

# Report on Screen Sharing

## Introduction

This report describes the research and results of an exploration into screen sharing of Nar-Anon Conference Approved Literature (CAL). This research includes:

- Gathering input from members as member shares.
- Gathering input from the fellowship through a bi-lingual online survey (690 members).
- Listening to members input regarding screen sharing at two virtual conventions.
- Reviews of Nar-Anon literature including the Guide to World Services, Board Bulletin 3.
- Research into copyright law, and the Fair Use provision.
- Explored the financial implications.
- Evaluation of the application of the Nar-Anon Principles.

Based on this research, this committee believes copyright law indicates screen sharing CAL fits within what is called "Fair Use," either by limiting the usage or by permitting the usage.

"Fair Use" is part of the copyright law in the United States (USA). The intent behind copyright laws is to manage usage. In exchange for the government providing regulations and a court system to protect the authors, the government asks those authors to promote social welfare by providing ways to share. This is an exchange. The government offers services, and the authors agree to provide access.

It is the opinion of this committee that the Fair Use provision of USA copyright law likely grants permission for limited screen sharing of CAL. The Appendix to the report includes several sections related to Fair Use. Two Fair Use evaluations are also included at the end of this report to illustrate how Fair Use can be evaluated by members. Those examples do not represent the consensus of this committee but do illustrate how members look at this topic.

In keeping with Concept 1, this committee is passing this report to the Nar-Anon Board of Trustees (BOT). In keeping with Concept 8, this committee believes it will be beneficial for the BOT to share this report with the members.

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## The Request

The original request from the Board asked the committee to:

- "1. Review Board Bulletin 0003 – Virtual Meetings and the Use of Conference Approved Literature (CAL)."
  - This topic is discussed within the "Conclusions."
- "2. Review GWS Copyright and Trademark policy."
  - The committee response to this request is included in report sections:
  - "Nar-Anon Guide to World Services"
  - "Types of Conference Approved Literature"
  - "Applying the Nar-Anon Principles"
  - "Twenty Five Percent Rule"
  - "Fair Use"
  - "Proprietary is not copyrighted"
  - "Is it Copyrighted by Nar-Anon?"
  - "Frequently Asked Questions"
- "3. It has been stated it is for Newcomers. What do the newcomers need?"
  - The committee believes the members provided an indication of their response to this question in the survey questions about benefits in the section "Survey Data Results."
  - The committee members responded in more detail in the "Members Share" section.
- "4. How to protect our intellectual property – literature?"
  - The committee response is within the "Conclusions."
- "5. Protection when screen sharing:"
  - "A. Who will have access to share?"
  - "B. How can we protect the fellowship literature with members having access?"
  - The committee response is within the "Conclusions."

## Work of the Committee

In January 2022, the Nar-Anon Board of Trustees (BOT) made a request for volunteers to join an ad hoc (temporary) committee to examine the topic of screen sharing within Nar-Anon. The first meeting of

the committee was held on February 5, 2022. The members of this committee are listed in the section "Members of 2022 ad hoc on screen sharing."

The committee did research based on the Board request. First, we took an internal poll of the committee, and then shared a survey with the members. The results of the survey are included in the section "Survey Data Results," and "Timeline on the Responses." Simultaneously the committee researched to find answers to the other questions posed by the BOT.

Some of the work in this report was completed by the committee as a whole. Other sections of this report were written by subcommittees, and then reviewed by the committee after being integrated into this report. The conclusions reached by the committee are described in the "Conclusions" section.

As a temporary committee, this committee will suspend once the draft of this report is submitted to the BOT. If the BOT asks for updates, then the committee will reconvene to do that work.

## Members Share

What the numbers reveal is there are two positions. More than half of the responses indicate there are disadvantages to screen sharing. But a large majority believe there are many benefits.

Once this pattern became clear, the committee then worked to put those opinions into words. Committee members volunteered to share their own experiences, which are included here. The hope is for these member shares to represent the variety of opinions within the Nar-Anon fellowship.

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### When I was a Newcomer

As a newcomer I'm reminded of the deer in the headlights metaphor. I was a stunned, frozen, fearful newcomer. I could not see or hear much, let alone concentrate through my fear.

When I was asked to read a page from our Blue Book aloud for the group, I felt a calming sense of safety. As I read: I found concentration and focus. I could see, hear, and feel a part of something greater; and on that, I came to rely. It was like being thrown a lifeline while drowning. Hope.

With my experience as described, I cannot imagine a new member's first meeting, and it could be virtual, without the Nar-Anon readings visually accessible. A bunch of talking heads would not have immediately grounded me as much as our hopeful written literature did.

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### Newcomer Request

I'm in a nightmare that I just can't wake up from; and in my nightmare I'm holding onto prison bars screaming – Help Help – does anyone hear me!

I need someone – anyone – to help me! My thoughts and emotions are so scattered and I'm confusing myself because I'm not the addict so why am I the one seeking help?

I feel an unfamiliar nudge from an unknown source, while in the middle of crying and sliding down my bedroom wall at the same time guiding me to my desktop to look up help for families of drug addicts – Wow there's several sites listed and Nar-Anon, my vaccine for addiction, was one of them.

Still, as a newcomer with mixed thoughts and emotions, all I knew was I didn't want to live, if I had to live in this chaotic atmosphere for the rest of my life. I love the addict, but I love myself more and I needed help.

I know what it's like to have an out-of-body experience and feel confused, hurt, disgusted, disrespected, at fault and embarrassed and have no one to share with because they won't understand my pain since they haven't had the experience of living with an active addict.

My fears, desperation, mixed emotions, and confusion had me all over the place mentally. What can I do, where can I go, who would understand me or help me? Is there help for what I'm going through? How much is it going to cost me? I don't have much money – maybe there's a free program for me. At least I pray the Nar-Anon group won't cost me. They announced we want you more than your money and if I so choose, I can drop something in the basket as a donation. What a relief I had to have found help that consisted of others just like me, it was free, and I found the peace and serenity I realize today I voluntarily gave up.

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### Helping Narateens

I have been a Narateen Facilitator for many years, and I have facilitated 3 live Narateen meetings. I am very grateful that I belong to a region and area that is in full support of Narateen meetings as I have been able to order CAL for the meetings and give each Narateen newcomer CAL at their first meeting. Most of the Narateens, some as young as 12, did not have a job, and some of the ones that did have a job, have at times, shared they needed what little money they did have to buy food for themselves. Being able to give them literature was a very big deal.

The CAL possessed by the teens many times was lost, stolen, or thrown away. Some of the teens attending Narateen meetings in a school setting were attending the meetings without the knowledge of the addicted family member or members and didn't feel safe having the Narateen literature in their possession. Some teens were living in foster care and moved around a lot, so literature was lost. Over time, the Narateens at the meetings I facilitated were given the option of writing their first name and last initial on their literature to keep it in a box at the meeting. This seemed to work out well for the live meetings and a large majority of the teens choose to keep their literature at the meeting location. For obvious reasons, this is not an option for virtual meetings.

In general, some of the challenges faced by the Narateens that may not be a challenge for the adult members of Nar-Anon are as follows:

- Narateens do not have the same kind of control over their own lives and are completely at the mercy of an adult or adults to make decisions, good and bad, for them.
- Narateens do not, in most cases, have access to money or credit cards.
- Incidences of various types of abuse are extremely high.
- A Nar-Anon member may be living with a spouse, a child or children, a sibling or siblings, or a parent or parents suffering from the disease of addiction, the Narateen members are

sometimes living with parents, grandparents and siblings all in the same household and all suffering with the disease of addiction.

- Anonymity is not only important, but vital for the Narateen.

When the pandemic started, I knew I had to figure out how to get a virtual Narateen meeting up and running. The challenge was going to be getting the literature to the teens to follow along. A decision was made to make an announcement on the call that if they felt safe sharing their address with one of the facilitators privately in the chat, they could have literature mailed to them. About 80% of the teens have shared an address. About 5% of literature that was mailed never made it to the teen. Whether this was due to the pandemic and mail issues or was due to something else, I do not know. Most of the teens that did get their literature within a week or two, and were able to keep it, were happy to have it on the call with them. However, just like the adult newcomer to a virtual Nar-Anon meeting is at a disadvantage without the literature to follow along, so is the teenage newcomer who is coming into the meeting for the first time.

Tradition 5 tells me *"Each Nar-Anon Family Group has but one purpose; to help families of addicts. We do this by practicing the Twelve Steps of Nar-Anon, by encouraging and understanding our addicted relatives, and by welcoming and giving comfort to families of addicts."* Until I began facilitating Narateen meetings, it never occurred to me as an adult dealing with the disease of addiction, all the additional daily challenges for the teenage members of Nar-Anon. Narateens use the readings in CAL at meetings just like the adult member does to help them recover and learn about addiction. If a Narateen does not have access to recovery literature on virtual meetings, then Tradition 5 means nothing.

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### Finding a Balance

I still struggle to separate "helping" from "enabling." I once thought this was easy. Money for drugs is enabling. Money for groceries is helping. Then I encountered the gray areas where my loved one went to the grocery store intending to buy food but came back with drugs.

My latest challenge is screen sharing. Is screen sharing "helping" newcomers or is it "enabling" members who would rather not buy literature? Fortunately, I do not need to make that decision on my own. In Nar-Anon we work through consensus. Groups have been struggling with this concern for some time now. Some groups decided one way, and I will support them. Some groups decided otherwise, and I will support them. I have an obligation to think and research. I then have an obligation to listen and support the group. The group, relying on guidance from Higher Power and from fellow members will decide, when the group is ready to decide.

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### Service Perspective

Despite the various limitations of virtual meetings, we seem to find that they will continue, even grow, in the future. This was not a part of the survey, but some member's experience shows this. Groups that once were small local in-person meetings have grown with so many distant people in their virtual meetings that they will continue one way or another as virtual or hybrid meetings because they want to continue the personal relationships formed in the groups, while hopefully in-person meetings will come back as well. Indeed, we may well have more members than ever before as a direct result of virtual

meetings, because people who were not well served locally or otherwise unable to travel, can attend the virtual meetings. Furthermore, since virtual groups pay no rent other than a small fee for the virtual meeting service (which is often shared by several groups), as they grow, they can contribute much greater funds to the WSO than they previously did as in-person meetings. Virtual meetings have become an important way to fulfill the primary purpose of the groups.

As virtual meetings grow, most of them are using screen sharing to one degree or another, as the survey shows. Many would like to share all the readings they use in the meeting, but some have heeded Bulletin 3 and limit what they share. We initially thought that this virtual meeting business would end after a few weeks, but we now know it will never end, and so will the need for screen sharing.

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### Delegate's Perspective

Screen sharing is a hot topic in our region. As a delegate, I get to keep two-way communication between Nar-Anon World Services and our region. However, Bulletin 3 was interpreted to mean groups should cease screen sharing most conference approved literature. This gap in two-way communication puts me in an awkward position and discourages my willingness to serve.

Regarding screen sharing, groups have stated they've had more participation from those who typically do not otherwise wish to speak or share. Newcomers have the ability to preview before they purchase literature. Other members have stated, it's distracting and express concerns about copyright infringements. Some meetings have chosen to continue screen sharing and support the most important person in the room, the newcomer, based on their group conscience. I am hearing from members that they would like to have permission; they feel like they are in a bind between meeting the needs of the newcomer and complying with the recommendations of the BOT. The process to make changes is long.

