 (or will make) the decision to turn over my will and This is how I have made C = Characteristic L = Leads to \_ this step in my own words. This is how I would say STEP 3. Map 5 of 5 Def = Definition  $\alpha$ STEP Def 40

#### Step 4 maps

We made a searching and fearless moral inventory of ourselves.



This is what fearless means to me. This is what inventory means to me. We made a searching and fearless moral inventory of ourselves. FEARLESS of ourselves Def Def INVENTORY 3 and This is what searching means to me. This is what moral means to me. SEARCHING Def Def Def = Definition We made a STEP 4. 42

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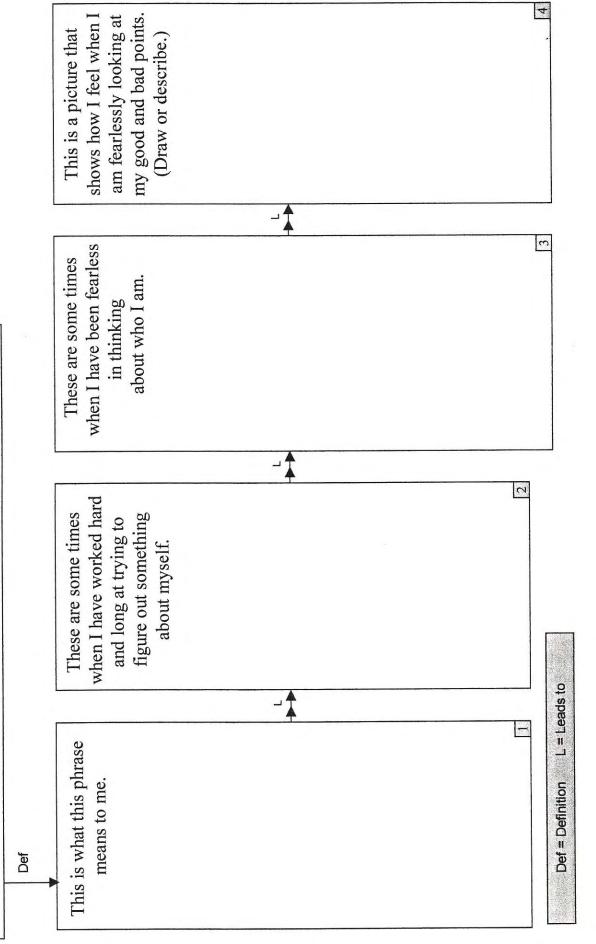
Mapping Your Steps

STEP 4. Map 7 of 4

STEP 4. Map 2 of 4

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

We made a searching and fearless ....inventory

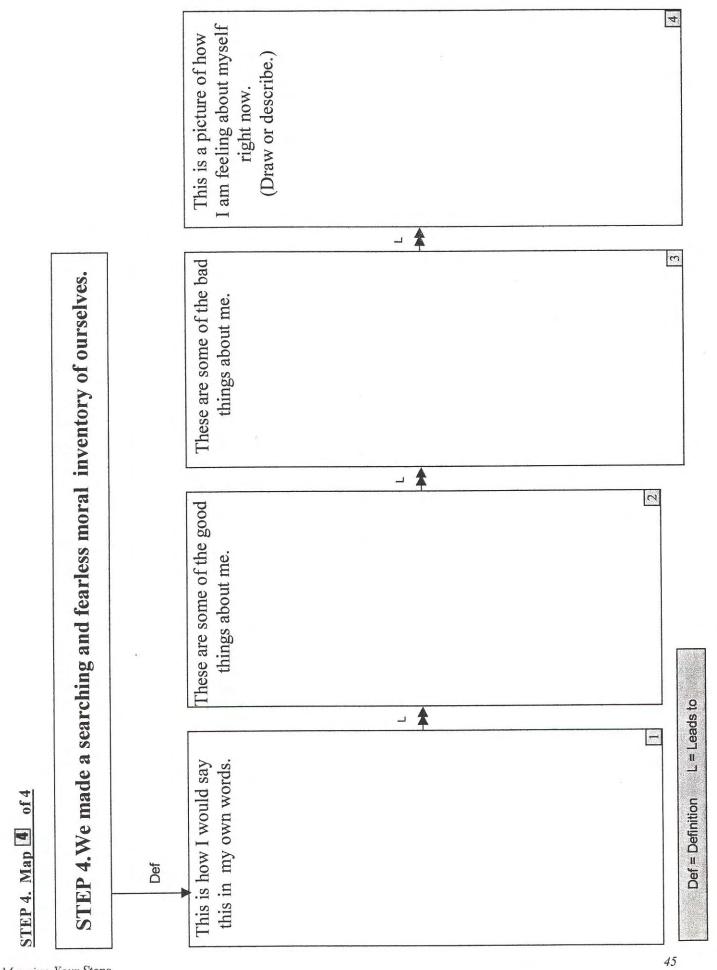


while I'm making a moral inventory and after I have These are pictures of how I will feel about myself (Draw or describe.) completed it. overcome to make a moral These are some of the things I will have to inventory. These are the steps I will take to make a moral inventory. moral inventory of ourselves. L = Leads to This is how I would say this in my own words. Def = Definition Def 44

STEP 4.

STEP 4. Map 3 of 4

We made a searching and fearless moral inventory of ourselves.

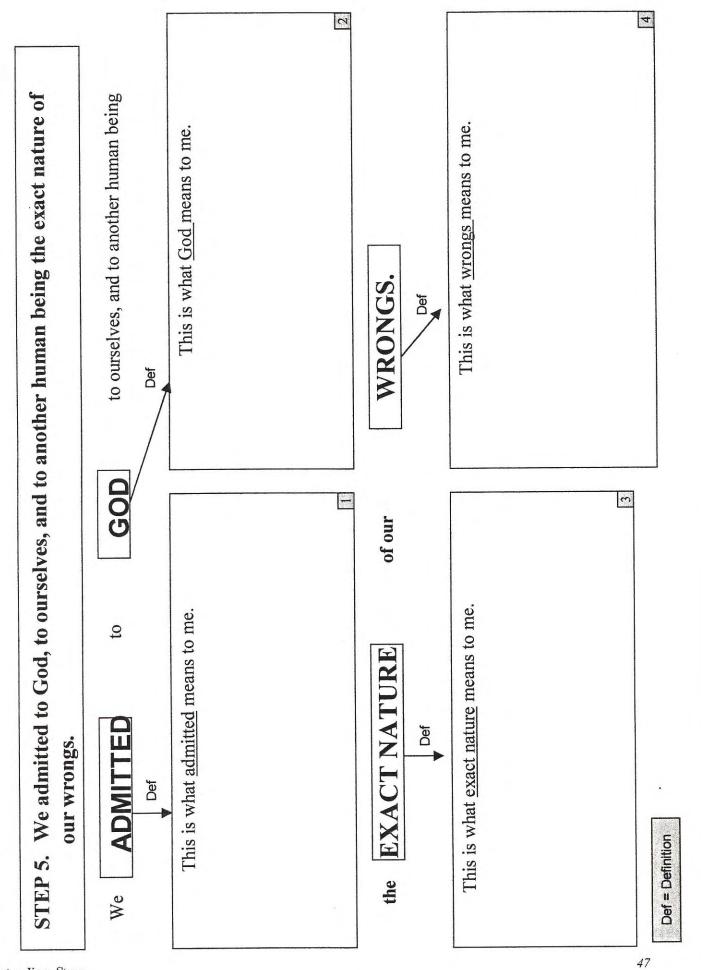


#### Step 5 maps

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

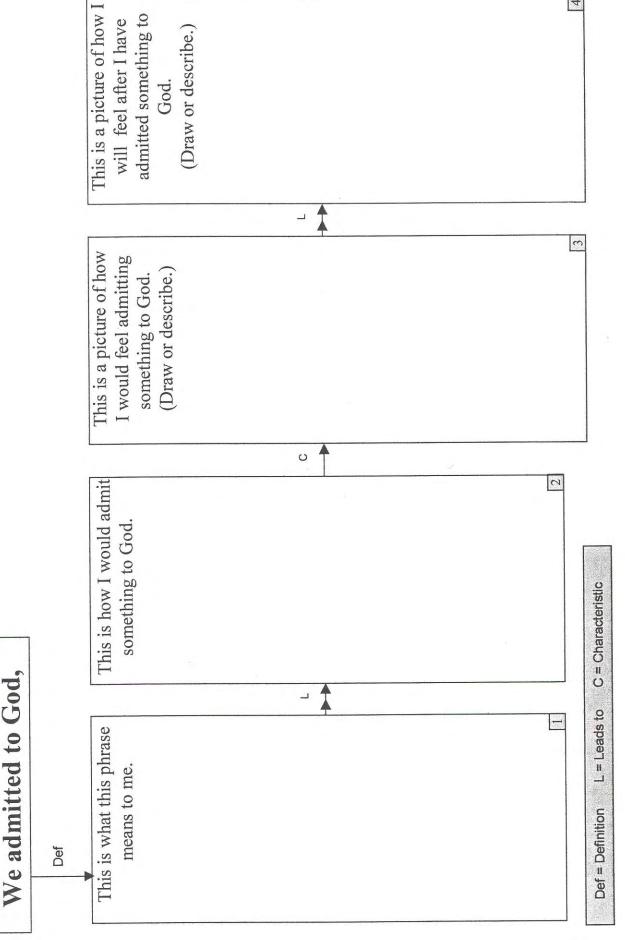


STEP 5. Map 1 of 6



STEP 5. Map 2 of 6

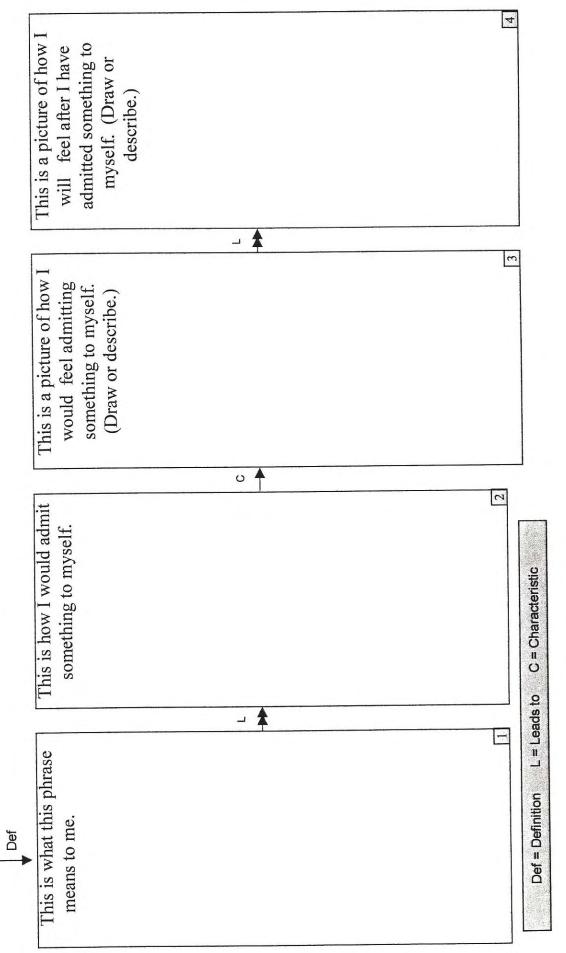
STEP 5. We admitted to God, to ourselves, and to another human being the exact nature of our wrongs.



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.

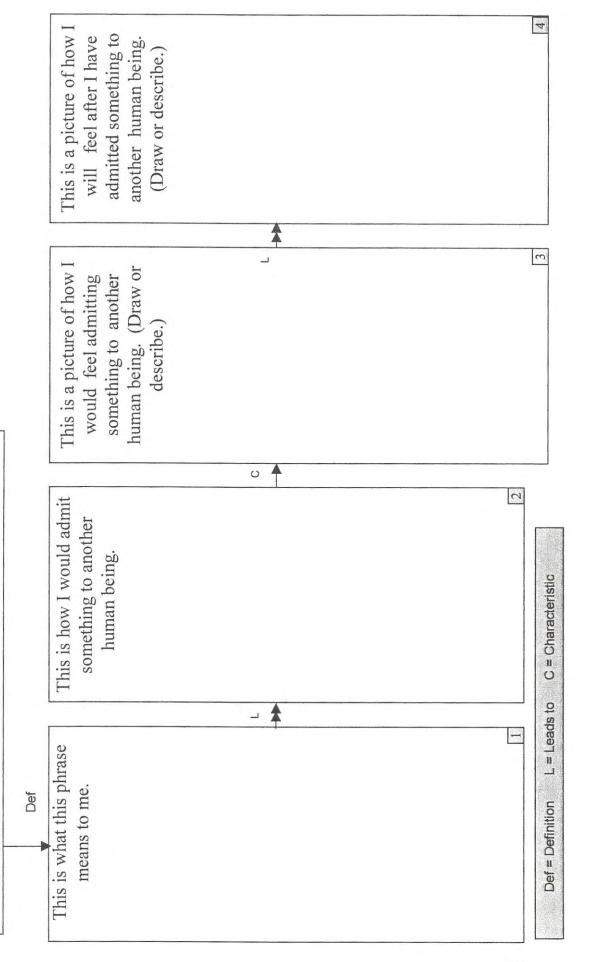
We admitted.... to ourselves,



### STEP 5. Map 4 of 6

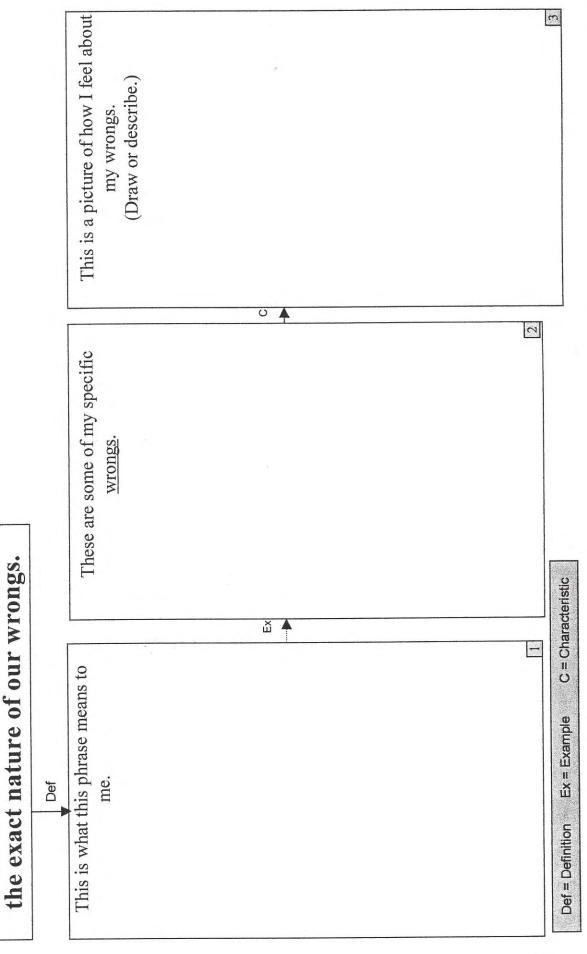
STEP 5. We admitted to God, to ourselves, and to another human being the exact nature of our wrongs.

We admitted.... to another human being



## STEP 5. Map 5 of 6

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



This is a picture of how I will feel We admitted to God, to ourselves, and to another human being the exact nature of our after admitting my wrongs. (Draw or describe.) O 2 These are the steps I will take to admit my wrongs. C = Characteristic This is how I would say this in my Def = Definition L = Leads to own words. wrongs. Def STEP 5.

of 6

STEP 5. Map 6

#### Step 6 maps

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



This is what remove means to me. This is what character means to me. all these STEP 6. We were entirely ready to have God remove all these defects of character. REMOVE Def Def CHARACTER. to have God This is what entirely ready means to me. of This is what defects means to me. ENTIRELY READY DEFECTS Def Def STEP 6. Map 1 of 5 We were Mapping Your Steps

54

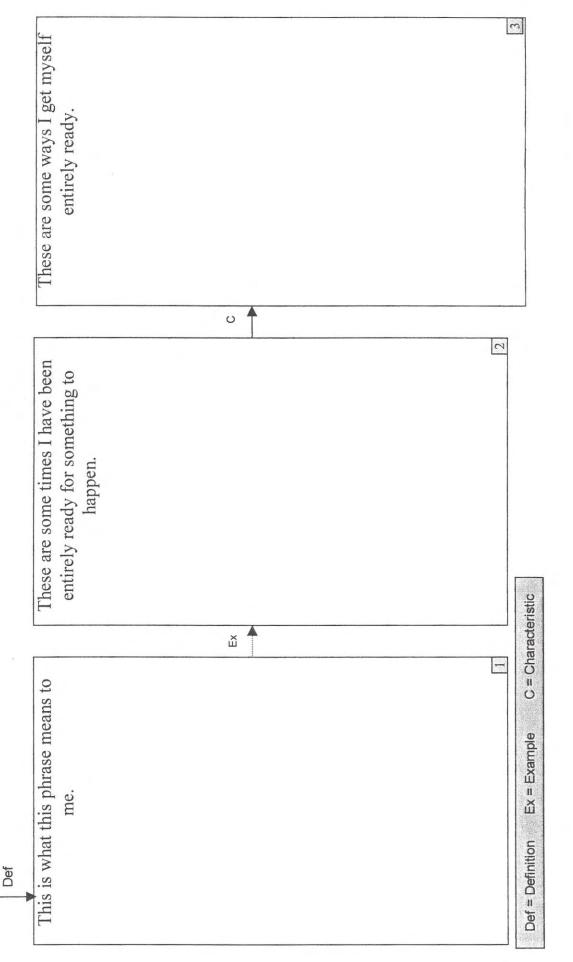
Def = Definition

3

### STEP 6. Map 2 of 5

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

We were entirely ready

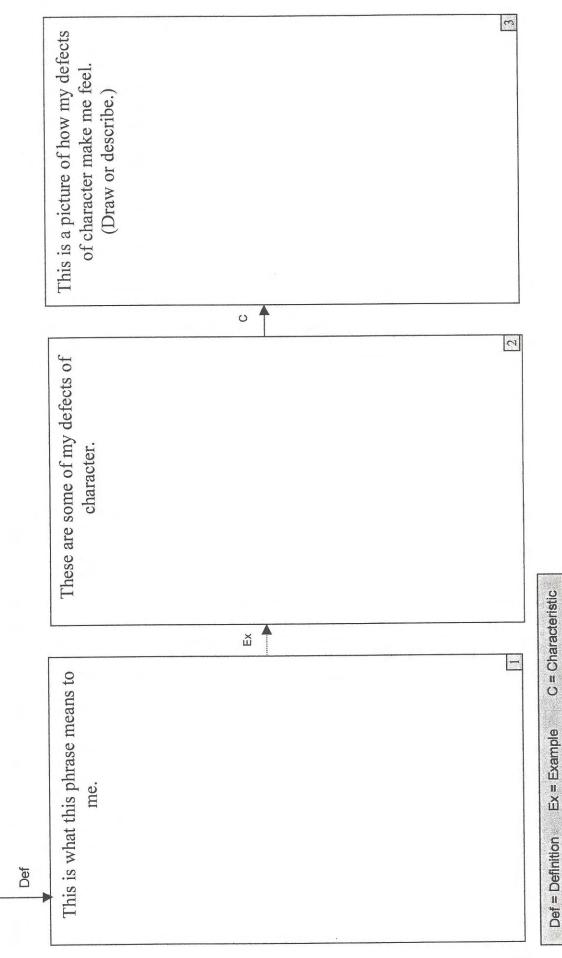


These are some ways God might remove something from me. STEP 6. We were entirely ready to have God remove all these defects of character. 7 might remove something from me. These are some reasons why God \_ to have God remove This is what this phrase means to L = Leads toDef me. Def = Definition

STEP 6. Map 3 of 5

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

all these defects of character.



57

#### Step 7 maps

We humbly asked him to remove our shortcomings.

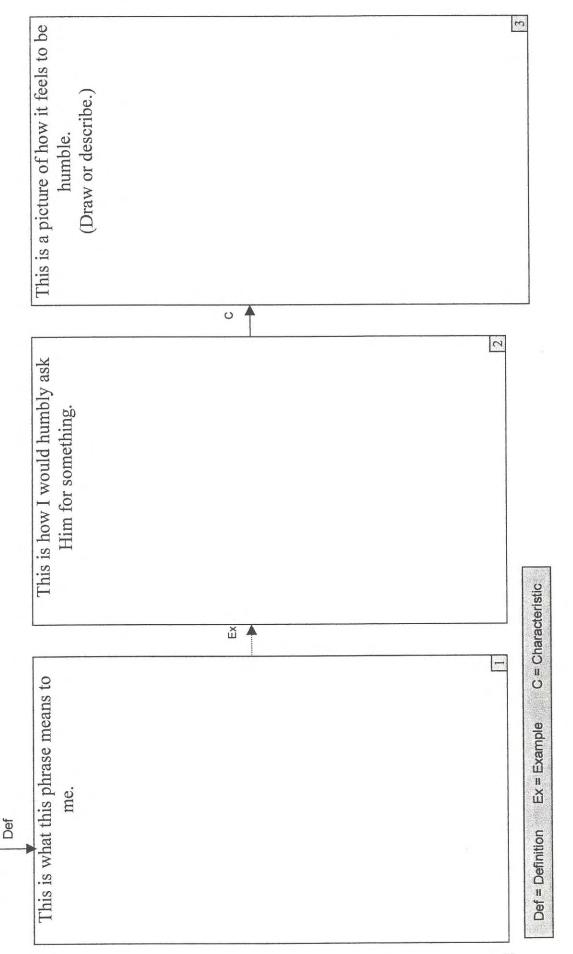


This is what shortcomings means to me. This is what Him (God) means to me. SHORTCOMINGS. Def Det ∑ I We humbly asked Him to remove our shortcomings. asked our This is what humbly means to me. This is what remove means to me. REMOVE Def Def HUMBLY STEP 7. Map 1 of 4 Def = Definition STEP 7. We to 60 Mapping Your Steps

STEP 7. Map 2 of 4

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

We humbly asked Him



shortcomings make me feel. This is a picture of how my (Draw or describe.) 0 These are some of my STEP 7. We humbly asked Him to remove our shortcomings. shortcomings. C = Characteristic to remove our shortcomings. Ĕ This is what this phrase means to Ex = Example Def me. Def = Definition

STEP 7. Map 3 of 4

## Step 8 maps

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

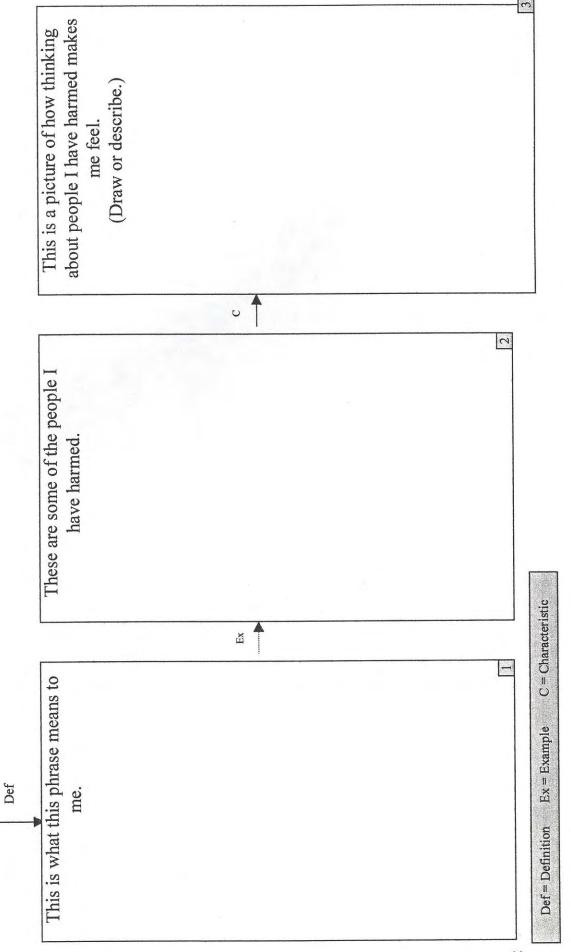


This is what harmed means to me. We made a list of all persons we had harmed and became willing to make amends to them all. This is what amends means to me. to them all. and HARMED, Def Def **AMENDS** 3 of all persons we had to make This is what willing means to me. This is what <u>list</u> means to me. WILLING Def Def LIST STEP 8. Map I Def = Definition We made a became STEP 8. 65

STEP 8. Map 2 of 4

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

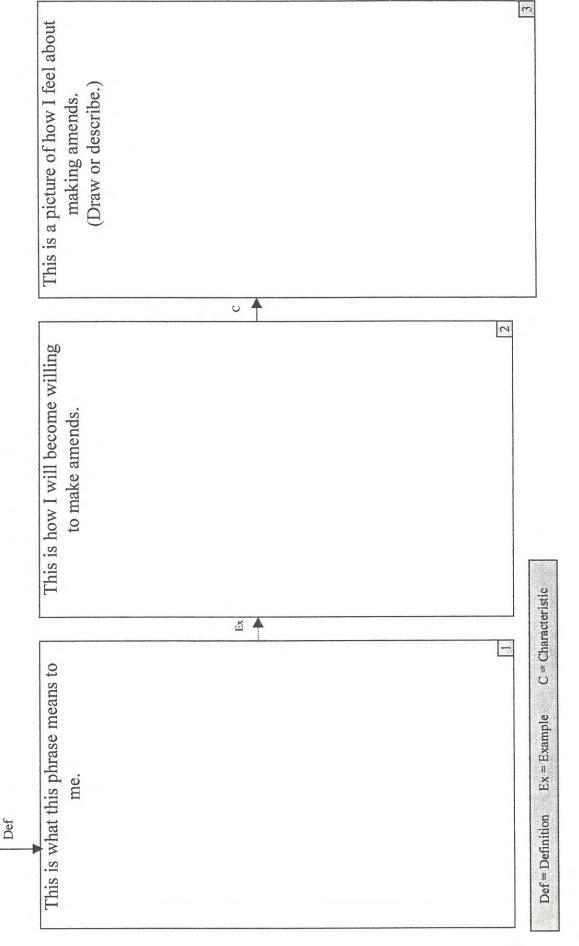
We made a list of all persons we had harmed,



## STEP 8. Map 3 of 4

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

became willing to make amends to them all.



## Step 9 maps

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



This is what wherever possible means to me. We made direct amends to such people wherever possible, except when to do so would WHEREVER POSSIBLE, This is what others means to me. Def OTHERS Def them or to such people This is what direct amends means to me. INJURE DIRECT AMENDS This is what injure means to me. injure them or others. Def Except when to do so would Def STEP 9. Map 1 Def = Definition We made STEP 9. 70

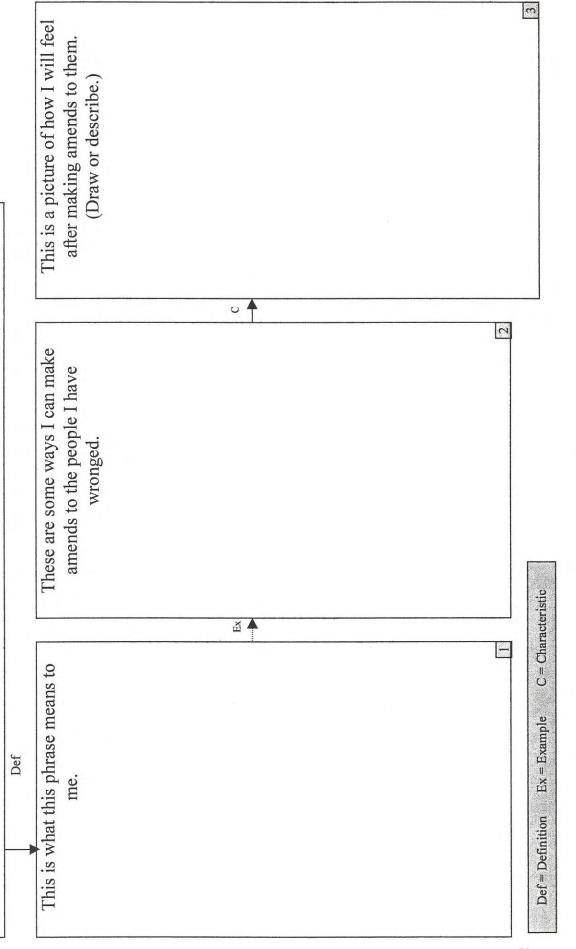
Mapping Your Steps

C

STEP 9. Map 2 of 4

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

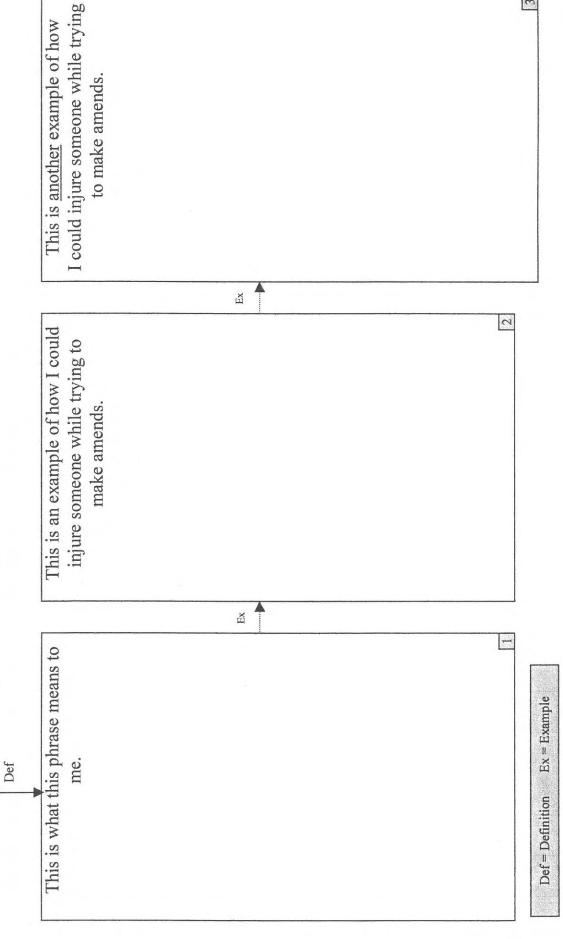
We made direct amends to such people wherever possible



STEP 9. Map 3 of 4

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.