### Survey Data Results

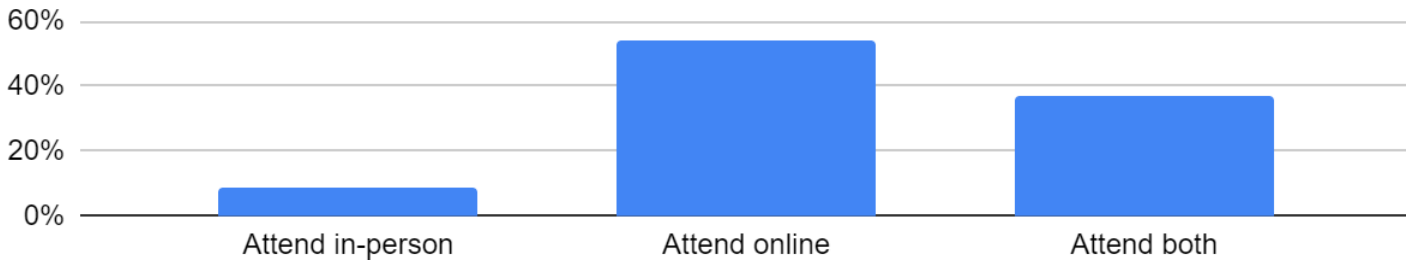
This report strives to represent the Nar-Anon membership through BOTH analytic and subjective reporting. The survey provided numerical results that are displayed as graphs in this section of the report. Members' experiences are reported in the "What the Members Say" section.

What the numbers reveal is evenly divided positions within the membership. This is highlighted in the group of graphs showing "Polarized Opinions." About half the groups screen share and half do not. About half the groups give newcomers literature and about half of the groups suggest newcomers get literature for themselves. Even something as simple as sharing announcements and event flyers is evenly divided between groups that sometimes screen share announcements and groups that never screen share announcements.

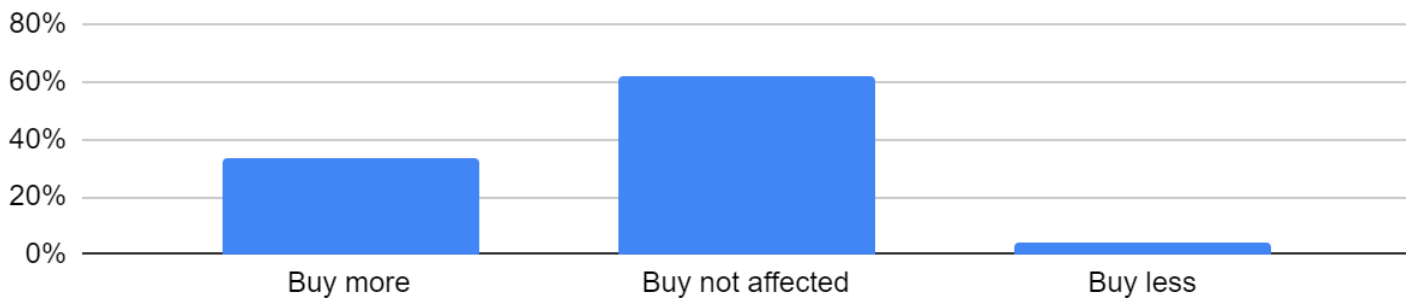
### Consensus Opinions

Most of the members who responded to this survey attend online meetings. Most of those members do not believe that screen sharing affects their decisions regarding their purchase of literature.

## How do you attend Nar-Anon meetings?



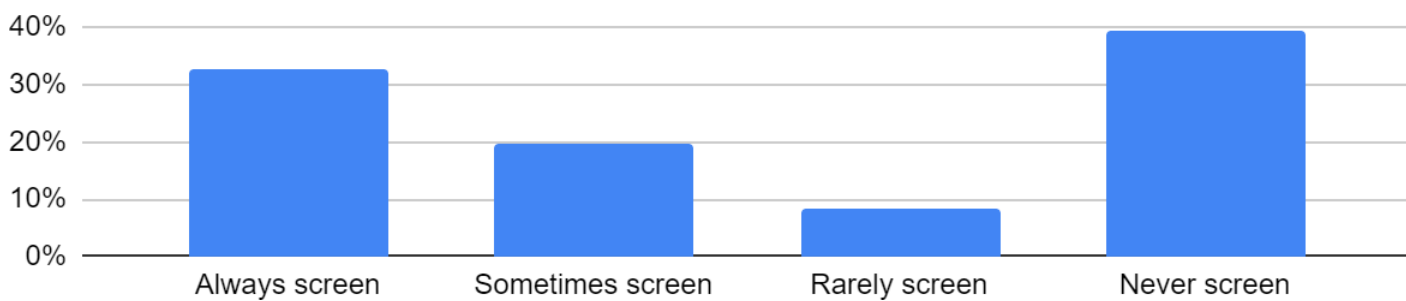
## Does screen sharing affect your purchase decisions?



### Polarized Opinions

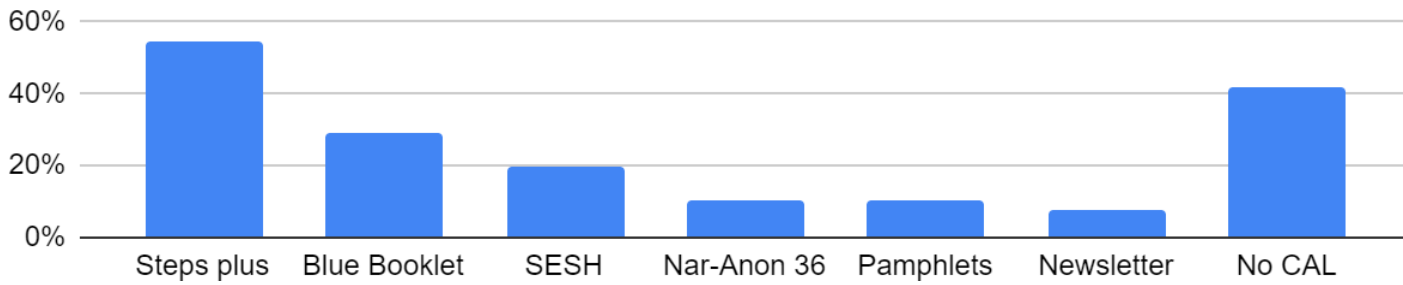
Many of the responses indicate a polarization with many members on each side with fewer in the middle. For example, the chart below shows two peaks - always and never. The middle responses are probably from members who do not favor such absolutes.

## Does your group screen share Nar-Anon literature?

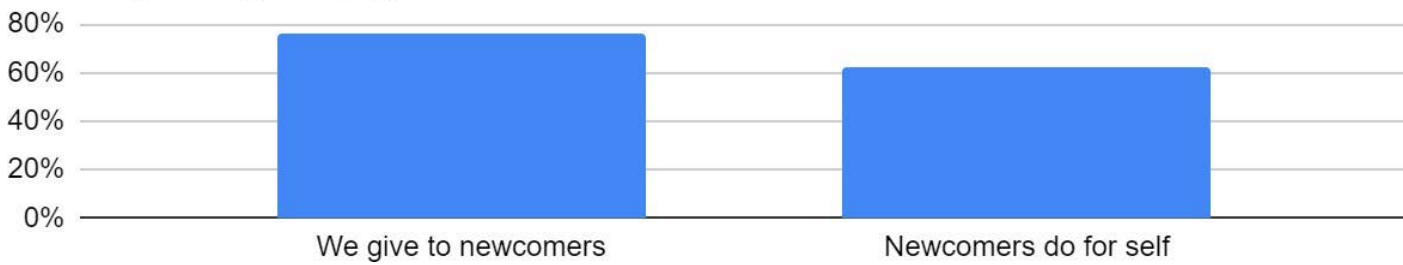




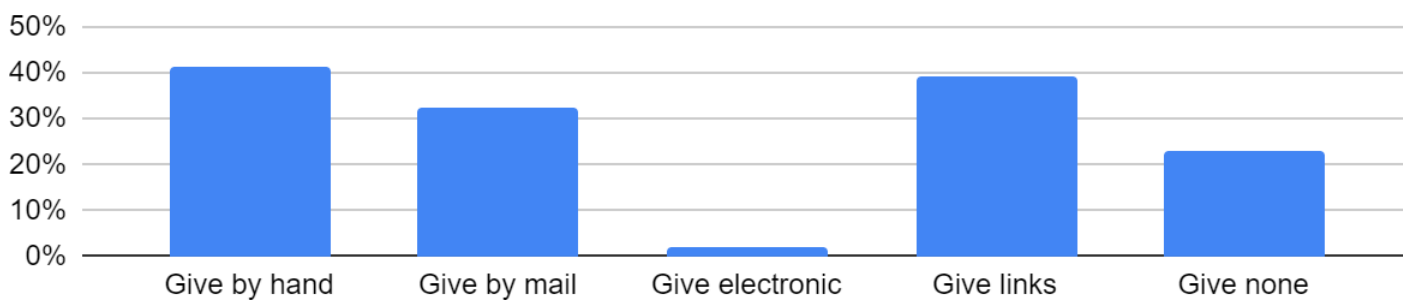
### What literature does your group screen share?



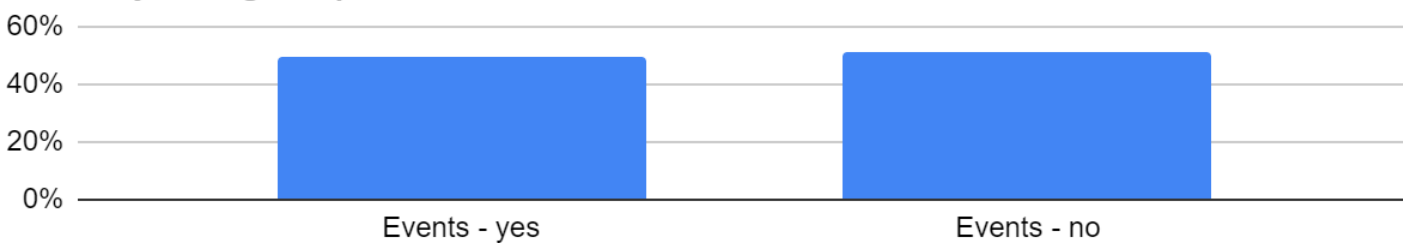
### Does your group give literature to newcomers?



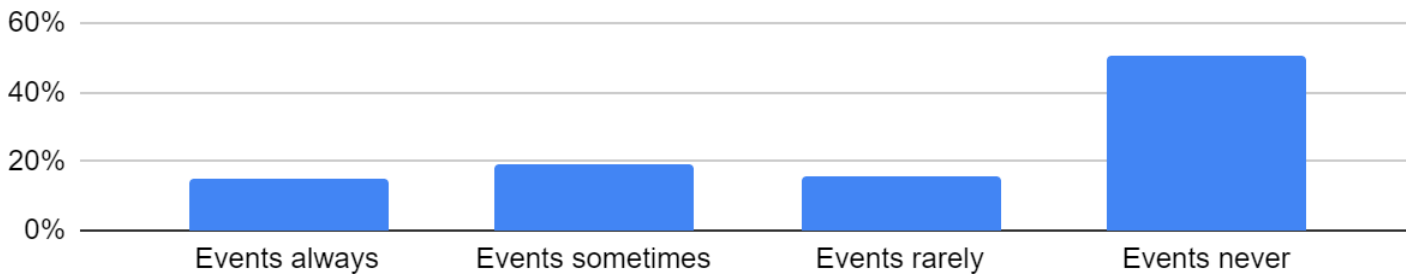
### How do you give literature to newcomers?