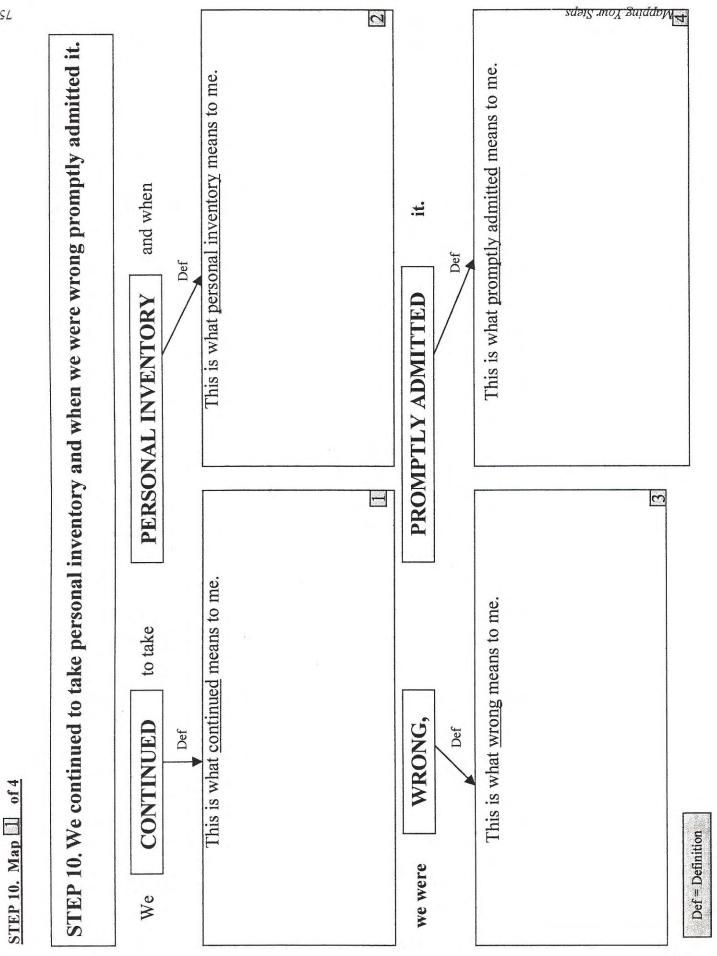
This is a picture of how I will feel after I have made amends to We made direct amends to such people wherever possible, except when to do so would (Draw or describe.) everyone. Γ 2 This is how I plan to carry out this injure them or others. This is how I would say this step Def = Definition L=Leads to in my own words. Def STEP 9.

STEP 9. Map 4 of 4

## Step 10 maps

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

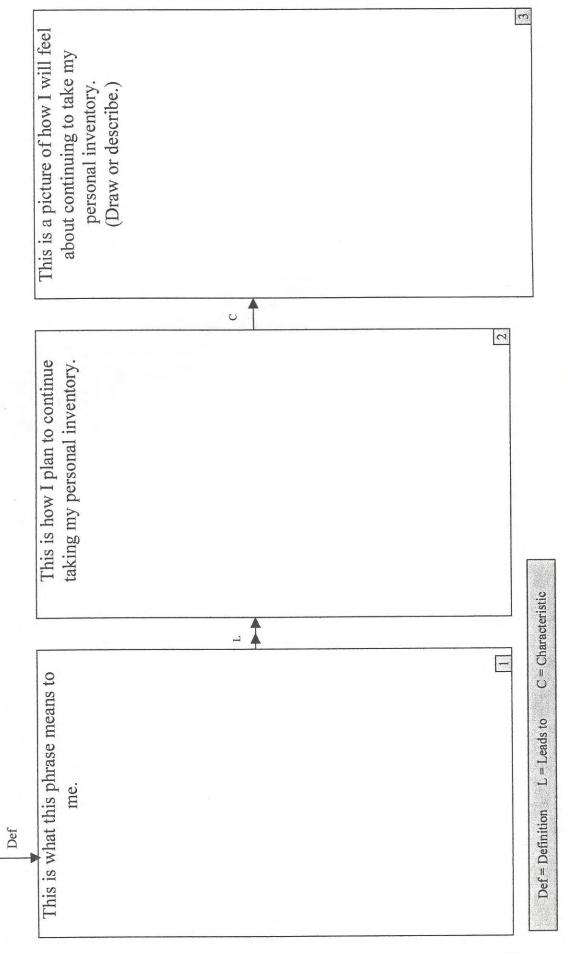




# STEP 10. Map 2 of 4

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

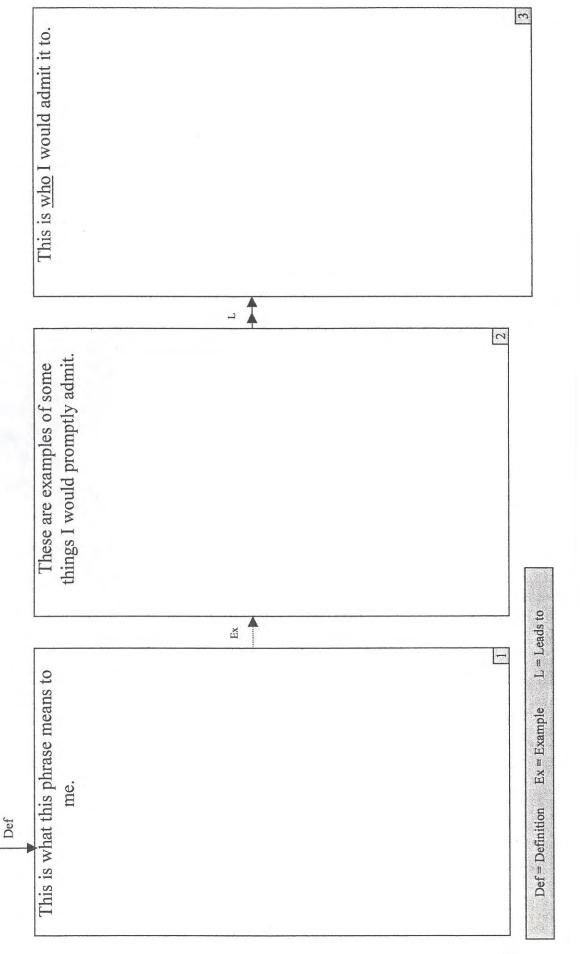
We continued to take personal inventory



STEP 10. Map 3 of 4

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

when we were wrong promptly admitted it.



STEP 10. We continued to take personal inventory and when we were wrong promptly admitted it. This is a picture of how I will feel (Draw or describe.) doing this step. This is how I will do this step. This is how I would say this step L = Leads toin my own words. Def = Definition Def

STEP 10. Map 4

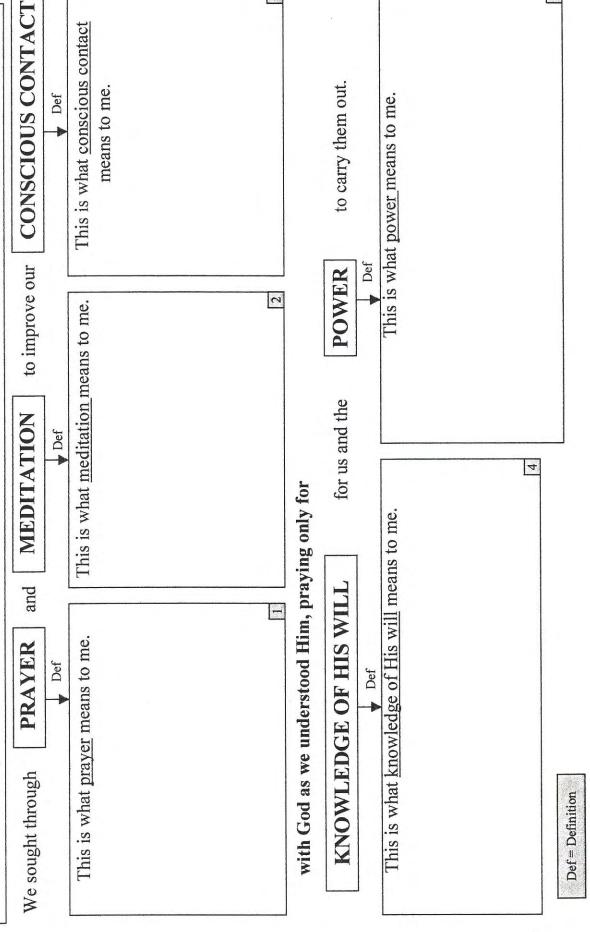
## Step 11 maps

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.



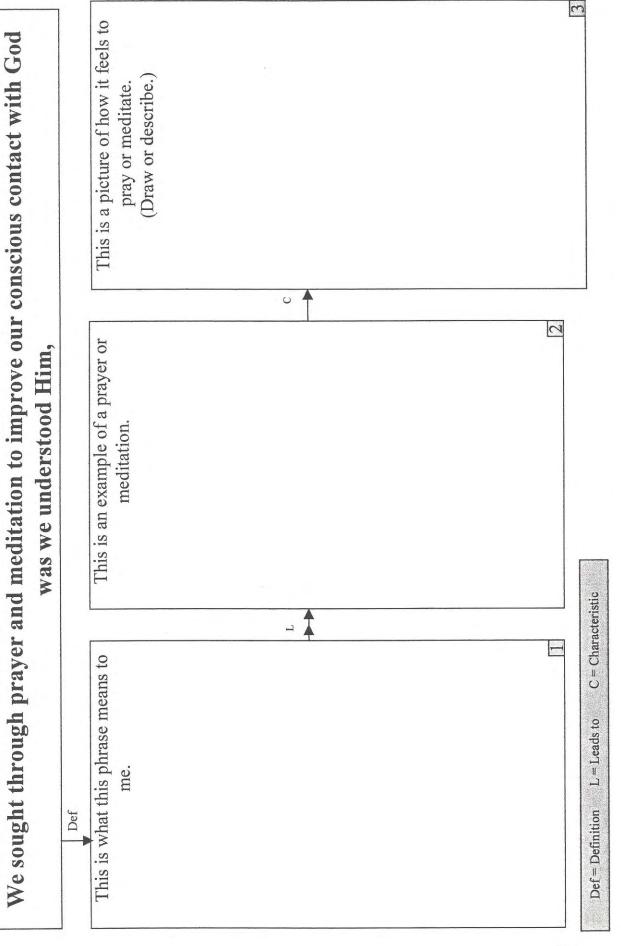
# STEP 11. Map 1 of 4

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



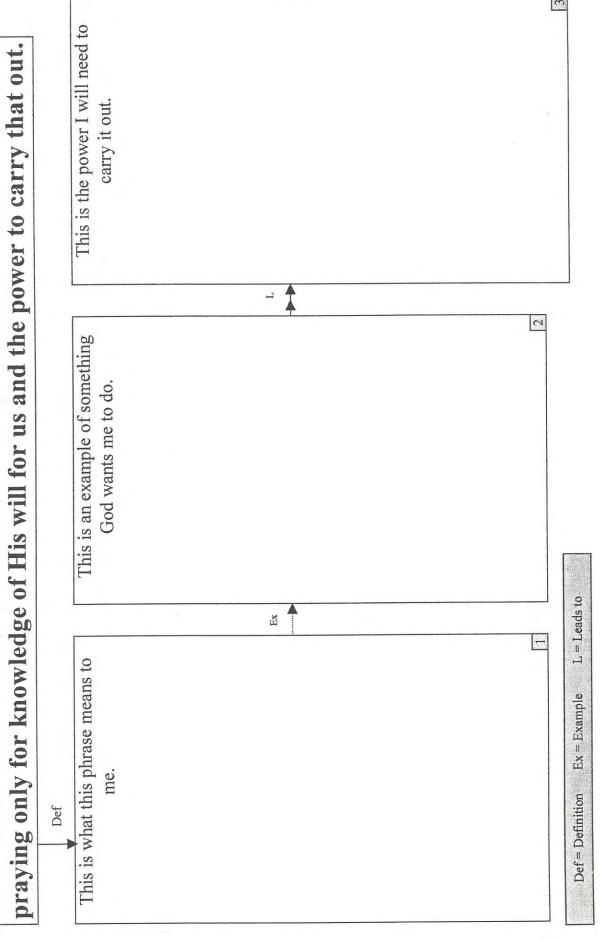
# STEP 11. Map 2 of 4

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. STEP 11.



# STEP 11. Map 3 of 4

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.



This is a picture of how I will feel 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 (Draw or describe.) doing this step. 7 2 This is how I will do this step. This is how I would say this step to carry that out. L = Leads toin my own words. Def = Definition Def STEP 11.

STEP 11. Map 4 of 4

## 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.



co

means

S

of 5

STEP 12. Map

Having had a spiritual awakening as the result of these steps, we tried to carry this message to STEP 12.

This is a picture of how it feels to be spiritually awakened. (Draw or describe.) \_, and to practice these principles in all our affairs. Having had a spiritual awakening as the result of these steps, Ex 7 These are parts of a spiritual awakening. (my problem area) Ex This is what this phrase means to fellow sufferers of Def

Ex = Example

Def = Definition

## STEP 12. Map 3 of 5

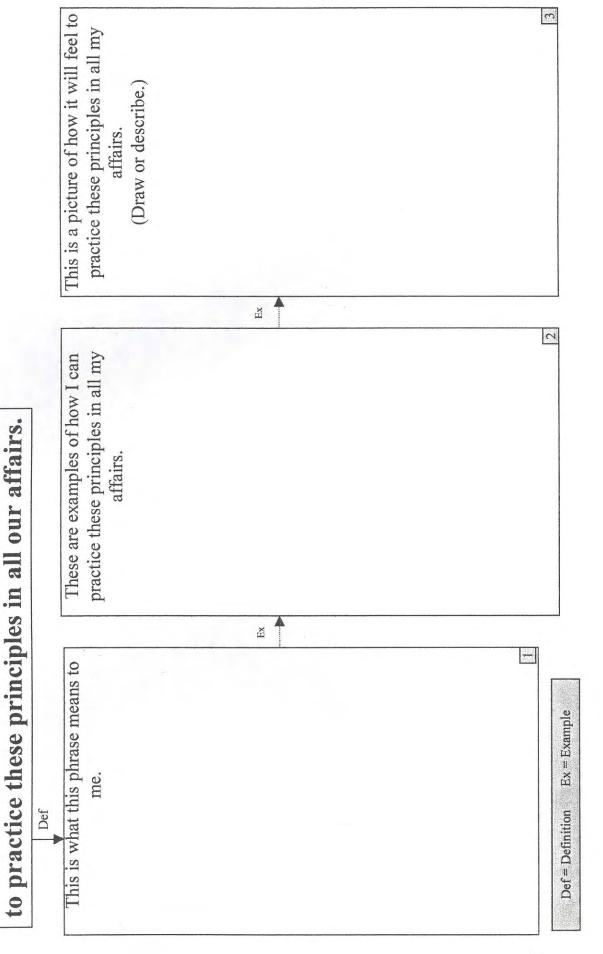
STEP 12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to fellow , and to practice these principles in all our affairs. sufferers of

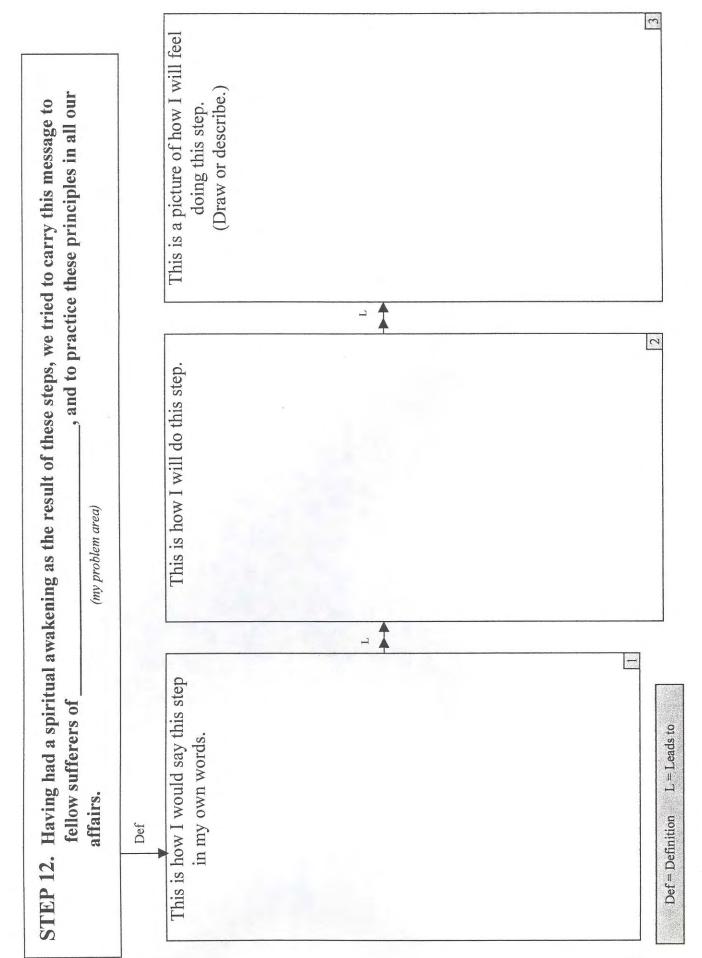
This is a picture of how it feels to carry the message to fellow (Draw or describe.) sufferers of (This is my problem area) Ex 7 This is an example of how I can carry the message to fellow We tried to carry this message to fellow sufferers of sufferers of (my problem area) Ex This is what this phrase means to Ex = Example me. Def Def = Definition

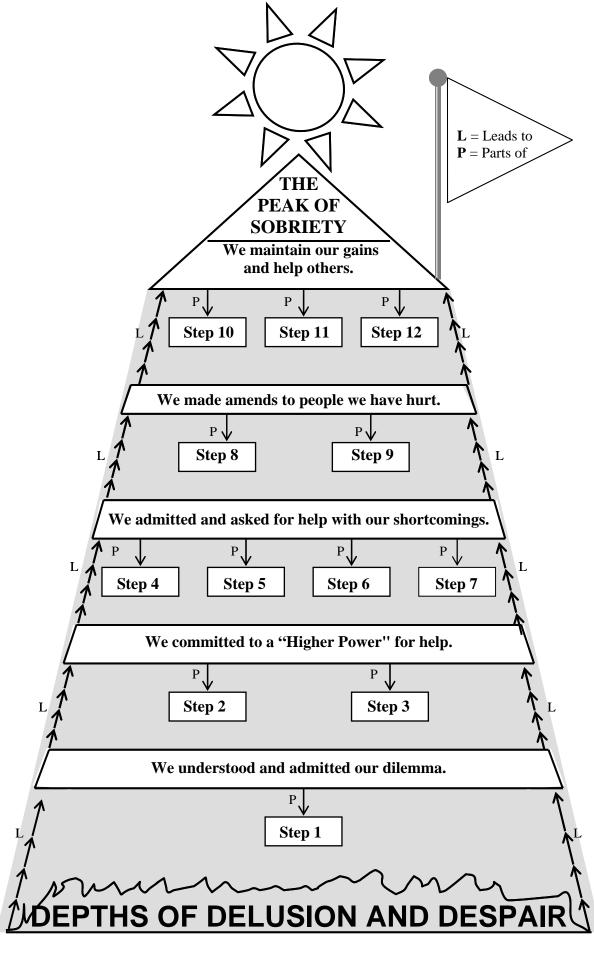
# STEP 12. Map 4 of 5

STEP 12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to fellow

, and to practice these principles in all our affairs. problem area) sufferers of







#### 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 <u>entirely ready</u> 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:**

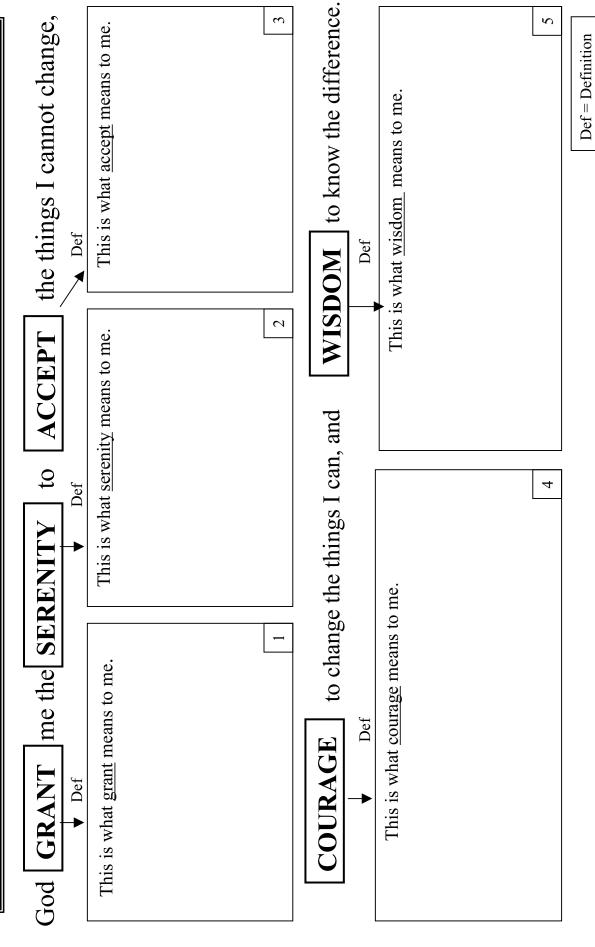
- How can I carry the message to fellow sufferers?
- Can you see yourself as a sponsor for somebody else? What kind of sponsor would you be? What kind of sponsor would you like to be?

### 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 Neibuhr 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.

# 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,

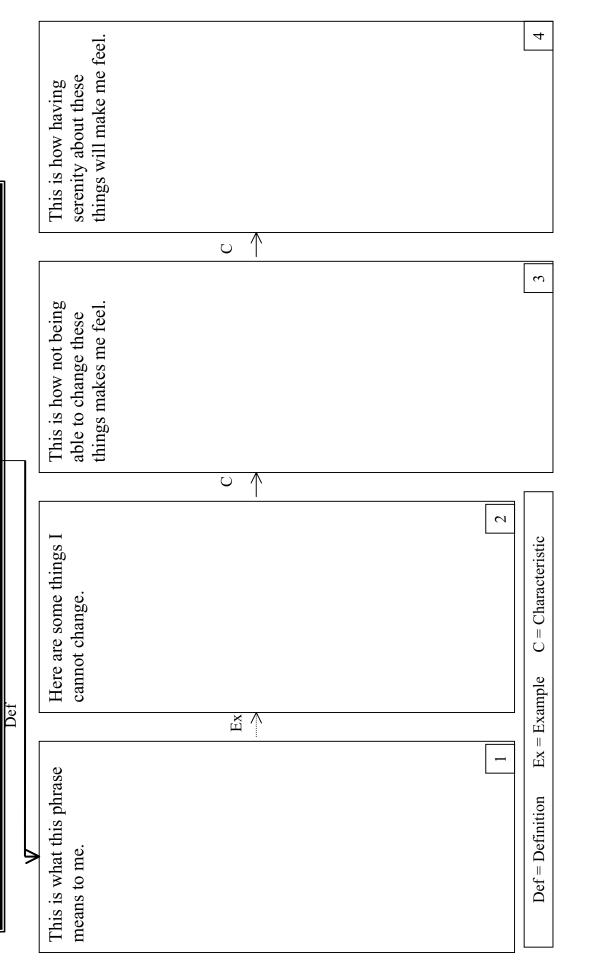


God grant me the serenity to accept the things I cannot change, courage to change the things I can,



God grant me the serenity to accept the things I cannot

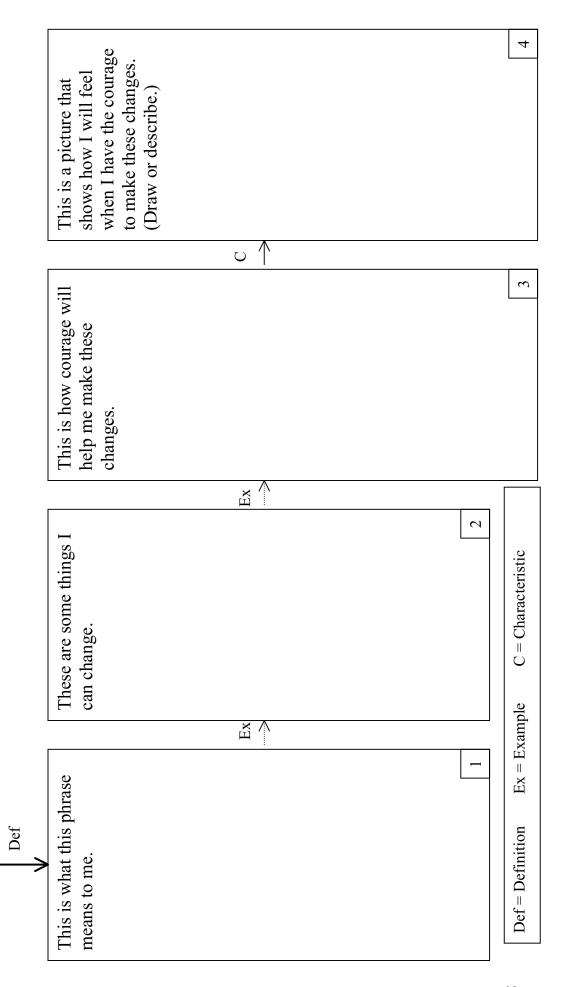
change,



## Serenity prayer. Map 3 of 5

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.

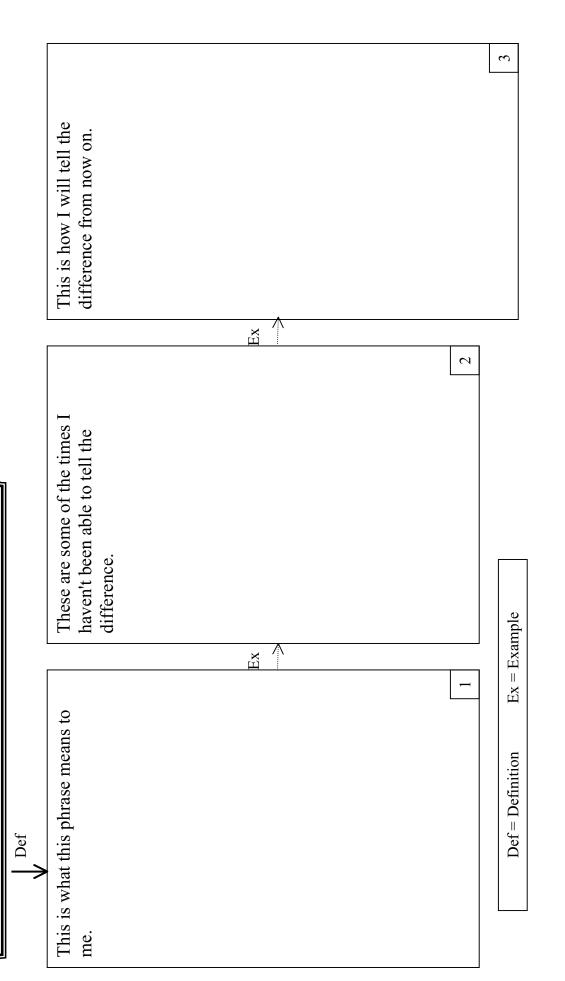
courage to change the things I can,



# Serenity prayer. Map 4 of 5

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.