### Does your group screen share announcements?



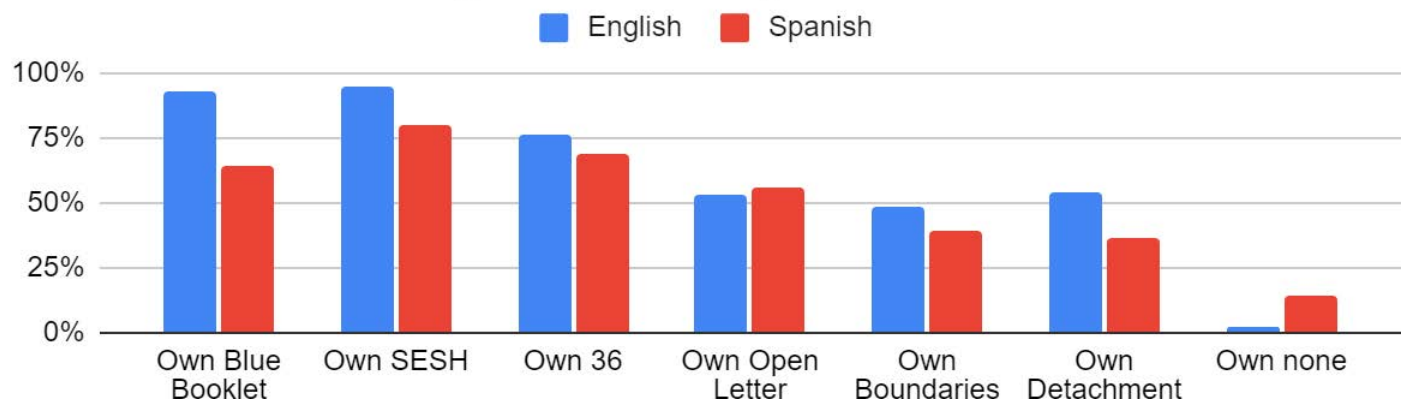
## How often does your group screen share announcements?



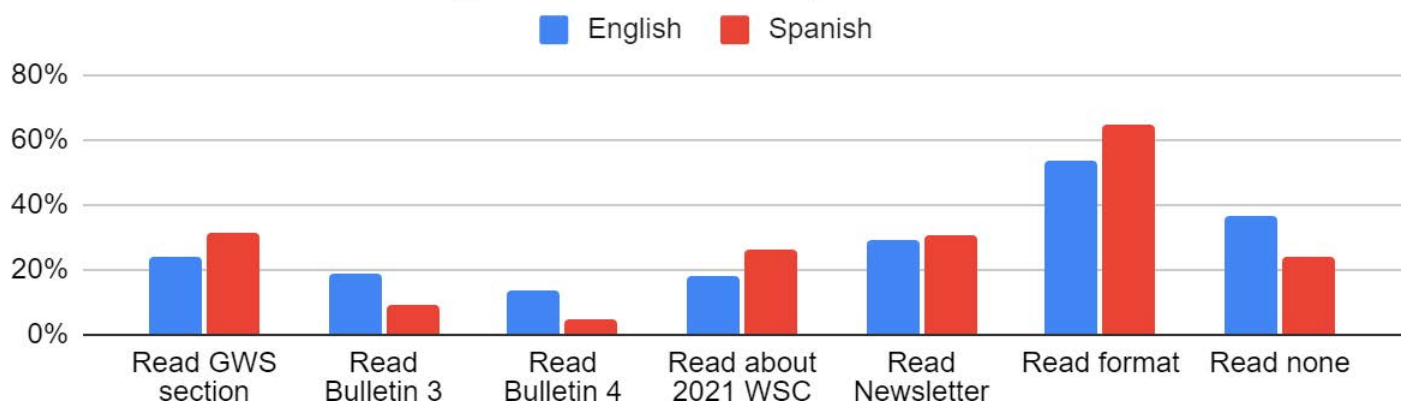
### Information Gathering

A few of these questions were only intended to help us understand the members. Conclusions from these questions are subjective. For example, it is possible that the number of members who own and read literature indicates that even those who do screen sharing still buy literature.

## Which of the following literature do you own?



## Which of the following literature have you read?

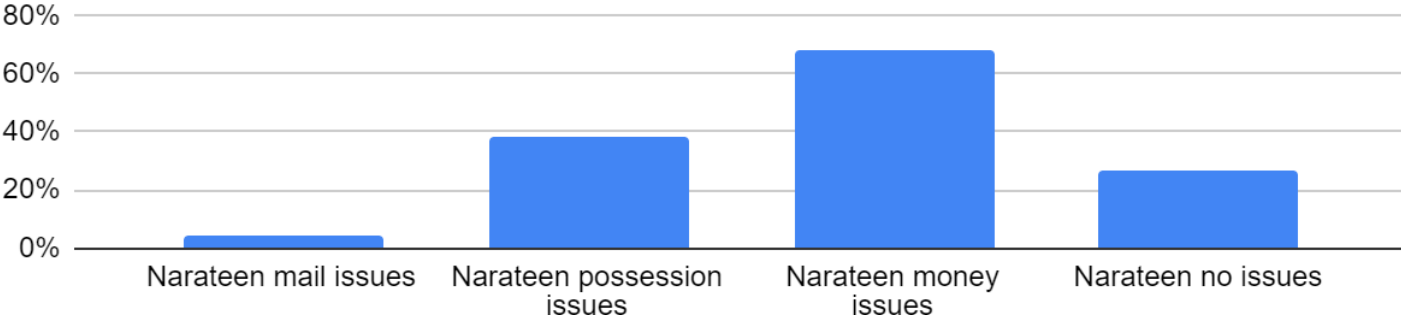


Note - asking if the member has read the meeting format is only included for comparison purposes.

### Information for Follow Up

Many members in our committee were unaware of the issues Narateen members have receiving literature in the mail, being allowed to keep literature, and being unable to make purchases due to lack of money or lack of a credit card. One question was then specifically designed to assess how well our members understand the Narateen issues. The answers indicate many survey respondents are not fully informed about the challenges facing Narateen members.

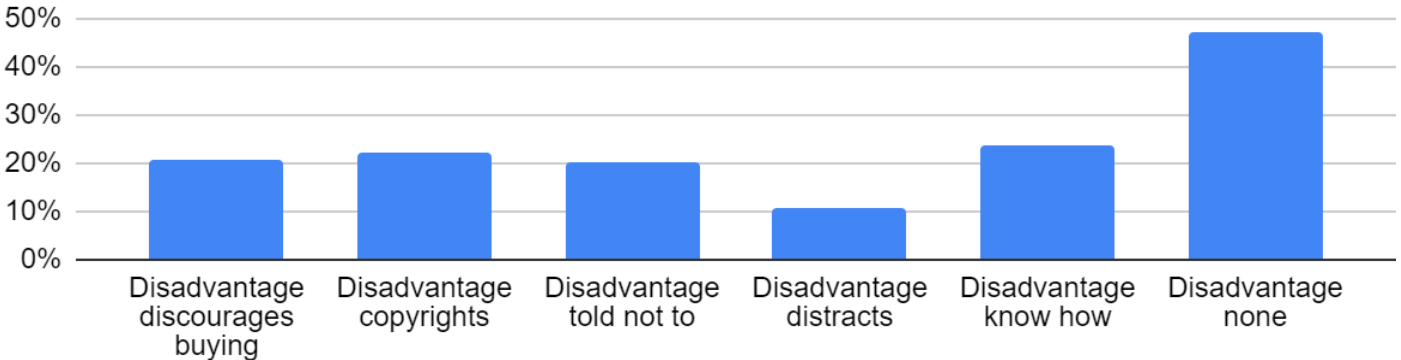
### Please check all that apply to Narateen members



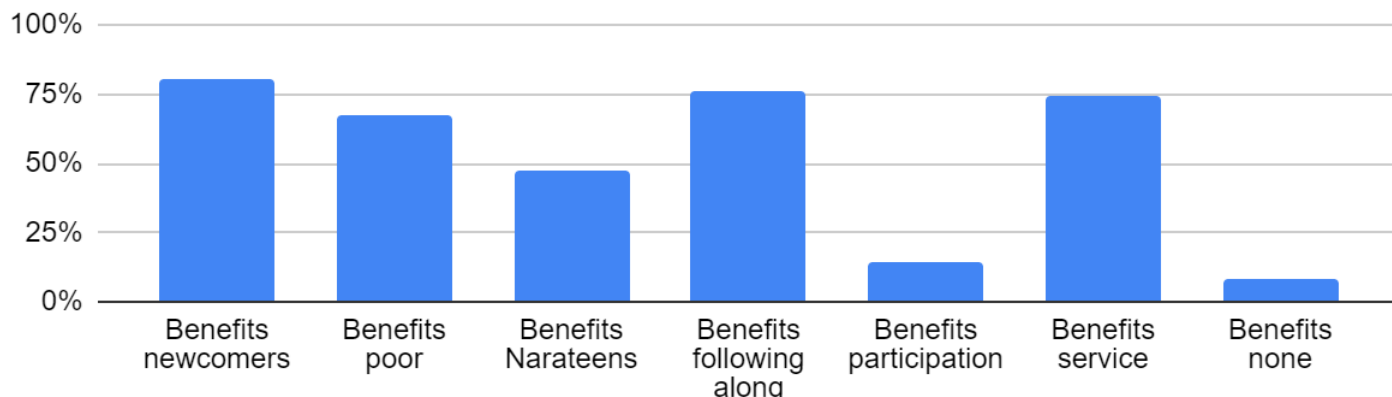
### Information in Detail

There are two questions that seem to reveal the split opinion. More than half of the responses indicate there are disadvantages to screen sharing. But a majority believe there are benefits.

### What are the disadvantages of screen sharing?



## What are the benefits of screen sharing?



### Survey Percentages

“The purpose of this survey is to anonymously gather Fellowship input regarding screen sharing Nar-Anon Conference Approved Literature (CAL) during virtual meetings. Within this survey, screen sharing means displaying literature from one member’s screen so all the members during the meeting can see and read the same thing at the same time. Within Nar-Anon, CAL means literature that has been written by members, for members, and approved at a World Service Conference.”

“Please only complete this survey if you are a member of Nar-Anon. Respond to these questions only from the perspective of your primary home group and please only complete one survey even if you attend many meetings.”

Number of responses	PERCENT	ENGLISH	SPANISH
		513	177
How do you attend Nar-Anon meetings?			
Attend in-person	9%	45	18
Attend online	54%	294	79
Attend BOTH	37%	174	80
Does your group screen share Nar-Anon literature during virtual meetings?			
Always screen	32%	181	43
Sometimes screen	20%	111	26

Rarely screen	9%	48	11
Never screen	39%	173	97
If your group screen shares literature during virtual meetings, please check all that apply.			
Steps plus	54%	302	74
Blue Booklet	29%	178	24
SESH	20%	105	32
Nar-Anon 36	11%	56	17
Pamphlets	10%	57	13
Newsletter	8%	44	9
No CAL	42%	192	95
Does your group screen share announcements, event flyers, and such during meetings?			
Events always	15%	70	32
Events sometimes	19%	110	20
Events rarely	16%	84	24
Events never	51%	249	101
Please check all of the following that you believe apply to Narateen (teenage) members.			
Narateen mail issues	4%	2	26
Narateen possession issues	38%	238	24
Narateen money issues	68%	379	91
Narateen no issues	27%	114	69

Please check all of the following that you believe explain the benefits of screen sharing.			
Benefits newcomers	80%	445	108
Benefits poor	67%	368	97
Benefits Narateens	47%	277	50
Benefits following along	76%	439	87
Benefits participation	15%	0	101
Benefits service	74%	402	109
Benefits none	8%	28	28
Please check all of the following that explain the disadvantages of screen sharing.			
Disadvantage discourages buying	21%	100	44
Disadvantage copyrights	22%	106	47
Disadvantage told not to	20%	97	41
Disadvantage distracts	11%	45	30
Disadvantage know how	23%	123	39
Disadvantage none	47%	247	77
Do you own a copy of any of these items of Nar-Anon literature? Please check all that apply.			
Own Blue Booklet	86%	478	114
Own SESH	91%	486	142
Own 36	75%	394	122
Own Open Letter	54%	271	99
Own Boundaries	46%	248	69
Own Detachment	50%	277	65

Own none	5%	10	25
Does screen sharing influence your decision to buy Nar-Anon literature?			
Buy more	34%	177	55
Buy not affected	62%	326	103
Buy less	4%	10	19
Does your group give Nar-Anon literature to newcomers? If so, how? Please check all that apply.			
Give by hand	41%	218	68
Give by mail	32%	211	13
Give electronic	2%	12	2
Give links	39%	224	48
Give none	23%	79	81
Have you read any of the following? Please check all that apply.			
Read GWS section	26%	125	56
Read Bulletin 3	16%	96	16
Read Bulletin 4	11%	69	8
Read about 2021 WSC	20%	93	46
Read Newsletter	30%	152	54
Read format	56%	274	115
Read none	34%	190	43

## Conclusions

### Tradition 5 - One Purpose

*"Each Nar-Anon Family Group has but one purpose, to help families of addicts. We do this by practicing the Twelve Steps of Nar-Anon, by encouraging and understanding our addicted relatives, and by welcoming and giving comfort to families of addicts."* ©

As Concept 2 states *"The final responsibility and authority for Nar-Anon services rests with the Nar-Anon Family Groups."* © Thus, the one purpose of the groups would be carried throughout the entire service structure. The purpose of the service structure is not to earn money, or sell literature, except when those contribute to or enable the one purpose of the groups. Concept 11 also states *"Nar-Anon funds are used to further our primary purpose to carry the message, and must be managed responsibly."* © While it is irresponsible to allow funds to be depleted by avoidable mistakes, making finances more important than carrying the message of Nar-Anon would be inconsistent with the principles of Nar-Anon. Revenue needs to help carry the message of Nar-Anon; zealously maximizing revenue should not be an impediment to carrying the message.

In order to further their single purpose, the groups read aloud various pieces of Conference Approved Literature during the meetings. First-time newcomers do not have this literature, while most long-time members eventually do. Besides reading this aloud, according to the results of the survey, there is a wide variation among the groups on how the literature may be conveyed to newcomers, including screen sharing, and various ways of distributing the literature to newcomers.

Every way the literature is conveyed to newcomers helps communicate the message of Nar-Anon, and is important to carry out the single purpose of the groups. Hearing is reinforced by seeing, as well as all the other senses that can contribute to receiving the message of Nar-Anon at a spiritual level. At in-person groups, the members might share printed copies of the literature with each other during the meeting, so newcomers and long-timers alike can see as well as hear the literature. The entire range of sensory input found at in-person meetings is impossible to duplicate in virtual meetings, but screen sharing can help. Furthermore, people who are hearing-impaired may need a visual copy of the literature, and for such newcomers in virtual meetings, a visual copy can only be provided by screen sharing. Some members may live in abusive or marginal living situations where receiving or retaining Nar-Anon literature is a problem over the long term.

Eighty percent of survey respondents said screen sharing benefits the newcomer. Screen sharing makes it more efficient to explain our program to the newcomer... *"welcoming and giving comfort to families of addicts."* ©

### Tradition 4 - BOTH Sides

*"Each group should be autonomous except in matters affecting other Nar-Anon Family Groups, or NA as a whole."* ©

- More than half of the responses indicate there are disadvantages to screen sharing (53 percent);
- A near unanimous majority believe there are many benefits (92 percent);
- Benefits outweigh the disadvantages.



As we grow in our recovery and practice our traditions, we learn to fulfill our primary purpose. We balance autonomy with responsibility in groups, in our lives, and in service to a higher power. The groups are the building blocks of our Fellowship and our literature is the cornerstone of our program.

In service as trusted servants our focus is on the common welfare and growth of the groups. We serve on behalf of and in support of our groups' autonomy as they find progressive and creative ways to carry out their primary purpose effectively and successfully, without affecting other groups.

Our ad hoc committee's assignment was to research the risk versus benefit of our groups screensharing CAL. In the fellowship survey, we found a nearly even split of opinions regarding groups that screen share (52 percent share versus 48 percent rarely do). That said, making availability of our literature equally easy for our fellowship as a whole is not a new request.

We are confident groups will be able to manage screen shareable literature as they deem necessary to fulfill their primary purpose. We have an opportunity to help them by developing those pathways.

### Copyright Is an Exchange

*"The primary purpose of copyright is to induce and reward authors, through the provision of property rights, to create new works and to make those works available to the public to enjoy."* - From [copyrightalliance.org](http://copyrightalliance.org)

Nar-Anon is a non-profit, tax-exempt organization, serving *"those affected by someone else's addiction."* © It is not a publishing company seeking profits from selling literature. Our vision statement says *"we will carry the message of hope throughout the world to those affected by the addiction of someone near to them."* © As our fellowship evolves, it is important for Nar-Anon to clarify how to carry the message, while observing copyright, in light of newly developing technologies for communication and meetings. There has been confusion about screen sharing literature, while still observing copyright. This committee has explored four different options for copyright observant screen sharing that are listed in the next section.

### Permissions for Screen Sharing

**Bulletin 3 Permissions** - A key goal in copyright law is regulation of the flow of information. The Fair Use provision is included to help society, while other parts of the law help the owner of the copyright. Fair Use has two key options: limited usage and licensed usage. We typically refer to "licensing" as "permissions." In Bulletin 3, the Board of Trustees grants permissions to all Nar-Anon members to screen share the Twelve Steps, Twelve Traditions, Twelve Concepts of Service, Mission Statement, and the Vision Statement.

**Proposed Motions** - Floor Motions were raised during the 2021 World Service Conference (WSC) to create additional licensing options. These motions will be in the 2023 Conference Agenda Report (CAR). [Motion 1](#) proposes granting permissions to members who purchase an electronic copy of our Conference Approved Literature (CAL). [Motion 2](#) proposes adding the Newcomers' Welcome and the 20 Questions to the list of shareable literature. [Motion 5](#) proposes granting permissions to members who download an electronic copy of CAL from the World Service website. Narateen Motion 2 proposes granting permissions to screen share several additional Blue Booklet readings. Narateen Motion 4 proposes allowing members to screen share the Narateen Table Card during virtual meetings. These Floor Motions were approved in the 2021 WSC. When the 2023 CAR is released, members will evaluate

these motions and their delegates will express the group conscience of their region during the 2023 WSC.

**Literature made for Screen Sharing-** Another way to grant permission is to sell literature specifically designed for that purpose. Bulletin 3 says *“The Board of Trustees voted unanimously against developing the electronic reading cards that were proposed to us.”* Instead, groups that want to screen share are making their own versions of our literature, either by copying or by typing. Some groups are also changing the words in our literature as they retype. Al-Anon responded to the free-for-all within their fellowship by creating a [memo on screen sharing](#). In that memo, Al-Anon asks groups to download rather than retype literature because retyping can result in errors. Narcotics Anonymous (NA) is also trying to reduce the inconsistencies in screen shared literature by creating their own [electronic copy of literature](#) and posting it on their website for free download. If there is a desire for a common experience within Nar-Anon meetings, World Services could create a freely downloadable set of slides for groups to use. Or, if there is a desire for consistency and a desire for revenue, World Services could create and sell a locked PDF.

**Written Permissions** - The fourth way Nar-Anon can facilitate the Fair Use provision is to define a process for granting the “Written Permissions” mentioned in the GWS and in Bulletin 3. There is a [proposed motion](#) under review that would define a process for granting written permissions. This proposed motion only defines a process for granting permission. It does not explain how groups are to then proceed.

### What Is Screen Shared

The survey indicates that most of the virtual groups screen share the Twelve Steps and other pieces of literature that Bulletin 3 states are allowed (54 percent). Many others screen share other portions of the Blue Booklet (29 percent). Fewer groups screen share other pieces of literature such as the SESH (20 percent) or the Nar-Anon 36 (11 percent). There are also many virtual groups that don’t screen share (42 percent).

### Opportunities for Nar-Anon

The survey responses suggest screen sharing will increase the sale of literature. About 34 percent of the members said they are more inclined to buy literature if they see it via screen sharing. About 62 percent of the members indicated that screen sharing does not affect their decision to buy more literature. Only 4 percent say screen sharing discourages them from buying literature. This seems to correspond with the in-person experience where most members bought literature to read at home, but a few preferred to borrow a group copy every week.

The survey also suggests that most members own personal copies of CAL. While in-person meetings make it easier to browse through the pamphlets before buying, screen sharing can allow members to see the pamphlets before they order. Screen sharing, when combined with electronic versions of literature, can replicate the in-person experience by also allowing members to view literature and then buy literature at the end of the meeting.

Additional opportunities to consider include the sale of electronic literature such as the “Newcomer Packet,” “Narateen Newcomer Packet,” “New Group Packet,” “Narateen New Group Packet,” and other Nar-Anon CAL Today there are no electronic equivalents of these items available for groups that meet virtually.

Along with these opportunities, however, come challenges. Groups will need to replace the solutions they found for managing their physical literature inventory with new ways of managing their electronic literature. One group might ask their Treasurer to buy electronic literature. One group might ask their virtual meeting host to download appropriate literature. Groups have managed to find ways to pay rent, buy literature, and/or pay for virtual meeting licenses. We believe group autonomy will lead to solutions with electronic literature as well.

**Narateen Issues**

Narateen members often experience more difficulties or challenges in obtaining and retaining literature. They might be in a marginal living situation (homeless, or in a foster home, for example), where they have difficulty holding onto their belongings. They might be living with the addicted relative, where their mail and/or belongings may be confiscated. As minors, they do not have their own credit cards, so they depend on a parent’s or guardian’s approval to purchase literature, if this is not given to them for free by the group.

The “Dos and Don’ts of Narateen” (Code of Conduct) table card, which is displayed at in-person Narateen meetings, is an integral part of the Narateen meeting and encouraged to be read aloud during the meeting. The table card, created by Narateens, informs the teens about acceptable and unacceptable behavior during the meeting in language they understand. This is not CAL that would be sold to individual Narateen members, just as the “Nar-Anon Spoken Here” table card is not intended to be sold to the individual Nar-Anon member.

**Revenue**

A legitimate concern has been raised about screen sharing cutting into literature sales revenue for our fellowship. Our committee wanted to explore this issue and include its findings in our final report.

Contributions and literature sales are the two largest parts of our Fellowship’s revenue. We collect money in order to observe Traditions 7 and 8.

Revenue from contributions in 2019 was \$65690. In 2020, revenue from contributions went up to \$96841. Net revenue from literature sales in 2019 was \$102269. In 2020, literature sales net revenue decreased to \$21447. Numbers for 2021 are not currently available to this committee.

Item	2019	2020	2021
Contributions	\$65,690	\$96,841	N/A
Net revenue from literature sales	\$102,269	\$21,447	N/A

We believe there are several factors that contributed to literature sales decline, and cannot determine how much each contributes to the net effect.

- Worldwide trend away from hardcopy to electronic literature, of which we have little
- Meeting and membership decline due to COVID
- Members experiencing financial insecurity
- Significant changes in shipping costs worldwide
- Screen sharing

Our committee has a number of ideas for replacing hard copy literature sales revenue, such as

- Contribution QR Codes on print literature, websites, and screen share slides
- Newsletter announcements
- Shareable links for making donations
- Membership appeals
- Electronic literature sales for groups
- Electronic literature sales for individuals
- Opportunities to gift electronic literature to newcomers online, to replace the hard copy literature table that is discussed in the "Information for the Newcomer" pamphlet, while preserving newcomer anonymity

## Appendix

### Twenty Five Percent Rule

*"Nar-Anon conference approved literature (CAL), which includes recovery, service, and outreach literature and materials, is copyrighted and owned by NFGH, Inc. It is expressly prohibited to reproduce, retransmit, or republish copyrighted literature and materials without written permission." © (GWS, page 26)*

This is a standard declaration of ownership, rather like a "No Trespassing" sign. Nar-Anon Family Groups Headquarters, Inc. (NFGH) hereby claims ownership of our Conference Approved Literature (CAL).

The word "reproduce" typically means making a copy of a graphic or artwork. "Retransmit" is typically linked to the broadcast media. For example, a streaming website cannot stream a television or radio station unless they enter into a licensing agreement. "Republish" means no one can print more copies of CAL unless they contract with and pay a royalty to Nar-Anon World Service.

These words blend together in regard to screen sharing. Taking a picture of a page from the SESH is "reproduction." Typing the words from the Blue Booklet into PowerPoint is "republishing." Displaying the image and streaming it across the internet so others can see it is "retransmitting." All three are "expressly prohibited," "without written permission."