99

Serenity prayer. Map 5 of 5

# **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?

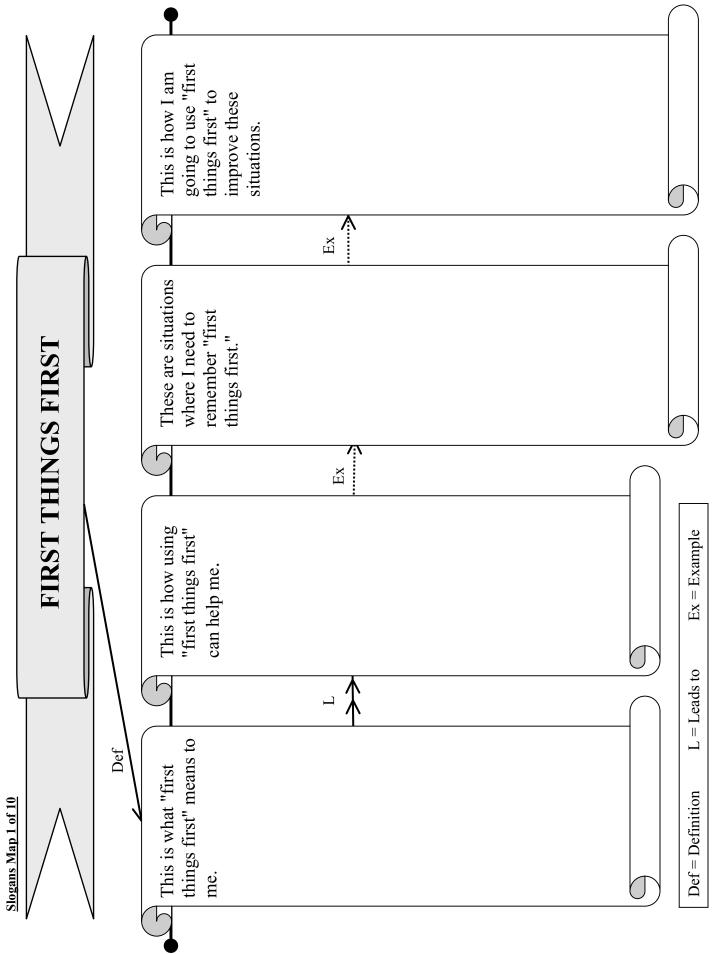
How do you plan to use "The Serenity Prayer" in the future?

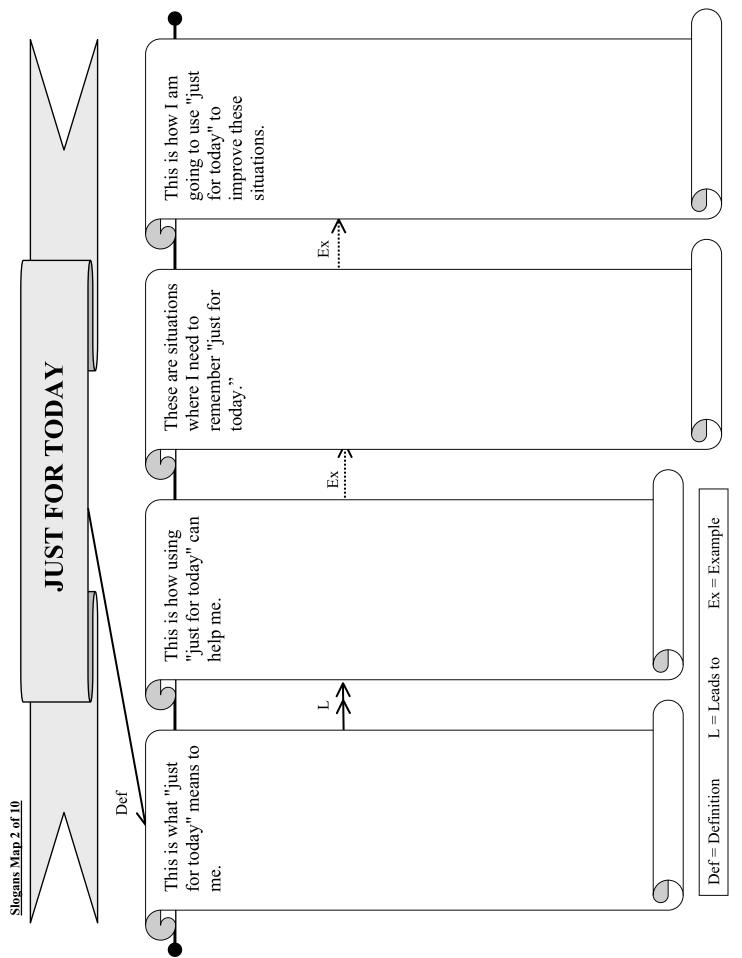
How can "The Serenity Prayer" help you with your Twelve Steps?

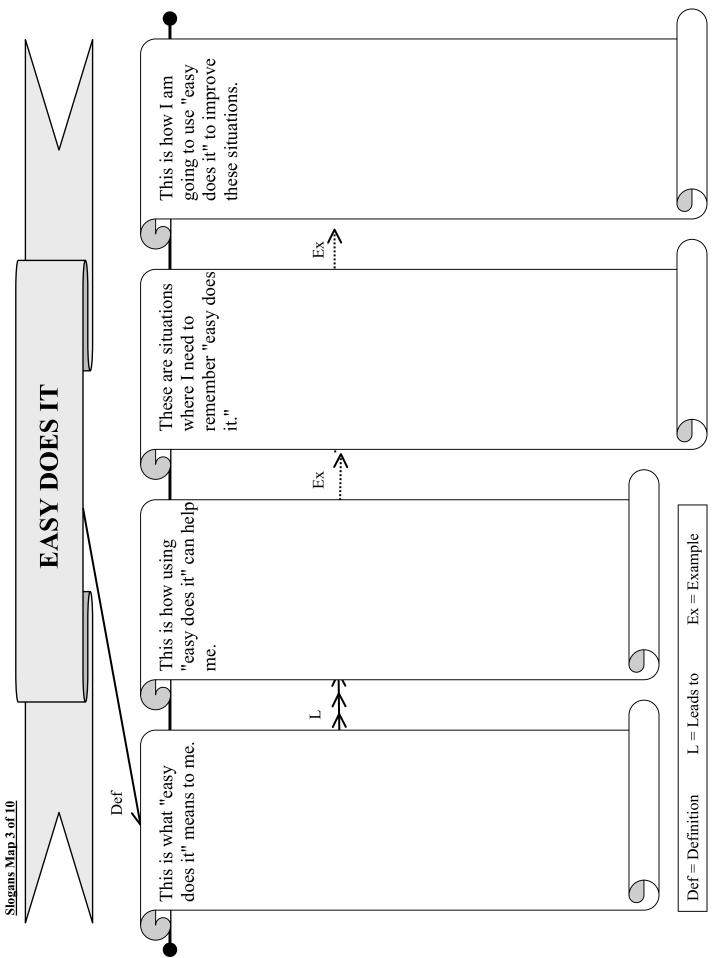
How can you apply "The Serenity Prayer" to the Step you are currently working on?

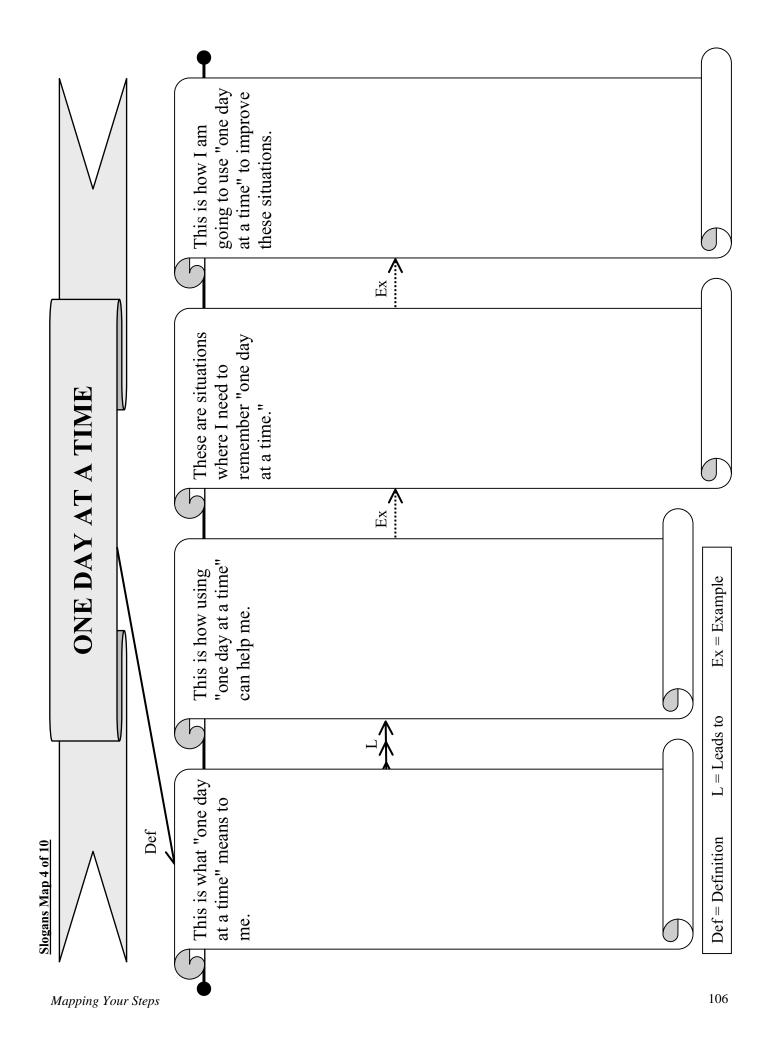


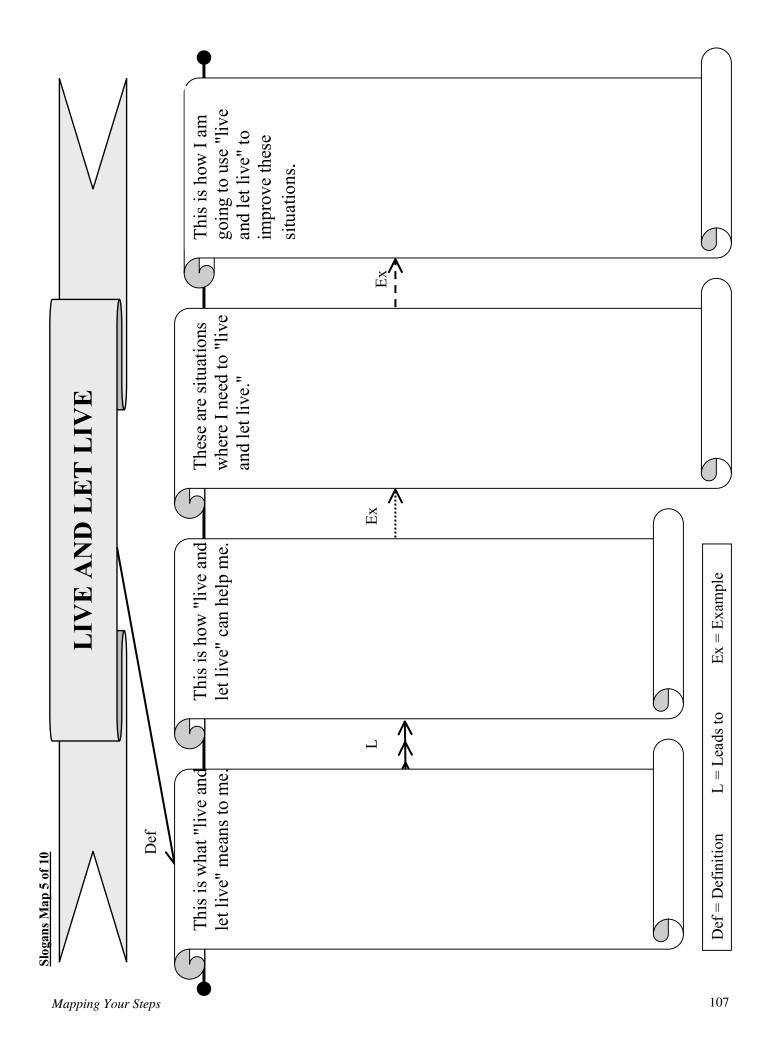
A series of helpful slogans have grown up around AA and other *Twelve Step* groups. Although there is no "official" list of the slogans, they are well known in most Twelve Step groups and are often posted on the walls of meeting rooms. The slogans can be very helpful. They are short, simple, but powerful 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.