*"Permission will not be granted for substantial reprints of CAL, with the exception of those countries outside the United States holding a duly executed contract with NFGH, Inc." © (GWS, page 26)*

There are contracts allowing National Service Offices (NSOs) and selected regions to reprint copies of CAL. These contracts exist because those locations want to print translated literature or print on different sized paper. Also, some contracts exist because the cost of shipping and import duties are prohibitive for some locations. These contracts require the NSO or region to pay a royalty to NFGH for every copy they print. No person, group, area, region, or NSO can print CAL without a contract. Doing so is theft. It is like printing counterfeit money.

*"There are certain exceptions for reproducing or reprinting literature. Outreach literature labeled "This may be photocopied," may be reproduced by local outreach committees for use in their areas and regions." © (GWS, page 27)*

There are exceptions to the exclusiveness of CAL. One key exception is literature that says it can be reproduced. There is very little CAL that fits into this category.

*"Area or regional committees may use quotes or reprint portions of Nar-Anon CAL that do not exceed 25% of the original piece or do not exceed 25% of a single chapter or section, if taken from a booklet or book." © (GWS, page 27)*

The intent of this sentence is to give members permission to use small pieces of CAL. Note the exact wording here is "area or regional committees" though by extension this covers use by an NSO that contains a region and by a group or member that is doing service for an area or region.

This wording indirectly references what is called "Fair Use," a topic covered in more detail in a later section of this document.

The 25 percent rule comes from wording within copyright laws in many countries, specifically the United States (USA). Because NFGH is incorporated within the USA, CAL is covered by the copyright law of the USA.

But what does 25 percent mean? That is not as easy to determine as it might seem. One way to explain it is through examples. Within this section of this paper, 30 percent of the words in the GWS section called "Copyright and Trademark Information" are used. But this section does not include any of the pictures, so, perhaps this section complies with the 25 percent rule.

For the "Newcomer's Welcome," quoting the first two paragraphs is probably close to the 25 percent rule, although that might be a bit generous. "About Addiction" has ten sentences. Twenty-five percent of ten sentences is 2.5. So, quoting two sentences from "About Addiction" would comply with the 25 percent rule. As for the "20 Questions," per the GWS, you can only use four out of the 20 questions.

Quoting four out of the 20 questions does not really serve the purpose for which the "20 Questions" was created. Thus, there is an "exceptions clause." The GWS allows you to quote all 12 Steps - not just

three. You can also quote all 12 Traditions, all 12 Concepts, and all the Mission and Vision Statements. There is a motion proposed for the 2023 World Service Conference (WSC) that would allow full use of the "20 Questions" and the "Newcomer's Welcome," but those motions have not passed yet. For now, using all 20 questions is a violation of the 25 percent rule.

The typical way to interpret the words "single chapter or section" is based on the document. In the Blue Booklet, every reading is typically considered a section. In the SESH, every page is typically considered a chapter. Pamphlets and such that do not have clear divisions may be considered as a "chapter." Or, if there are clearly separate sections within a pamphlet, then each section is treated separately.

A key goal of the 25 percent rule is to give readers a preview, thereby encouraging them to buy the literature. If using 25 percent encourages members to seek the CAL it came from, then this usage fits. However, if the 25 percent rule or the exceptions clause are used to fill the member's need so they do not want to buy CAL, then that usage is not allowed. While such usage might comply with the 25 percent rule, it would violate the "Fair Use" part of the USA copyright law.

## Fair Use

Fair Use is part of the copyright law in the United States. Some countries include a Fair Use clause, but not all. Fair Use means you can use some portion of the CAL for specific purposes. For example, you can quote a small portion of CAL if you do so as part of a non-profit (NFGH is a non-profit). You can also quote a small portion of CAL if you are trying to explain or teach, such as this paper is doing. What you can use, and when you can use it depends upon the circumstances.

An accepted way to evaluate Fair Use is the "Four Factor Test," described below.

### **Factor 1 - Purpose: How will the literature be used?**

The evaluation of Factor 1 ranges from "transformative" uses, such as parody, to "commercial" uses, such as selling your own copies. Copyright laws were created to prevent "commercial" uses of someone else's property. For example, printing and selling copies of Nar-Anon CAL is only permitted when there is a publishing agreement with revenue going back to Nar-Anon World Service. On the other hand, "transformative" uses are protected by laws in the USA. Comedians can quote politicians if their intent is to express commentary.

Using CAL within a Nar-Anon meeting is not intended to be a commentary, or parody, or even a news report. Instead, using CAL within a Nar-Anon meeting falls between "transformative" and "commercial" into a middle category that includes educational uses. Typically, courts have said that using copyrighted material for educational purposes is permitted, if the other three factors are also favorable.

### **Factor 2 - Nature: What type of literature?**

The criteria for Factor 2 range from "facts" to "fiction." Facts can be reused. No one can copyright arithmetic. You can, however, copyright a dictionary because a dictionary is a mixture of facts, how to spell and pronounce the word, and opinion, such as what the authors think the words mean. Works of fiction and imagination are part of the reason for copyright laws. Copyright laws were created to allow authors to make money by selling their creations.

Nar-Anon CAL falls into the middle category. Members interpret and share about their experiences within the program. CAL does not include fantasy. CAL is also not a list of facts, though the Steps, Traditions, Concepts, Mission, and Vision Statements could be interpreted as such. The remainder of CAL is a mixture of reporting on prior experiences (facts) blended with examples of how this can be applied elsewhere (imagination).

Nar-Anon CAL fits into the middle category with Factor 2 and is likely to be covered by copyright and yet also accessible for limited sharing.

### **Factor 3 - Amount: How much of an article is used?**

If the evaluation of Factor 1 suggests the material is not being used for commercial purposes, and if the evaluation of Factor 2 suggests the material is more factual than imaginative, then Factor 3 can be used to evaluate what percentage of the material can be shared. With no other guidance, Factor 3 depends upon an interpretation of Factors 1 and 2. Nar-Anon, however, provides specificity in the GWS with the 25 percent rule. Thus, for Nar-Anon CAL, Factor 3 probably evaluates to 25 percent unless that item of CAL falls into the exclusions clause. The key exception to Factor 3 is a licensing agreement, as described under Factor 4.

### **Factor 4 - Effect: How will this usage affect sales?**

If the purpose is to transform the material into something new and creative, then the material can be freely used. For example, if someone wrote a poem or song based on the Newcomer's Welcome, then that poem or song would probably not be covered by the Nar-Anon copyright. However, if the intent in making that song is to discourage members from buying CAL, then that usage would not be allowed.

The external boundaries for Factor 4 are items that do not compete versus items that are intended to compete. The middle category for Factor 4 is licensing agreements. Nar-Anon authorizes some National Service Offices (NSOs) and some regions to print and sell Nar-Anon CAL as long as they pay Nar-Anon World Service a fee. Digitally locked literature, such as eBooks, are another type of licensing agreement. When Nar-Anon offers to sell electronic literature, then Nar-Anon grants that member permission to use that literature.

### **Proprietary is not Copyrighted**

Every document Nar-Anon creates is "proprietary," unless Nar-Anon releases it to the "public domain." Proprietary means it is owned by Nar-Anon. Public domain means everyone can use it as they like. Versions of "Just for Today" are in the public domain because the original author released it for public use in 1916. Nar-Anon includes a version of "Just for Today" in a Nar-Anon format. This is a proprietary format, meaning it was created by Nar-Anon for Nar-Anon.

Today there are 270 documents posted on the Nar-Anon World Service website. Those documents are primarily service and outreach materials including pamphlets, meeting minutes, and event flyers. All those documents belong to Nar-Anon, yet very few of these documents have a copyright notice.

If someone wanted to download the complete set of minutes from meetings of the Board of Trustees, assemble them into a book, and sell them, it is possible they could claim the copyright on that book even though they cannot claim a copyright on the individual copies of the minutes. The justification

would be that the individual minutes are not copyrighted, and the compilation into a book is a transformation of the original materials.

In the same way, several items in the Nar-Anon Blue Booklet were not written by Nar-Anon members and cannot individually be copyrighted by Nar-Anon. Together as a set, however, they have been transformed and Nar-Anon claims a copyright on that transformation.

Nar-Anon transforms proprietary materials into copyrighted materials through two processes. Within the USA, publishing proprietary material creates an informal copyright. To create a formal copyright, Nar-Anon needs to file a copyright registration with the US Copyright Office. Because of international trade agreements, once the copyright is filed with the US Copyright Office, it becomes valid in most other countries.

**Is it Copyrighted by Nar-Anon?**

A member reviewed the Nar-Anon Blue Booklet to determine where the readings originated and whether they are accessible via the Internet. This review was done out of curiosity and to gather information related to screen sharing of the Blue Booklet.

Nar-Anon CAL includes much material from other sources. For example, the SESH contains quotes from outside literature. It is possible the usage of those quotes would fail the Four Factor tests.

\* Factor 1 - We use those quotes to enhance the resale value of our literature.

\* Factor 2 - Most of the quotes express the author’s imaginative and creative way of looking at the world.

A survey of the Blue Booklet found that most of the sections in the Blue Booklet are already freely available elsewhere, as shown below. Note the \* indicates readings Board Bulletin 3 says can be screen shared.

There are four columns in the analysis. Column 1 lists the section of the Blue Booklet. Column 2 indicates whether the section is available on the internet outside of Nar-Anon. Column 3 indicates whether the section is available on the Nar-Anon website. Column 4 indicates where the section can be found.

Section	Public	Nar-Anon Website	Other Location/Source
24 Hour Program	x		Written in the 5th century.
Serenity Prayer	x		Written for another purpose
Preamble		x	GLS
Mission *		x	GLS, Newcomers Page/What is Nar-Anon
Vision *		x	GLS, Newcomers Page/What is Nar-Anon
Newcomer's Welcome		x	Newcomers Page/What is Nar-Anon
The Family		x	Nar-Anon Offers Hope outreach pamphlet



Changing Ourselves		x	Nar-Anon Offers Hope outreach pamphlet
About Addiction	x		Families Anonymous
Third Step Prayer			New CAL - many fellowships have similar
12 Steps *		x	Nar-Anon.org
12 Traditions *		x	Nar-Anon.org
12 Concepts *		x	Nar-Anon.org
Keeping our Meetings Healthy	x		Families Anonymous
Helping	x		Families Anonymous
Friendship Nar-Anon Style	x		Published in 1859
Just for Today	x		Written in 1916

The proper way to claim a copyright on Nar-Anon CAL is to file a copyright registration with the US Copyright Office. However, if Nar-Anon did not create the writings, or if Nar-Anon does not have paperwork to prove that whoever wrote it authorized Nar-Anon to take possession, then it can be difficult to properly file such a claim.

Once filed, that claim can be reviewed, and potentially disputed. If there are no disputes, or if all disputes are satisfactorily resolved, the copyright will become official, though it still can be disputed years later.

### Frequently Asked Questions

#### FAQ 1: Does Nar-Anon Family Group, Inc (NFGH, Inc.) own Intellectual Property?

Yes, Nar-Anon Family Groups Headquarters, Incorporated (NFGH, Inc.) own the copyrights to conference approved (CAL). NFGH, Inc. Is responsible for registering intellectual property with the US Copyright Office or, the US Patent and Trademark Office, as applicable. NFGH, Inc only registers literature that is solely owed. All Conference Approved Literature is protected under US copyright law when it is published, regardless of whether the copyright has been registered.

#### Nar-Anon Intellectual Property includes:

**Trademarks and service marks** are used to signify a business entity or product and are protected under state and federal law. Logos, company names, product names, and slogans are some of the common marks. There are two primary categories of trademarks: plain-text marks (or word marks) and design marks. Trademarks and service marks are not universal – they depend on which countries they are registered in, and only apply within a category of commerce where business entities may compete.

The name “**Nar-Anon**” is a text Trademark, and variations of the logo with a circle within a diamond, is a service mark, BOTH of which have been registered. There are several other businesses with

trademarks that incorporate similar symbols, but they are not in competition within the same category of commerce as Nar-Anon.

**Legal Business Names** are created when a business entity is created with a state, such as registering a corporation. The **Nar-Anon Family Group Headquarters, Inc.** is a non-profit corporation registered in the state of California. (Referred to here as "NFGH Inc.")

**Copyrights:** The subject matter protectable by copyright registration spans a broad range of literary and artistic expression, including literature, song, dance, graphics, painting, photography, sound, movies. Ideas alone are not eligible for copyright protection, but the author's particular expression of an idea is protectable. That is, once the idea is "reduced to a tangible medium" and published, it becomes eligible for copyright protection. When an eligible work is published, it is presumed to be copyrighted, but the work needs to be registered with the US Copyright Office before the copyright can be upheld in court. Usually, when a work is published, a copyright statement is included even before it is registered.

A published collection of several works, some of which are individually copyrighted by other entities, can itself be copyrighted as a whole.

**FAQ 2: Why does NFGH, Inc. protect its intellectual property?**

There are several reasons why protecting intellectual property is important. This includes protecting the income to the NFGH, Inc, ensuring that all members are hearing the same message of Nar-Anon through our Conference Approved Literature and preventing outside organizations from affiliating with Nar-Anon.

The usual intent of copyrights is to discourage or prevent other parties from competing with the publisher, the NFGH, Inc, in selling the literature. When members of Nar-Anon make copies for their use without purchasing the literature, it reduces the income to the NFGH, Inc. The Guide to World Services provides guidance for the use of NFGH, Inc copyrights and trademarks.

**FAQ 3: What literature can be screen shared during Nar-Anon meetings?**

According to the GWS, page 26 - 27, only 25 percent of the original piece of a single chapter, or section may be used, except that the Twelve Steps, Twelve Traditions, Twelve Concepts of Service, Mission Statement, and Vision Statement may be used in Nar-Anon meetings. Certain articles in the Blue Book are derived from other sources outside of Nar-Anon and not covered by NFGH, Inc. copyrights, when taken individually.

**FAQ 4: Can another Twelve Step Program use NFGH, Inc. copyrighted literature?**

No, unless written permission is given by the Board of Trustees.

**FAQ 5: Can NFGH, Inc. literature and logos be posted on the Internet and social media?**

The same rule applies as question 3, for Nar-Anon activities only. For outside organizations, they are not permitted, except where permitted under the US copyright law (such as "fair use").

**FAQ 6: Can a member use NFGH, Inc. literature and logos outside of Nar-Anon meetings and events?**

No. It is expressly prohibited to reproduce, retransmit, or republish copyrighted literature and materials without written permission. Nar-Anon's logos and trademarks must not be used in any way that would serve to endorse, finance, promote, or affiliate the Nar-Anon Fellowship with any outside enterprise.

#### **FAQ 7: What actions should I follow if I see NFGH, Inc. literature and logos used on the internet and social media?**

If it appears to violate the conditions in question 5, bring it to the attention of the WSO.

#### **Nar-Anon Guide to World Services**

*"Copyright and Trademark Information"* - pages 26 and 27

*"Nar-Anon conference approved literature (CAL), which includes recovery, service, and outreach literature and materials, is copyrighted and owned by NFGH, Inc. It is expressly prohibited to reproduce, retransmit, or republish copyrighted literature and materials without written permission. Permission will not be granted for substantial reprints of CAL, with the exception of those countries outside the United States holding a duly executed contract with NFGH, Inc."*

*"There are certain exceptions for reproducing or reprinting literature. Outreach literature labeled 'This may be photocopied,' may be reproduced by local outreach committees for use in their areas and regions. Area or regional committees may use quotes or reprint portions of Nar-Anon CAL that do not exceed 25% of the original piece or do not exceed 25% of a single chapter or section, if taken from a booklet or book. The Twelve Steps, Twelve Traditions, Twelve Concepts of Service, Mission and Vision Statements from the Nar-Anon Blue Booklet or world service website may be used in their entirety. These excerpts shall always include proper notation or credit identifying the origin of the quote or reprinted portion. This does not create any legal right or claim to Nar-Anon's CAL." © (GWS pages 26 and 27)*

#### **Types of Conference Approved Literature**

**Recovery Literature** - *"Literature used in group meetings and for personal use is called recovery literature. This may include books, pamphlets, leaflets, any form of multimedia, cards, films, and posters." © (GWS page 23)*

**Service Literature** - *"Service literature includes BOTH The Nar-Anon Family Groups' Guide to Local Services and The Nar-Anon Family Groups' Guide to World Services, plus any other handbooks, pamphlets, or service manuals pertaining to policies and/or guidelines used as resources for group and service work in Nar-Anon." © (GWS page 25)*

**Outreach Literature and Materials** - *"Outreach literature and materials can include letters, pamphlets, flyers, posters, videos, digital slide show presentations, and television ads that are informational in nature and are used to raise public awareness about the Nar-Anon program. These items can be distributed to treatment facilities, hospitals, community health fairs, schools, doctors' offices, etc." © (GWS page 25)*

**Translations of Nar-Anon Literature** - *"Countries outside of the United States contact WSO to request approval to translate Nar-Anon Conference Approved Literature (CAL). WSO will send a translation contract letter containing all contracts to translate, print and distribute translated CAL. Signing of the contracts acknowledges Nar-Anon literature is the intellectual property of NFGH Inc. and they agree to comply with each of the terms and conditions in the contract." © (GWS page 26)*

**Conference Approved Literature (CAL)** - *"The final process for approving recovery, service, and outreach literature or materials by the fellowship takes place at the WSC. Once an item is approved, it will bear the stamp "Conference Approved Literature." © (GWS page 23)*

## Applying the Nar-Anon Principles

### Nar-Anon Twelve Traditions

***"Our group experience suggests that the unity of the Nar-Anon Family Groups depends upon our adherence to these traditions." ©***

There are three basic learning styles in an audience - visual, auditory, and tactile/kinesthetic. The more learning styles that can be addressed, the quicker and clearer communication can be. Attendees come to our meetings traumatized by the family disease of addiction. Screen sharing, with simultaneous read-aloud, enters the brain through two out of three aforementioned learning styles, facilitating better communication for distressed attendees who need clear messaging and structure as a comfort.

***"Tradition 1: Our common welfare should come first; personal progress for the greatest number depends on unity." ©***

Tradition One asks us to consider more than ourselves. Personal progress for the greatest number depends upon our desire and ability to achieve our primary purpose, to help families of addicts.

Our fellowship has faced and overcome many challenges during the past few years by finding new ways to sustain and grow family group meetings, perform service, and carry the message of hope to newcomers. It can be said that our fellowship turned the challenges of the past few years into opportunities for the growth of our fellowship and increased unity of our fellowship. We now have members from different States, Countries and Continents routinely participating in the same meetings and sponsoring each other. One aspect of Unity is how we as a fellowship welcome newcomers and introduce them to the fundamentals of our program.

These fundamentals are found in our literature, especially in the Blue Booklet. It often takes the newcomer some time to understand the importance of the readings in the Blue Booklet. It is not only important for a newcomer to hear these readings beginning in their first meeting, but they also need to see and feel these readings. Our fellowship has no dues or fees and it seems disingenuous to say this while at the same time forcing a new member to purchase a minimum of our literature in order to fully participate at a meeting.

***"Tradition 2: For our group purposes there is but one authority — a loving God as He may express Himself in our group conscience. Our leaders are but trusted servants — they do not govern." ©***

Relying on guidance from Higher Power each group conscience will decide if they will screen share CAL. Although our trusted servants do not govern, we are all coming from a place of best intention for our fellowship.

***"Tradition 3: The relatives of addicts, when gathered for mutual aid, may call themselves a Nar-Anon Family Group, provided that as a group, they have no other affiliation. The only requirement for membership is that there be a problem of addiction in a relative or friend." ©***

Clear messaging through visual screen sharing, coupled with reading aloud, helps attendees identify more quickly, absorb and retain the Nar-Anon message.

***"Tradition 4: Each group should be autonomous except in matters affecting other Nar-Anon Family Groups, or NA as a whole."*** ©

It is said in The Nar-Anon Booklet, Our Traditions Principles for Groups and Beyond, that the Nar-Anon Family Group meetings are the basic building blocks of our fellowship. Tradition Four speaks to our groups having the freedom to carry the message of Nar-Anon in their own way within certain parameters. All the parameters speak to consistency in carrying the message. The groups are asked to read from only conference approved literature and to practice the principles of the program.

In face-to-face meetings members are given the opportunity to view and read from the Blue Booklet (or reading cards) without having to purchase this literature. Why should a virtual meeting be any different? Shouldn't consistency apply to whether a member is attending a virtual meeting, a face-to-face meeting, or a hybrid meeting? Groups will undoubtedly interpret Tradition Four to mean that it is up to them to decide whether they should screen share or not. This will result in inconsistency in BOTH the conduct of the meetings and in how our literature is presented when it is shared. It seems that it would be in the best interest of the fellowship to address the issue of screen sharing with the compromise of approving screen sharing of a minimum amount of literature (the entirety of the Blue Booklet). This would allow World Service to sell slide decks for screen sharing that would accomplish consistency across all Family Groups. Loss of revenue....no effect.

***"Tradition 5: Each Nar-Anon Family Group has but one purpose; to help families of addicts. We do this by practicing the Twelve Steps of Nar-Anon, by encouraging and understanding our addicted relatives, and by welcoming and giving comfort to families of addicts."*** ©

Many groups' good intentions led them to screen share in accordance with their one purpose.

Bulletin 3 offers the current copyright policy from our Guide to World Services (GWS) and offers a workaround for that policy: the chance to ask permission.

***"Tradition 6: Our Family Groups ought never to endorse, finance or lend our name to any outside enterprise, lest problems of money, property and prestige divert us from our primary spiritual aim; but although a separate entity, we should always cooperate with Narcotics Anonymous."*** ©

Screen sharing, along with reading aloud, keeps our messaging consistent. Members can see that our focus is strictly on Nar-Anon and not outside issues.

*"Using CAL ensures members are hearing the same message no matter where they attend a meeting. This unites our members and avoids affiliation with outside causes in accordance with our traditions."* ©

***"Tradition 7: Every group ought to be fully self-supporting, declining outside contributions."*** ©

Our Seventh Tradition highlights the responsibility for each Nar-Anon Family Group to be self-supporting.

Family groups purchase literature from the Nar-Anon World Service Office to support the newcomer and to conduct effective meetings for members. New members are often given a copy of the Blue Booklet when they attend their first Nar-Anon meeting. Some other literature is also made available to

the newcomer, but members are expected to purchase most of the literature from World Service. Should this change just because we have a new way of meeting? Being self-supporting involves more than financial support. It involves members doing the service necessary to conduct productive meetings. When changes occur, the family groups are going to make changes that they believe are necessary for the family group to function. When family groups meet in person each member can hear and see the fundamental readings that are contained in the Blue Booklet. Groups have reading cards, copies of the Blue Booklet, and members can also share the literature when meeting face-to-face. Why would we allow any less during a virtual meeting?

***"Tradition 8: Nar-Anon Twelfth Step work should remain forever non-professional, but our service centers may employ special workers."*** ©

There are paid special workers at the World Service Office. Our groups have a responsibility to ensure they are paid, through contributions and through the sale of literature.

***"Tradition 9: Our groups, as such ought never to be organized, but we may create service boards or committees directly responsible to those they serve."*** ©

Board Bulletin 3 is an expression from a service board offering guidance. Motions presented during the World Service Conference offer suggestions from regions on behalf of the groups. This report is an example of how a service committee can collect information for an informed group conscience of the fellowship.

***"Tradition 10: The Nar-Anon Family Groups have no opinion on outside issues; hence our name ought never be drawn into public controversy."*** ©

Tradition Ten speaks to the health of our fellowship in terms of public controversy. While introducing public controversy can detract from the message of hope that our fellowship offers, the reality is that any controversy can detract from our message of hope. If a member attends a different meeting and tells that group that they are not conducting meetings correctly, that could create controversy within and between groups. Our fellowship needs to identify and address issues that could become controversial.