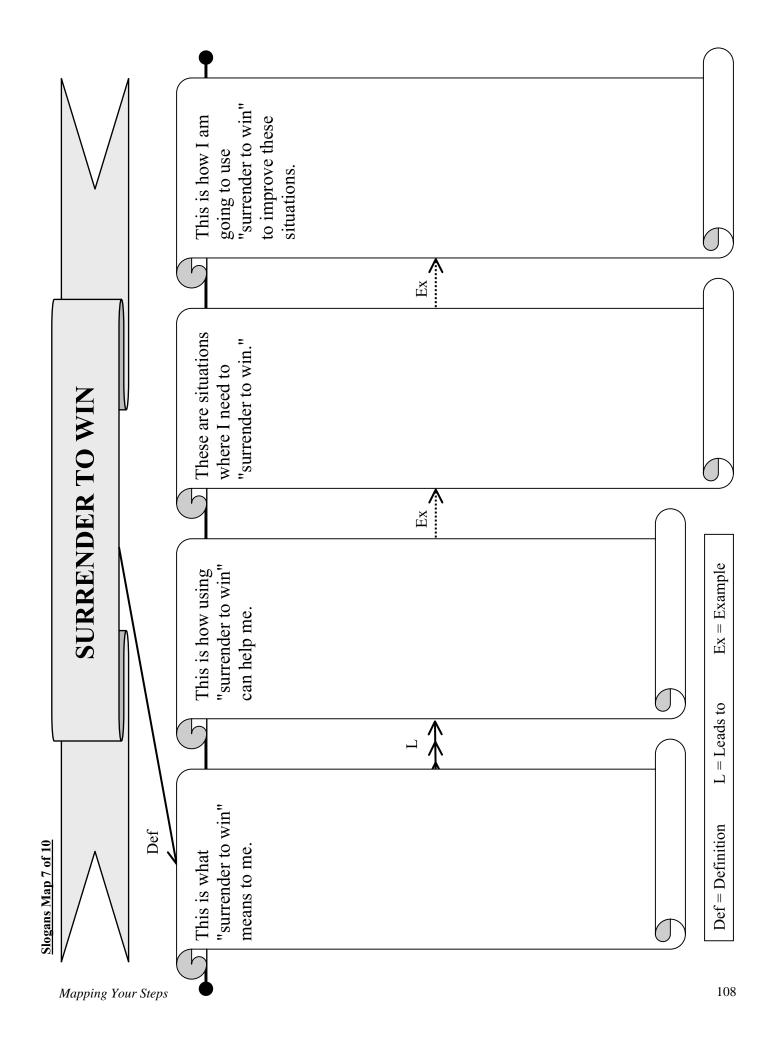


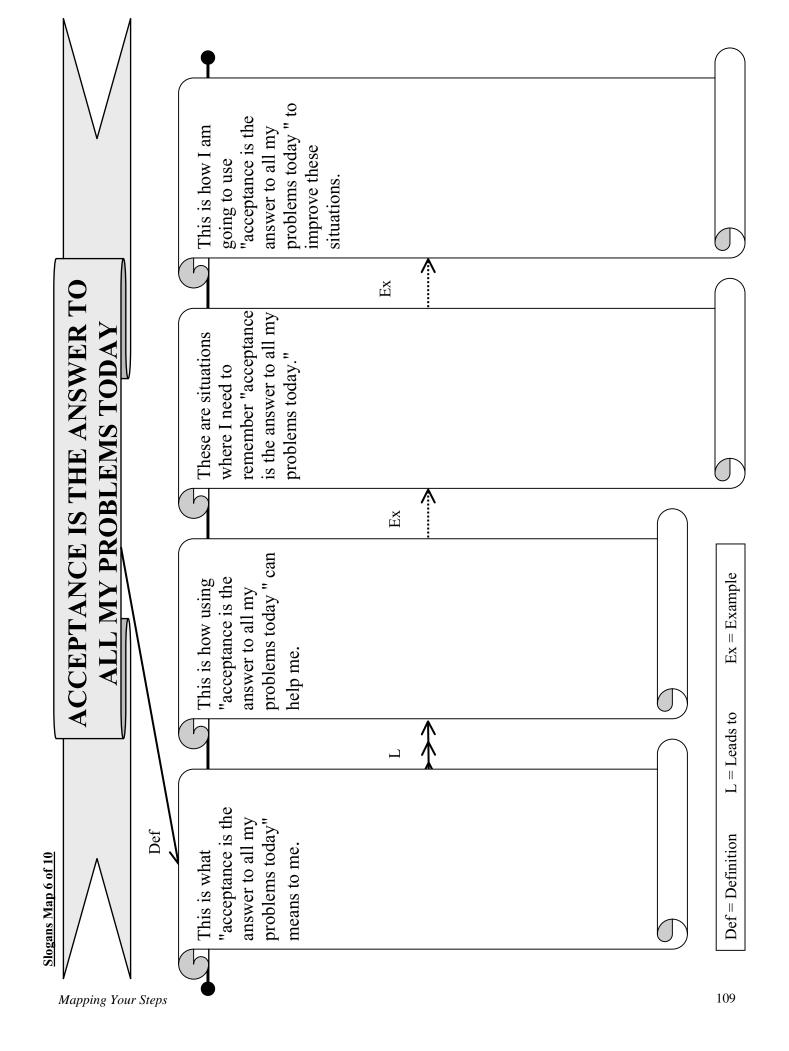


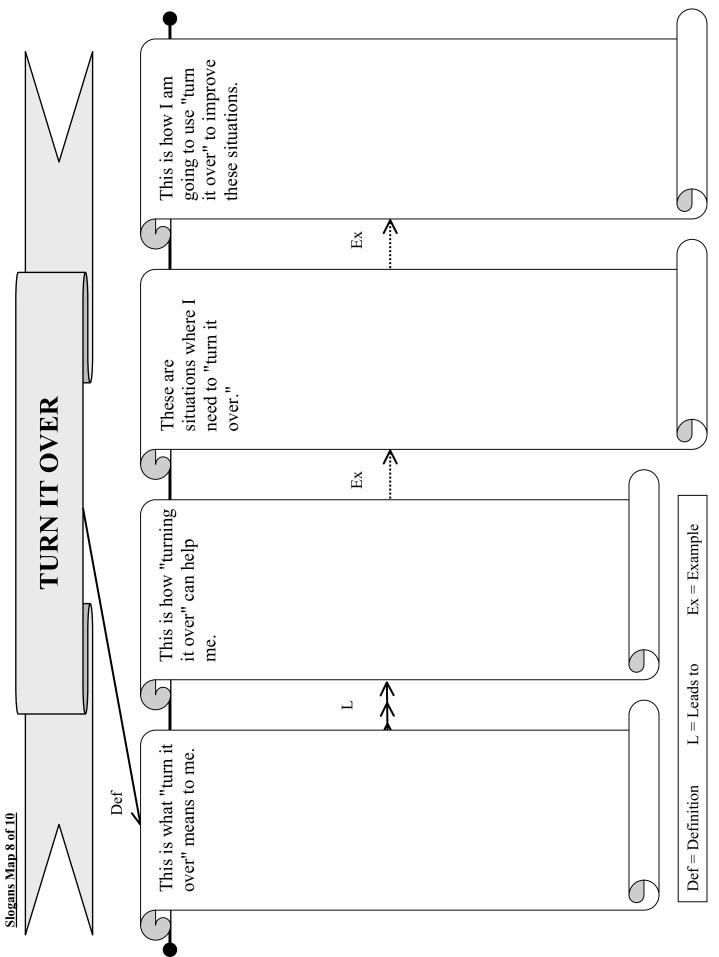


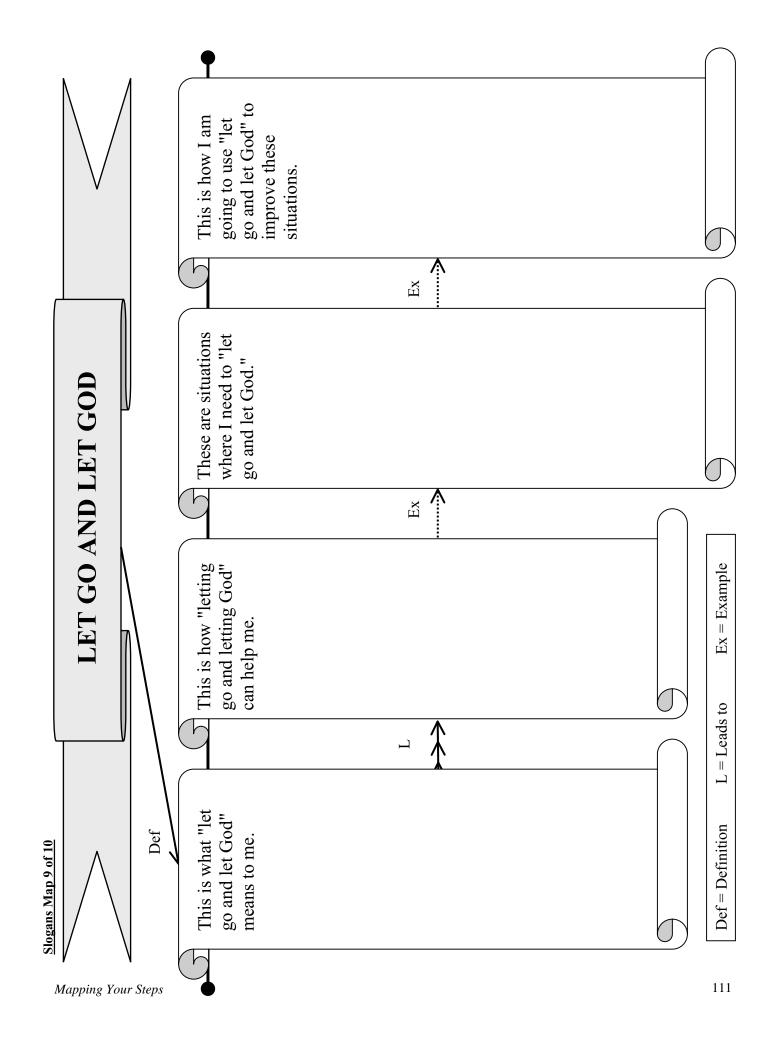


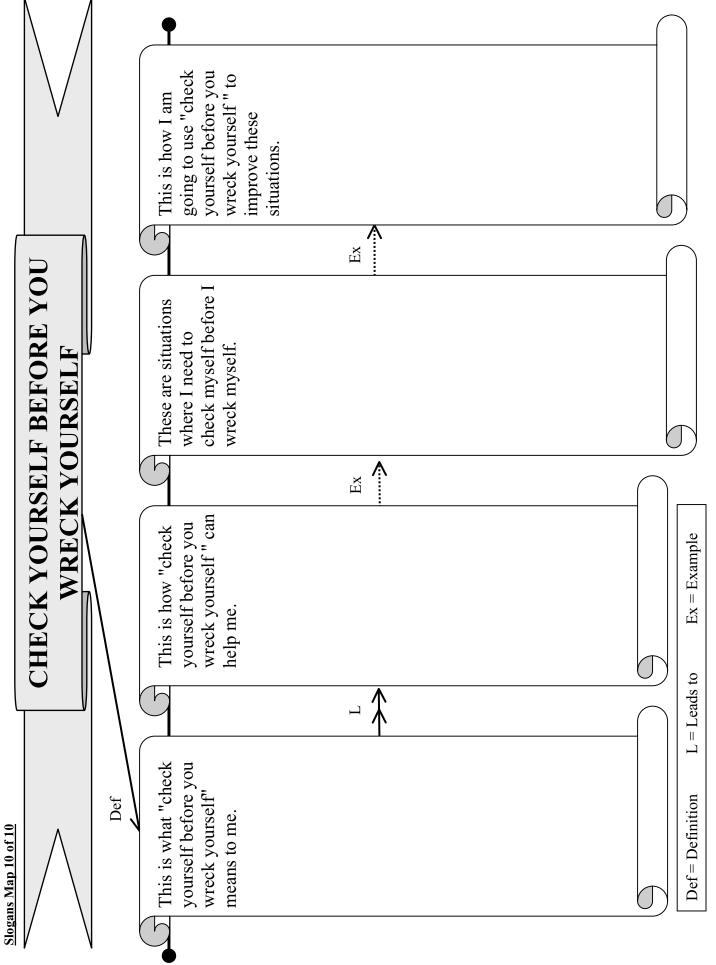


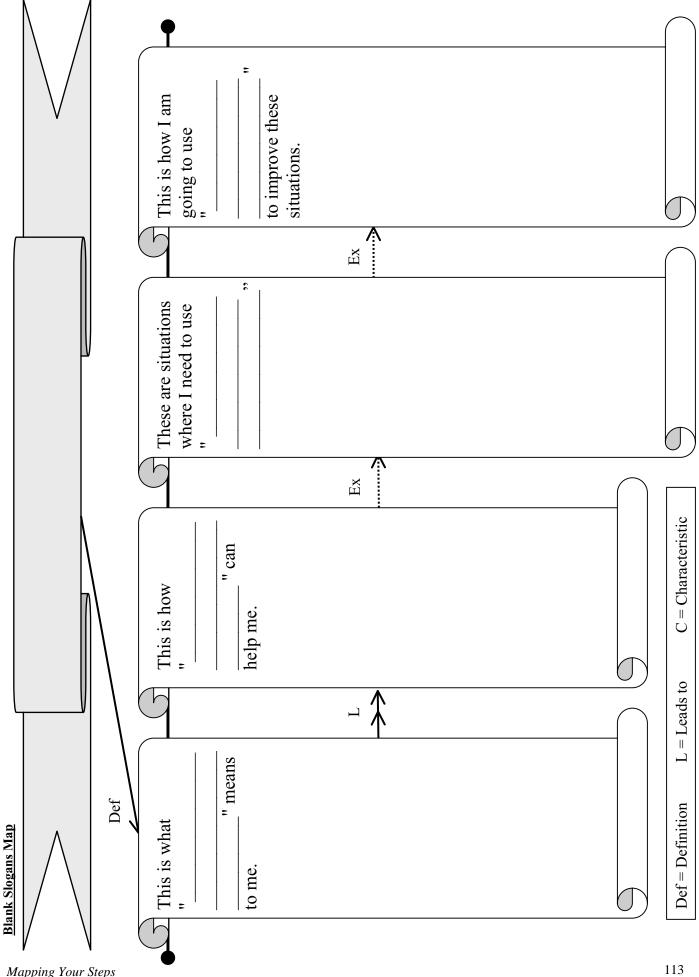












# **Discussion Topics for the Slogans Maps**

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*.