***"Tradition 11: Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio, films, internet and other forms of mass media. We need guard with special care the anonymity of all NA members."*** ©

Is screen sharing CAL, which about half of our groups are doing now, attracting, or promoting Nar-Anon?

It's unclear if screen sharing is attracting more members to purchase literature. Greater than 60% of the surveyed fellowship response's do not feel that screen sharing either encourages or discourages them from buying literature.

***"Tradition 12: Anonymity is the spiritual foundation of all our traditions, ever reminding us to place principles above personalities."*** ©

Screen sharing will share information with a greater number of attendees. Withholding screen sharing means only a select few who have prior access to the literature are able to read it.

## Nar-Anon Twelve Concepts of Service

***"Just as freedom for the individual comes from the Twelve Steps and freedom for the group springs from the Twelve Traditions, so freedom for the service structure flourishes from the Twelve Concepts."***

***"Concept 1: To fulfill our fellowship's primary purpose, the Nar-Anon Family Groups have joined together to create a structure that develops, coordinates, and maintains services on behalf of Nar-Anon as a whole."*** ©

Groups that rely on screen sharing are looking for assistance in doing so without having to create it for themselves.

If a minimum amount of literature is allowed to be shared, will it be easier to discourage groups from sharing all of the literature?

***"Concept 2: The final responsibility and authority for Nar-Anon services rests with the Nar-Anon Family Groups."*** ©

Fellowship review might have been delayed but it is wonderful now that we are collecting group conscience through the survey and this report.

***"Concept 3: The Nar-Anon Family Groups delegate to the service structure the authority necessary to fulfill the responsibilities assigned to it."*** ©

Screen sharing facilitates clear communication, which better enables servants to fulfill their responsibilities.

***"Concept 4: Effective leadership is highly valued in Nar-Anon. Leadership qualities should be carefully considered when selecting trusted servants."*** ©

When we do not have expertise on issues it is a good practice to have ad hoc committees to do research and obtain feedback from the members/family groups.

***"Concept 5: For each responsibility assigned to the service structure, a single point of decision and accountability should be clearly defined."*** ©

- **GWS BOT's Mission Statement** - *"The World Service Board of Trustees is dedicated to the growth and financial stability of Nar-Anon Family Groups. In cooperation with the world service committees and World Service Office, we will support the worldwide fellowship by developing services necessary to carry the message of Nar-Anon."* ©
- **GWS World Service Board of Trustees Guidelines** - *"Nar-Anon's World Service Board of Trustees is responsible for NFGH, Inc., a California nonprofit public benefit corporation. In accordance with Nar-Anon's Twelve Concepts of Service, the BOT acts as guardian of the Nar-Anon Traditions, provides support for the administration of Nar-Anon world services, and has legal authority responsible for managing Nar-Anon affairs worldwide."* ©

- **Roles and Responsibilities** - *"Act as guardians of Nar-Anon's Twelve Traditions, Twelve Concepts of Service, policies, and guidelines. Comply with Nar-Anon's bylaws, policies, and guidelines. Implement decisions of the WSC according to the minutes of the conference."* ©

(This is partial list)

***"Concept 6: Group conscience is the spiritual means by which we invite a loving Higher Power to influence our decisions."*** ©

This clearly states that it is up to the membership to decide how to work out screen sharing, especially in light of new technologies that have emerged since the inception of our fellowship. In doing so, we must be sure to be considerate of any legal liabilities the BOT carry on behalf of our fellowship.

***"Concept 7: All members of a service body bear substantial responsibility for that body's decisions and should be allowed to fully participate in its decision-making processes."*** ©

We hope that in significant matters affecting the groups, a service body will ask for guidance directly from the groups. Some decisions can be made within a service body using the authority assigned to them. Other decisions may require input from the groups.

***"Concept 8: Regular, two-way communications are essential to the fulfillment of all these concepts and the integrity and effectiveness of our services themselves."*** ©

Our Concepts, even in times of urgent and emergency matters, instruct those decisions regarding the services are best agreed through informed, two-way communications, even if sometimes delayed.

***"Concept 9: All elements of our service structure have the responsibility to carefully consider all viewpoints in their decision-making processes."*** ©

This committee is making every effort to solicit input from individual members, via an online survey, in creating a report for the BOT about the implications of screen sharing.

***"Concept 10: Any member of a service body can petition that body for the redress of a personal grievance, without fear of reprisal."*** ©

Groups, devoted to their primary purpose, sent emails to the WSO asking for permission to screen share. No responses were received. Although Concept 10 is rarely applied, it is here, ready to put our spiritual fellowship's principles of mutual support and respect into action. The Tenth Concept encourages us to treat each other with respect in the service environment. This is an opportunity for effective two-way communication to help us avoid misunderstandings.

***"Concept 11: Nar-Anon funds are used to further our primary purpose to carry the message and must be managed responsibly."*** ©

This Concept establishes that the only and absolute priority for use of Nar-Anon funds is to carry the message. One request from our BOT was for our ad hoc committee to find out what the newcomers need. This ad hoc committee has established that the newcomer "needs" to have access to our wonderful readings at all meetings, and especially at Narateen Meetings.



**"Concept 12: In keeping with the spiritual nature of Nar-Anon, our structure should always be one of service, never of governance." ©**

In surveying our members, and in possibly submitting a proposal for delegate voting, we are honoring this concept in working out a solution for screen sharing for the fellowship.

**Timeline on the Responses**

This survey was first shared within the ad hoc committee during the month of March and forwarded to the Board of Trustees for review. The survey was then shared with the World Representatives' Forum on April 2, 2022. The following day saw an influx of responses. Within a few days, the number of responses per day tapered off with occasional waves.

**English and Spanish**



Date	English	Spanish
5-Mar-2022	2	0
10-Mar-2022	3	0
11-Mar-2022	2	0
12-Mar-2022	3	0
2-Apr-2022	2	0
3-Apr-2022	70	36
4-Apr-2022	33	34
5-Apr-2022	48	33
6-Apr-2022	26	4

7-Apr-2022	17	13
8-Apr-2022	14	14
9-Apr-2022	18	1
10-Apr-2022	43	1
11-Apr-2022	38	7
12-Apr-2022	9	3
13-Apr-2022	16	4
14-Apr-2022	20	2
15-Apr-2022	11	1
16-Apr-2022	8	1
18-Apr-2022	7	0
19-Apr-2022	9	8
20-Apr-2022	9	0
21-Apr-2022	8	1
22-Apr-2022	4	0
23-Apr-2022	6	0
24-Apr-2022	18	0
25-Apr-2022	24	0
26-Apr-2022	16	1
27-Apr-2022	9	9
28-Apr-2022	5	0
29-Apr-2022	11	2
30-Apr-2022	3	2

1-May-2022	1	0
Grand Total	513	177

### Members of 2022 ad hoc on screen sharing

Name	Service	Region
Creig	WS Website	Northern California
Donna	WS Narateen	Florida
John	WS Narateen	Pacific Northwest
JT	Delegate	Central California
Lori	WS Outreach	New England
Mike	Member	Rocky Mountain
Paula	WS P&G	Northern California
Robert	WS Website	Central California
Sloan	WS Accessibility	Rocky Mountain
Stephany	WS Outreach	New York
Tina	WS Literature	Carolinas

### References

Copyright Alliance; <https://copyrightalliance.org/>.

Copyright and Trademark Information; Nar-Anon Family Groups Headquarters, Inc.; 2021; in the Guide to World Services on pages 26 and 27.

Copyright Permissions: Tips for Authors; Wiley Publishing, Online Library; [https://onlinelibrary.wiley.com/pb-assets/assets/21983844/2749\\_Copyright\\_permissions.pdf](https://onlinelibrary.wiley.com/pb-assets/assets/21983844/2749_Copyright_permissions.pdf).

Fair Use and Other Educational Uses; University of Chicago; <https://www.lib.uchicago.edu/copyrightinfo/fairuse.html#:~:text=The%20Copyright%20Act%20establishes%20a%20four%20factor%20test%2C,on%20seemingly%20insignificant%20variations%20on%20the%20proposed%20use.>

Fair Use Evaluator; <https://librarycopyright.net/resources/fairuse/index.php>.

Four Factor Test for Fair Use; University of Texas Libraries;  
<https://guides.lib.utexas.edu/fairuse/fourfactor>.

"NA Virtual Meeting Template"; 2022;  
<https://drive.google.com/file/d/1OuhgBe2YAuPPvDdeRCfgUEu1R3nMgEp5/view>.

Nar-Anon Blue Booklet; 2021; <https://nar-anon-webstore.myshopify.com/collections/books-booklets/products/blue-book-large?variant=305987967>.

Nar-Anon Financial Reports; <https://www.nar-anon.org/budget-finance-committee>.

Nar-Anon Guide to Local Services; 2021; <https://www.nar-anon.org/s/S-300-Guide-to-Local-Services.pdf>.

Nar-Anon Guide to World Services; 2021; <https://www.nar-anon.org/s/S-301WSC-2021-Guide-to-World-Services-211005.pdf>.

Nar-Anon Past Tax Returns; <https://apps.irs.gov/app/eos/detailsPage?ein=330049708&name=Nar-Anon%20Family%20Group%20Headquarters&city=Torrance&state=CA&countryAbbr=US&dba=&type=CHARITIES,%20COPYOFRETURNS&orgTags=CHARITIES&orgTags=COPYOFRETURNS>.

"To share or not to share (on the screen)?"; Al-Anon Southern California World Service;  
<https://www.scws-al-anon.org/wp-content/uploads/2021/06/TO-SHARE-OR-NOT-TO-SHARE-ON-THE-SCREEN.pdf>.

Various motions proposed by the Western Regions of Nar-Anon Family Groups; 2022;  
<https://sites.google.com/nar-anon.org/wrcnfg/events/2023-car-motions>.

"Virtual Meetings and the Use of Conference Approved Literature" (Board Bulletin 003); 2021;  
<https://www.nar-anon.org/s/Bulletin-003-Virtual-Meetings-2021-01-11.pdf>.

### Example Fair Use Evaluation of Blue Booklet

Fair Use Evaluator; <https://librarycopyright.net/resources/fairuse/index.php>.

The following is an **illustration** of how the Fair Use Evaluator can be used to assess uses of CAL.

Compiled using the Fair Use Evaluator [cc] 2008 Michael Brewer & the Office for Information Technology Policy, <http://librarycopyright.net/fairuse/>

Name: Robert P

Job Title: Member

Institution: Committee

Title of Work Used: Nar-Anon Blue Booklet

Copyright Holder: Nar-Anon Family Groups Headquarters, Inc.

Publication Status: Published

Publisher: Nar-Anon Family Groups Headquarters, Inc.

Place of Publication: Torrance, California, United States of America

Publication Year: 2021

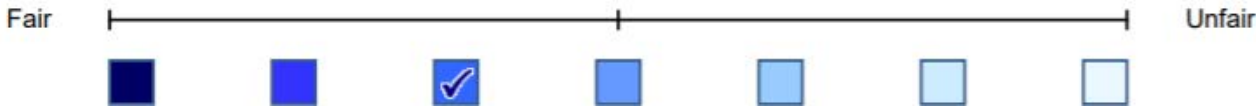
Description of Work: Collection of readings about recovery

Date of Evaluation: March 22, 2022

Date of Intended Use: March 22, 2022

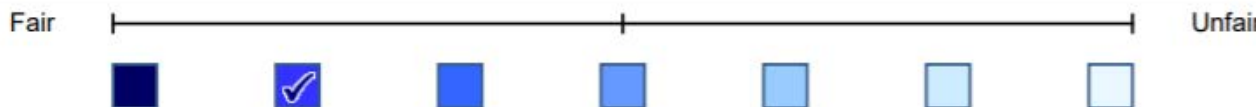
**Describe the Purpose and Character of Your Intended Use:**

Educational use to share information with members in a meeting



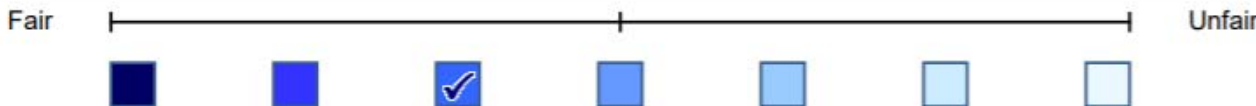
**Describe the Nature of Your Intended Use of the Copyrighted Work:**

Fact based interpretation of past events as related to future behaviors.



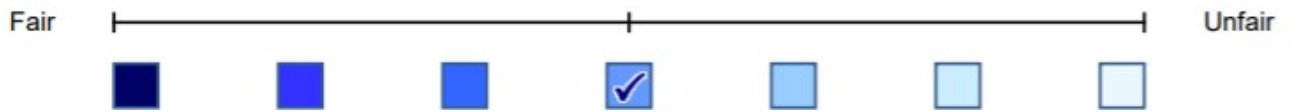
**Describe the Amount of Your Intended Use in Relation to the Copyrighted Work as a Whole:**

About 25 percent of the entire booklet



Describe the **Effect** of Your Intended Use on the Potential Market or Value of the Copyrighted Work:

Some members will be encouraged to buy this literature when they see it and read it.  
Some members might be discouraged from buying this literature because they expect to see it displayed during meetings.



The Average **"Fairness Level,"** Based on Your Rating of Each of the 4 Factors, Is:

[see tool disclaimer for important clarifying information]:



Other Important Criteria:

Many members, especially teenagers and newcomers do not have access to this literature unless it is displayed on the screen.

### Example Fair Use Evaluation of SESH Book

Fair Use Evaluator; <https://librarycopyright.net/resources/fairuse/index.php>.

The following is an **illustration** of how the Fair Use Evaluator can be used to assess uses of CAL.

Compiled using the Fair Use Evaluator [cc] 2008 Michael Brewer & the Office for Information Technology Policy, <http://librarycopyright.net/fairuse/>

<b>Name:</b>	Mike L
<b>Job Title:</b>	Volunteer
<b>Institution:</b>	NFG
<b>Title of Work Used:</b>	SESH
<b>Copyright Holder:</b>	NFG Inc
<b>Publication Status:</b>	Published
<b>Publisher:</b>	NFG Inc.
<b>Place of Publication:</b>	California
<b>Publication Year:</b>	
<b>Description of Work:</b>	Collection of daily readings
<b>Date of Evaluation:</b>	April 30, 2022
<b>Date of Intended Use:</b>	May 1, 2022

Describe the **Purpose** and Character of Your Intended Use:

The SESH will be used as meeting topics for individuals sharing experience, strength and hope amongst and between members of our 12-step fellowship. The SESH contains short stories of how people experiencing similar circumstances to our own found peace and serenity through participation in the Nar-Anon Twelve Step fellowship.

[+] Use is for "criticism, comment, news reporting, teaching, (including multiple print copies for classroom use), scholarship or research"

The use is for comment and teaching/learning. Individuals use the individuals readings as topics for sharing their own experience, strength and hope in relation to the subject matter of the reading.

[+] Use is socially beneficial (promotes the creation of new knowledge, learning, etc.) [define how]

- Use of the readings allows users to relate their own lives and experiences to that of the writer. The writings allow the user(s) to relate to how people with similar circumstances were able to live peacefully and productively in spite of difficult circumstances.

[+] Use is not-for-profit

- Users will not profit financially in any way.

[+] Use is clearly defined and is restricted in scope (limited duration, not iterative, restricted access, etc.)

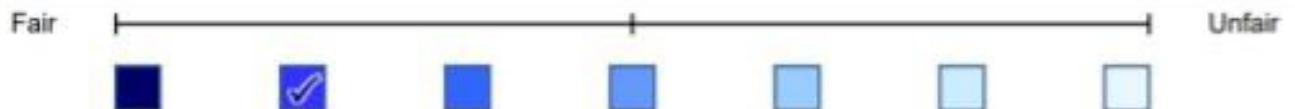
- Usage will be for a brief time during meetings. The reading will be shared for as long as it takes for someone to read it.

[+] Use is one-time, or is only occasional or spontaneous

- Usage will be occasional or spontaneous. Occasional based upon the person who is leading the topic for the meeting. Spontaneous in that occasionally another member might reference a reading to be of help to someone else. In either case the reading will only be shared for a brief period of time.

[-] Original work is simply duplicated, or reused toward its original intention, rather than being used to create a new work with a new purpose

- The intent is not to create new works, but additional works will most certainly take place as a result of the existing literature.

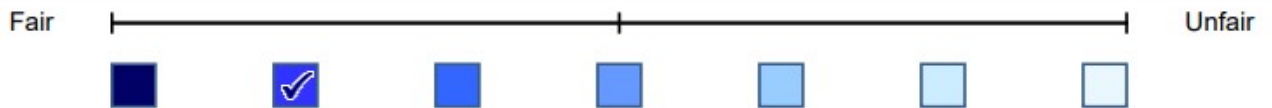




Describe the **Nature** of Your Intended Use of the Copyrighted Work:

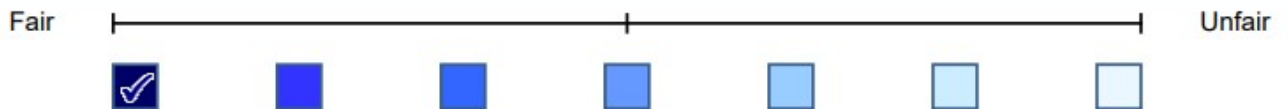
The work was created for use in sharing experience, strength and hope on a daily basis and during meetings of a Twelve Step Fellowship.

- [+] Work to be used has been previously PUBLISHED
  - The work has been published, is marketed for sale and is copyrighted.
- [+] Work to be used is primarily of a factual nature (non-fiction, collection of facts, etc.)
  - The work is a collection of short stories written about the writers experiences.
- [-] Work being used was created for and/or is being marketed for the stated purpose of the proposed use
  - The work has been published, is marketed for sale and is copyrighted.



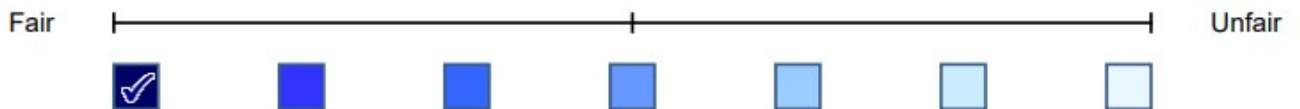
Describe the **Amount** of Your Intended Use in Relation to the Copyrighted Work as a Whole:

- A very small portion of the work will be used on occasion.
- [+] Only limited and reasonable portions will be used
    - At a given meeting only 1 or 2 out of 365 reading will be shared and used for the purpose of sharing experience, strength and hope.
  - [+] Only the amount required to achieve the stated, socially-beneficial purpose or objective will be used (be that educational, artistic, scholarly, journalistic, etc.)
    - At a given meeting only 1 or 2 out of 365 reading will be shared and used for the purpose of sharing experience, strength and hope.



Describe the **Effect** of Your Intended Use on the Potential Market or Value of the Copyrighted Work:

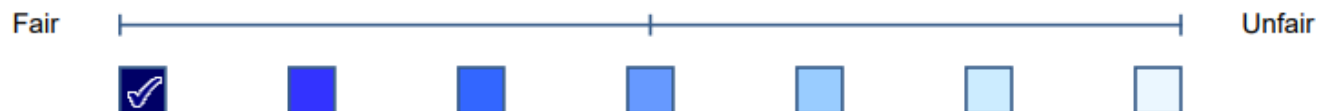
[+] Use of the work minimizes the potential for unauthorized use that could impact its value (i.e. steps are taken to ensure the content is not used outside of the stated purpose or audience)  
- The primary principal of our program is anonymity. Members are reminded not make recordings or take screen shots during a meeting.  
[+] Use of the work has the potential to create or improve the market for the work  
- Use of the works stimulates thoughts and sharing. Users often create and share their own similar works for inclusion in similar publications.  
[+] Proper attribution will be given with the intended use  
- Copyright is noted and attribution given as appropriate.



The Average **"Fairness Level,"** Based on Your Rating of Each of the 4

Factors, Is:

[\[see tool disclaimer for important clarifying information\]:](#)



**Other** Important Criteria:

The work being evaluated was written for the individuals who are using it for the purpose that it was created for. The work is for sale and sharing small portions of the work for the stated purposed (1 or 2 of 365) is not likely to have a negative impact on sales/finances and more than likely will increase sales. The intent of the use is very simply to help other people who suffer from the problems of person that they love.

## **Accessibility Ad Hoc Report**

### **Defining Accessibility Needs**

Many members of Nar-Anon have additional accessibility needs. This committee believes it is Nar-Anon's responsibility to provide accessibility to all members so everyone can fully participate. Additionally, most countries, including the USA, have laws that mandate accommodation measures.

The specific needs identified by this committee are:

1. Sight - In some cases, it is difficult or impossible to read CAL. Audio access to CAL and our websites can provide accommodation for vision impairments.
2. Hearing - In some cases, it is difficult or impossible to follow along during a meeting. Audio amplification, closed captioning, and sign language are possible accommodations.
3. Mobility - For some, mobility issues impact access to websites. An accommodation for those members is to include accessibility enhancements on websites. For some, mobility issues impact their access to physical meeting locations. Accommodation for physical access is the responsibility of the local group and the location. However, the World Service Office will endeavor to provide assistance.
4. Language - The most common language issue is the need for translation BOTH in literature and at recovery and service meetings and events. Comprehension can be a subtle issue when CAL is written with challenging words and phrases.
5. Cognitive - Dyslexia is a wide spread cognitive concern. Websites and printed material can make accommodation by using fonts that minimize dyslexic misinterpretation.

**List of actions that could start immediately** – Achievable under the current responsibility and authority of an appropriate World Service committee, WSO, or the BOT. We can show a good faith effort by beginning these suggestions and demonstrating consistent progress.

1. BOT to assign a disability contact with responsible and authority to address in a timely manner the reasonable accommodations.
2. Format all Service and Outreach literature in a view ONLY format readable by TTS in addition to the PDF and paper versions now available.
3. Write a Service pamphlet on these five additional needs: Sight, Hearing, Mobility, Language, and Cognitive.

4. Ensure all CAL Recovery Literature, including pamphlets, is packaged in a locked digital format usable by Kindle/Amazon, Apple/iBooks or the like, including international availability, in addition to the paper version.
5. Communicate with the fellowship through the Serenity Connection or Website about accessibility accommodations requests.

### **Additional Ideas**

1. Explore options to package our literature in bundles to sell electronically in addition to the paper version. Single pamphlets cannot be sold for 0.45 USD on Kindle or the like. Electronic literature must be priced at a minimum of 3.99 USD per sale.

### **Additional Actions**

1. Form a new World Service Accessibility Committee with delegated authority and responsibility as appropriate.

### **Food For Thought - Information to consider when making decisions**

1. NFGH, Inc. is legally required to assist anyone with additional needs
2. Access to printed CAL is limited due to the cost of postal fees, timeliness of delivery, issues with international customs, and unreliable delivery. This highlights the worldwide financial and time advantages in selling electronic and audio editions of CAL to members.
3. The 2010 WSC approved Motion 19: "To make the SESH book, blue book and other Nar-Anon literature available in audio editions for sale..." This motion has not been implemented.
4. Progress not perfection. NFGH, Inc. may not be able to provide all accommodations immediately. However, If an individual member approaches the NFGH, Inc with a requested accommodation, we must have a process in place to meet the individual's needs in a timely manner. (Reference item one under additional actions above.) Too much delay in meeting accommodations requests exposes NFGH, Inc. to legal liability. Having an expedited process in place protects the fellowship and the members needing accommodation. Until such process is in place, the WSO could be the designated contact for member requests.