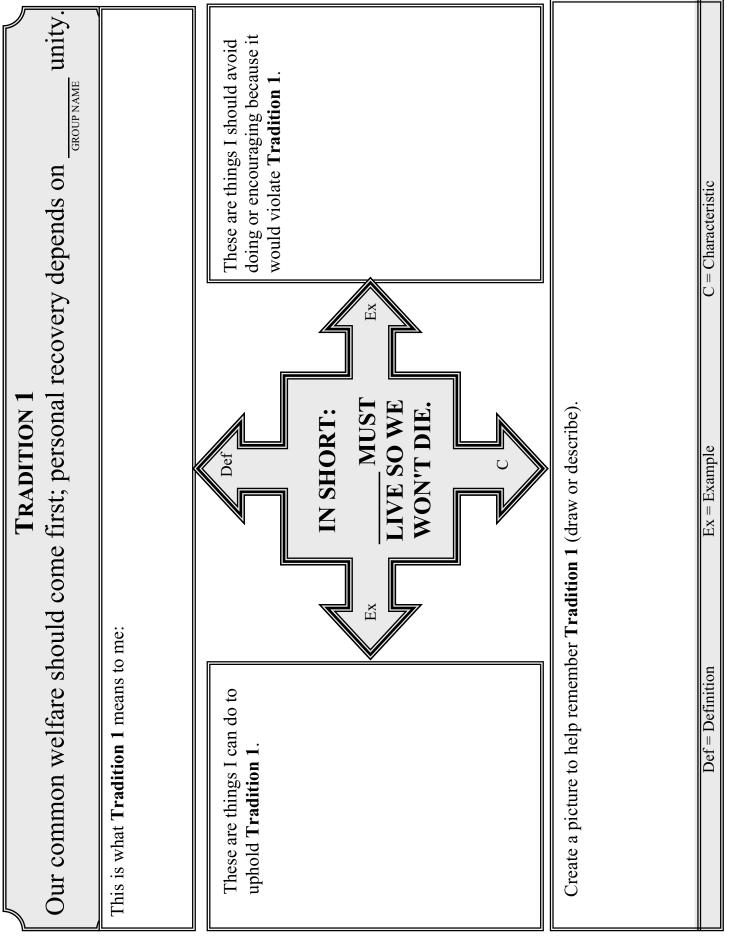
Although the *Twelve Traditions* apply to the organization rather than the individual, it is vital for the members to be aware of the *Traditions* so that they do not inadvertently endanger their group and, through it, their own recovery. These maps help explore how the *Traditions* can be supported 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.

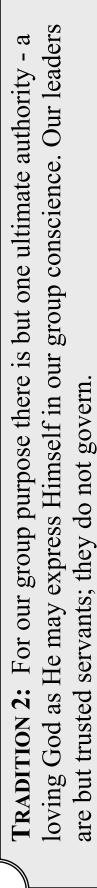
## THE TWELVE TRADITIONS

| T  | radition 1  |              |
|--|---|--------------|
| Our common welfare should come first; pe         | ersonal recovery depends on u                             | unity.       |
|  | radition 2  |              |
| For our group purpose there is but one ulti      | mate authority - a loving God as He may e                 | xpress       |
| Himself in our group conscience. Our lead        | •   | -            |
| T  | radition 3  |              |
| The only requirement for mea                     | mbership is a desire to stop                              | •            |
|  |   |              |
|  | radition 4  |              |
| Each group should be autonomous except a         | in matters affecting other groups or                      |              |
| as a whole.                                      |   |              |
|  | radition 5  |              |
| Each group has one primary purpose - to          | carry its message to the who                              | o still      |
| suffers.   | PROBLEM AREA  |              |
| T  | radition 6  |              |
| An group ought never endorse                     |   | to anv       |
|  |   |              |
| related facility or outside enterprise, lest pre | oblems of money, property or prestige dive                | rt <i>us</i> |
| from our primary purpose.                        | Tradition 7   |              |
|  | radiuon 7<br>supporting, declining outside contributions. |              |
| GROUP NAME                                       |   |              |
|  | radition 8  |              |
| should remain forever not                        | nprofessional, but our service centers may                |              |
| employ special workers.                          |   |              |
| Ti   | radition 9  |              |
| , as such, ought never be                        | organized; but we may create service board                | 's or        |
| committees directly responsible to those the     | ey serve.   |              |
| $T_r$  | radition 10   |              |
|  | issues; hence the name ought:                             | never        |
| GROUP NAME                                       | GROUP NAME  |              |
| be drawn into public controversy.                | 7'.' 44   |              |
|  | radition 11   |              |
| Our public relations policy is based on attra    |   | lys          |
| maintain personal anonymity at the level of      | press, radio, and mins.                                   |              |

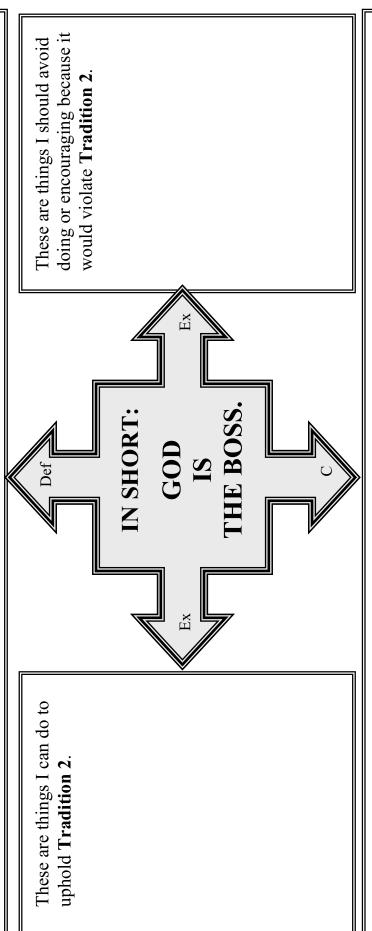
### Tradition 12

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





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

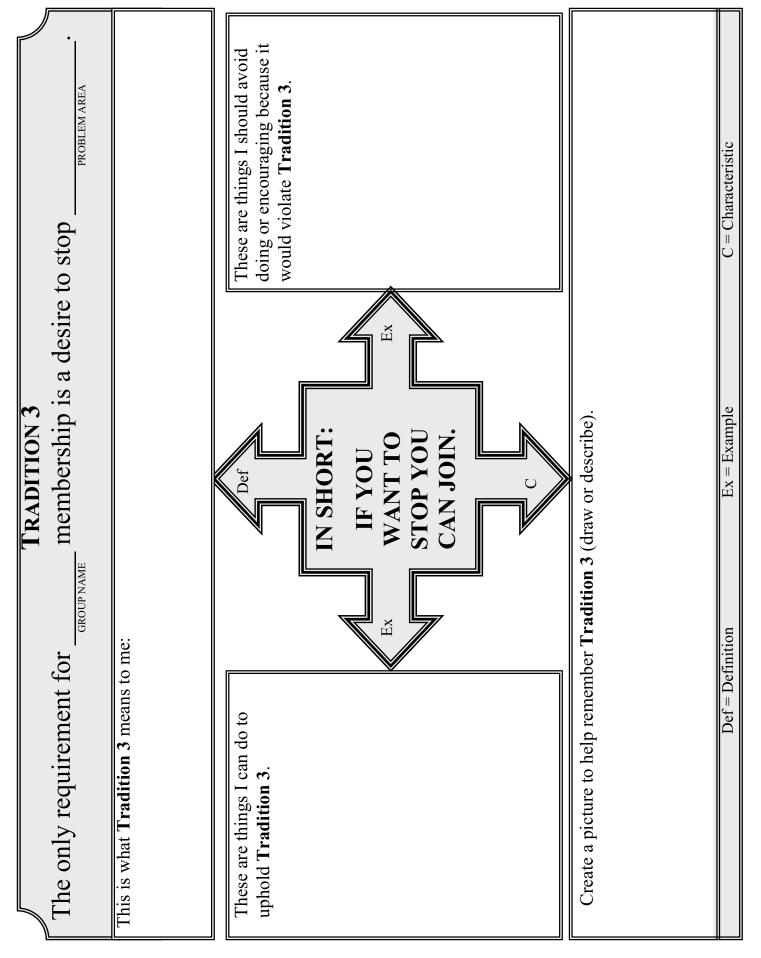


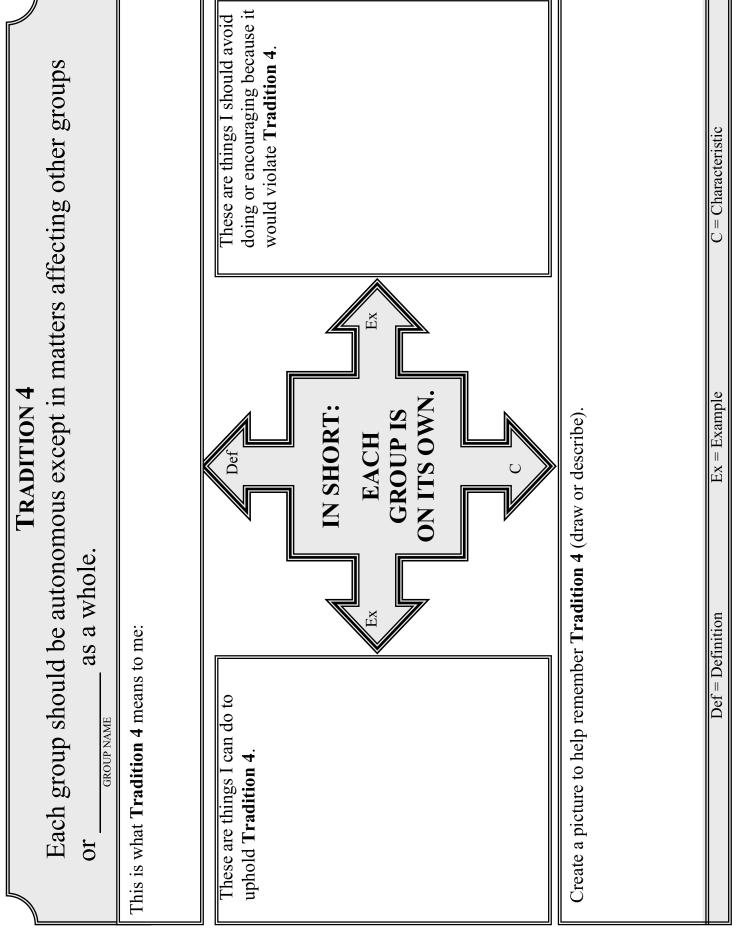
Create a picture to help remember Tradition 2 (draw or describe).

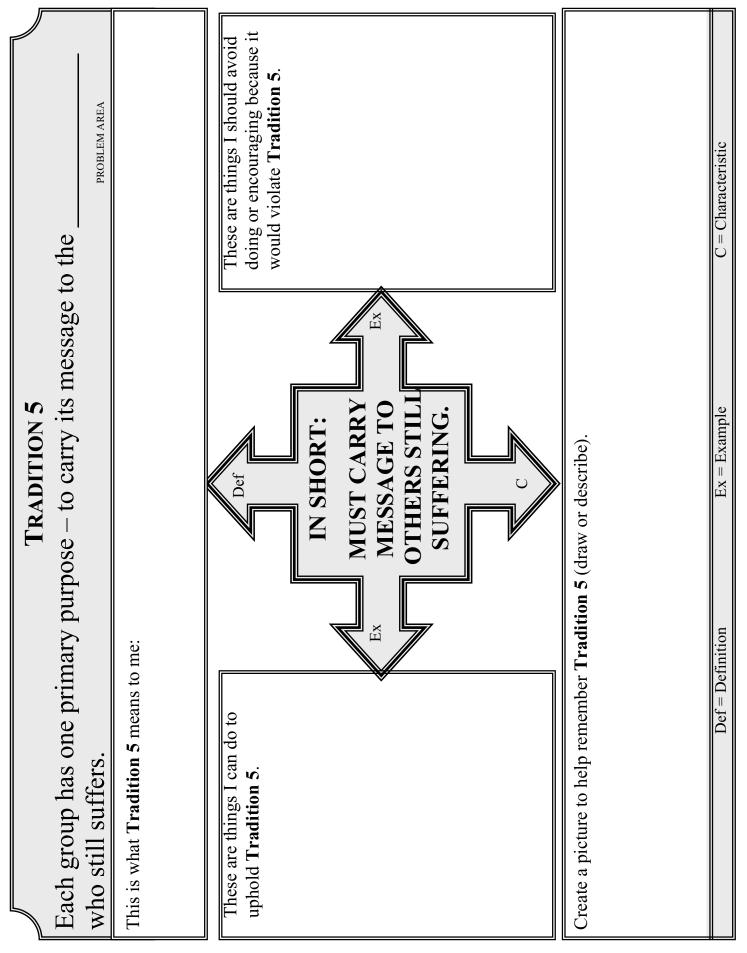
C = Characteristic

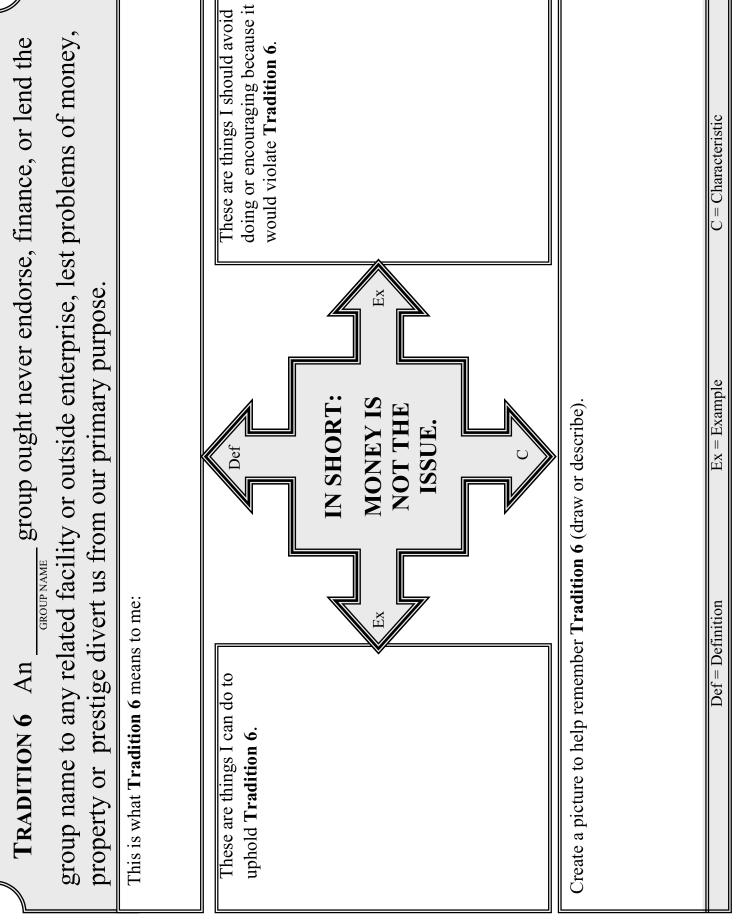
Ex = Example

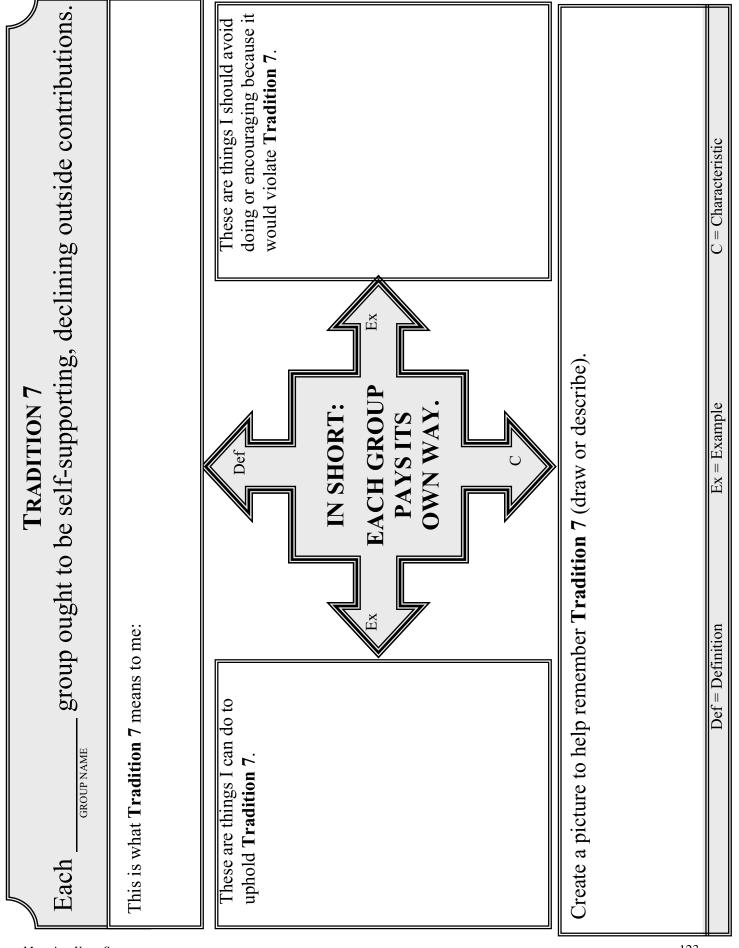
Def = Definition

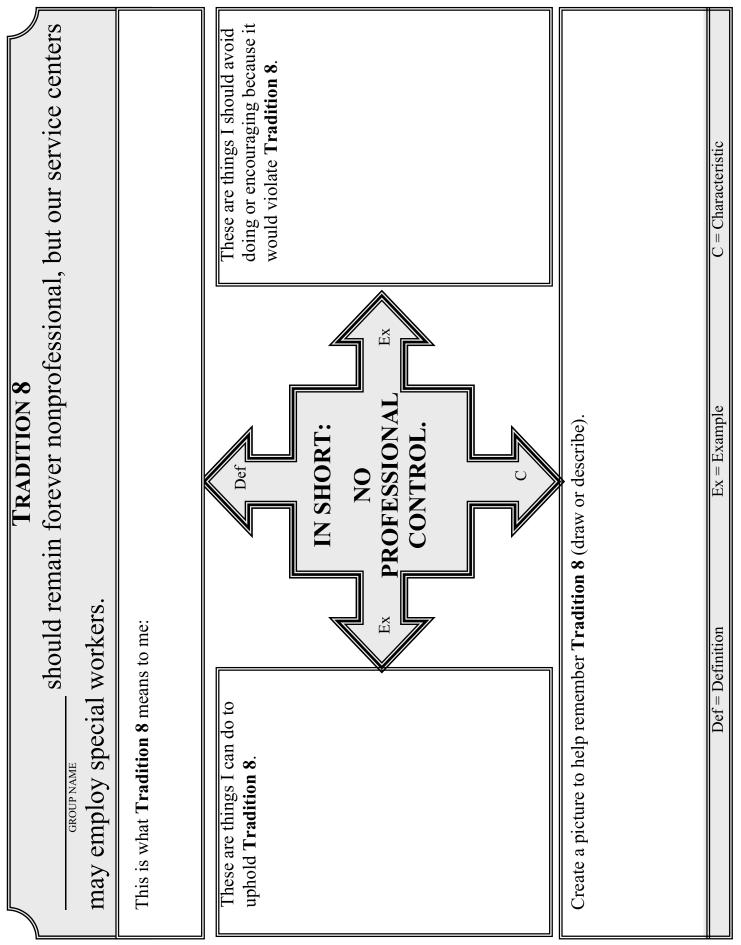


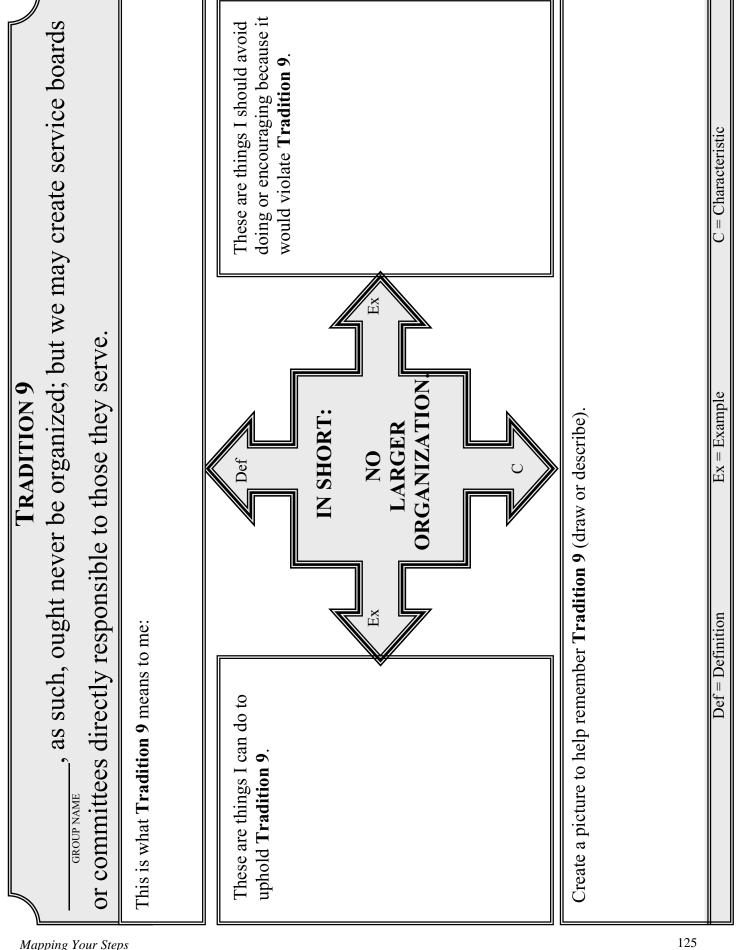


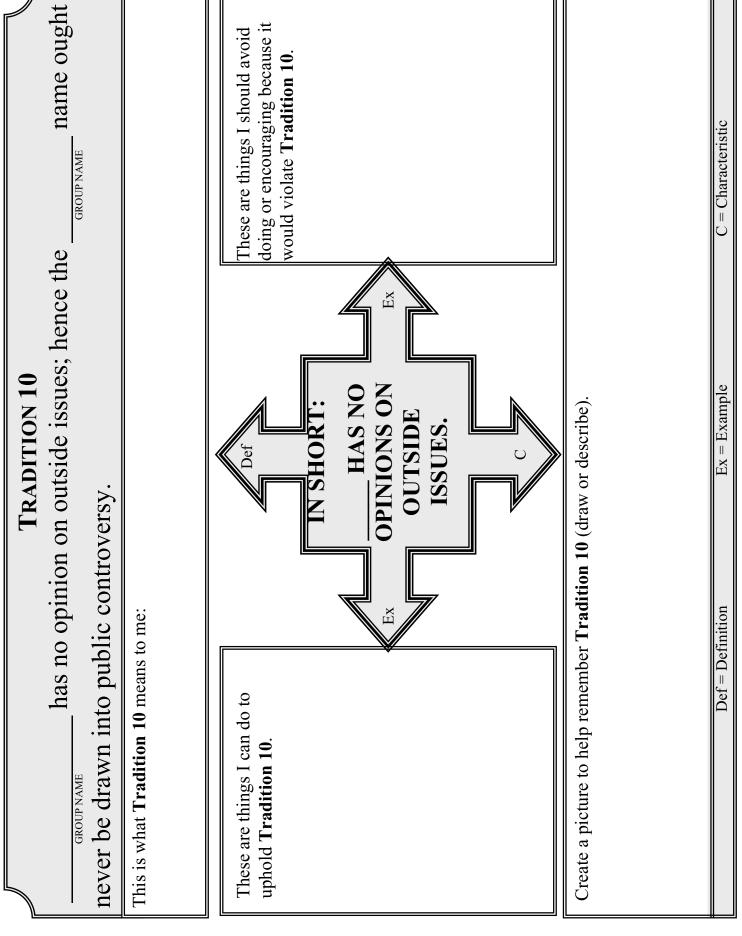


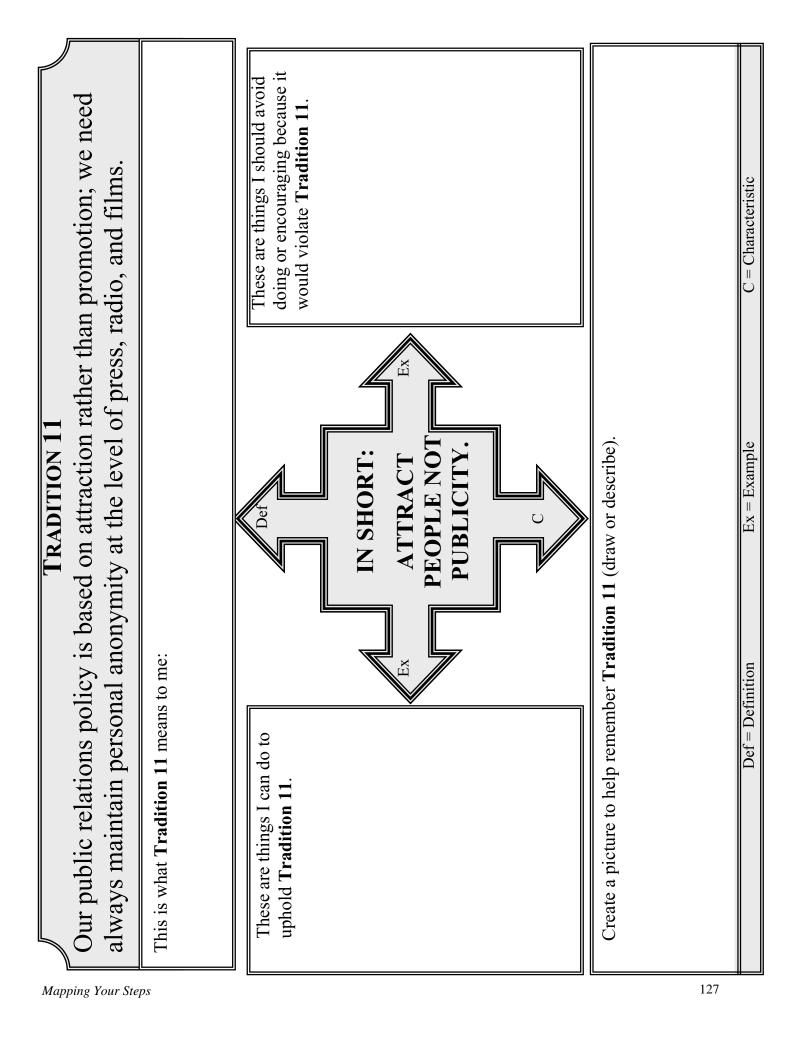


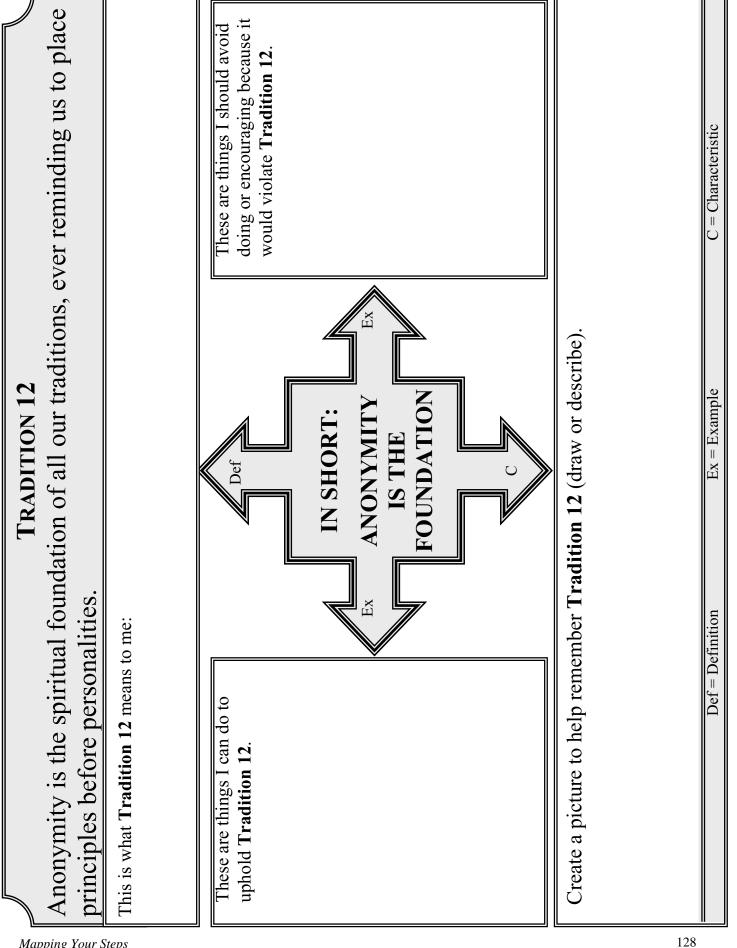












# Discussion Topics for the Twelve Tradition Maps

- 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?

