

All documents property of MAAF or USAFA depending on the original source
All documents are unfinished drafts and should not be construed as final or binding

Annotated Religious Respect Conference Documents

Jason Torpy, MAAF, reviewed with USAFA, Nov 3, 2010

The United States Air Force Academy (USAFA) has invited the Military Association of Atheists & Freethinkers (MAAF) to support a two-day Religious Respect Conference November 15th-16th, 2010. The purpose of the conference is primarily to review and update the cadet religious respect training program. Attached are the original documents provided for the conference. This document along with the attached originals and in-line comments have been prepared by MAAF and made generally available as way to ensure that the two days available for face-to-face discussion can be optimized. Some prior review and discussion should allow for detailed and substantive discussion during the Conference.

The training provides a strong emphasis on respect for free expression. Religious practices are sometimes set into tiers of 'preferred, acceptable, unacceptable' rather than being placed all in a mutually-equal 'respected' category. Speaking on behalf of MAAF, I very much appreciate a consistent message that nontheist practices and beliefs, including those held by atheists, agnostics, humanists, and others, are also to be included in that single, equal, 'respected' category.

There are several critical suggestions that MAAF considers necessary to improve the training. These may be handled in other training or in other ways, and if so, MAAF would also like to review those materials as well. The first observation is that the free exercise clause is given strong emphasis to the detriment of the establishment clause. To start, the attached text of the 1st Amendment should be labeled simply "1st Amendment" without privileged reference to "Freedom of Religion," a term closely associated with the free exercise clause. Free exercise and establishment are presented equally in the 1st Amendment to ensure proper and equal treatment of all religious practices. In the training as well, the two must be given equal treatment in training and in practice or else religion in general or certain religious practices are likely to acquire preferred status, to the detriment of the unit.

The second concern is equally critical. There are no approved solutions in this documentation. Again, this may be handled in other documents, but the scenarios included here have no matching solutions, and without that, we can not be sure that religious respect will be learned from the scenarios. Incorrect responses are just as likely as correct responses, unless guidance is explicit. It would also be helpful to have more scenarios, possibly 15 or 20, of which groups may pick four or five to discuss. Other scenarios would still be available in the packet for later study or discussions. I think it is also fair to say that more scenarios of a more controversial nature, preferably ones that refer to specific military or Academy incidents, would be more productive for intelligent and mature cadets who are training not just to comply with the 1st Amendment but to be leaders.

These additional and more robust scenarios should have more robust solutions as well. Solutions should carefully present acceptable and unacceptable responses

All documents property of MAAF or USAFA depending on the original source
All documents are unfinished drafts and should not be construed as final or binding

from all parties, including the initiator of the situation, the target/partner in the situation, bystanders, and leaders presented with the incident. Actions to prevent the situation, to react on the spot, and actions to take after the fact to ensure proper response and resolution or reporting are all important.

An important clarification to the presented solutions is that religious conversations should not be pursued if all parties are not comfortable. Private conversations, especially among peers, should be generally open to any topic, even religion. However, it may be necessary to end a conversation if parties become uncomfortable. Throughout the conversation, all parties, especially the initiator and any leaders, must be sensitive to the tone of the discussion and ensure there continues to be a respectful and shared dialog. A positive discussion can easily turn one-sided or coercive if allowed to continue unchecked. The requirements and safeguards for religious respect apply in the middle of a conversation just as much as at the beginning.

The Continuum exercise requires cadets to "out" themselves. This is extremely problematic because it creates a stressful situation of personal identification cadets may be uncomfortable with. This type of exercise has been done in other training reported to MAAF and it has created serious anxiety and backlash against participants. Training is a good first step, but it does not imply that all cadets are ready to advertise their personal beliefs or to truly respect the beliefs of all. To avoid conflict, this exercise may cause some to identify as a 'popular' group, leading to inflated selection to the 'popular' group and reinforced misconceptions. Those who choose to self-identify in a minority or unpopular group may suffer real social or professional consequences as a result of lack of respect.

Below are a few additional notes to review, in addition to the in-line comments:

- What are the qualifications of group leaders? Are they to have counseling or religious accommodation credentials or training? Is training to be provided by military equal opportunity representatives, chaplains, commanders, cadets, or others?
- Air Force and USAFA values, including Character and Leadership and Honor training, should be reiterated in brief to remind cadets of their commonly-shared values. The religious values of individual cadets may or may not be consistent with USAFA and AF values, but only the USAFA and AF values are shared. Hopefully cadets can more easily respect religious practices of others by keeping in mind values, character, and honor training.
- With respect to teaching about religions or religious writings, it is especially important not to ascribe special credibility to the teachings or writings of any particular faith over other faiths or academic disciplines. For example, use of specific scriptural writings to dictate history, law, science, or medicine is problematic in non-sectarian institutions.

All documents property of MAAF or USAFA depending on the original source
All documents are unfinished drafts and should not be construed as final or binding

- More than cursory announcements related to religious events can imply endorsement, and endorsement is very close to coercion in a military environment. Frequent announcements or emphasis of religious events, especially coming from higher-ranking individuals or unit leaders adds to endorsement. Announcements and information regarding religious events should generally come from the chaplains and clarify what faith groups are targeted (to avoid providing an audience for proselytizing)
- Demographics can easily be misunderstood. Care should be taken to fairly present statistics, especially to avoid marginalizing or promoting faith groups. MAAF does have recent DoD demographics and details available for reference.
- The Commander's Toolkit includes a number of comments, most of which have been referenced above; however, as a general statement, the Toolkit seems to take too casual an approach to leaders' responsibilities. Issues are serious and problems are likely to occur, not simply a possibility. Commanders must be vigilant and the in-line comments will help to better support a positive command climate.
- Although there are some opportunities to improve the language, The Interim Guidelines were a great leap forward at least in terms of guidance. It is good to see them included and referenced.
- The 2008 event minutes are also annotated with questions and comments that may come up during the 2010 event.

All documents property of MAAF or USAFA depending on the original source
All documents are unfinished drafts and should not be construed as final or binding

Religious Respect Conference Schedule

Day 1:

0900 – Breakfast

0930 – Welcome by Lt Gen. Gould, Ch, Col, Bruno, Ch, Lt Col, Brantingham

1000 – Discussion of USAFA Religious Respect Program – Location: Falcon Club

1000 – 1050 – Chapel Inbrief

1100 – 1130 – Review of 2008 Free Exercise of Religion Conference

1130 – 1200 – Free Exercise of Religion – Legal Background & Air Force Policy

1200 – Lunch. During lunch attendees will have an opportunity to meet with cadets from the Cadet Interfaith Council

1300 – 1500 Discussion of USAFA Religious Respect Program – Location: Falcon Club

1300 – 1400 - Present current USAFA/HC Religious Respect Program

1400 – 1500 - Presentation of 2010 BCT 1st Amendment Training

1500 – Break

1530 – 1700 - Tour of USAFA (Chapel, Arnold Hall, Terrazzo, other areas of interest)

1800 – Dinner

Day 2:

0900 – Breakfast

0930 – Discussion of USAFA Religious Respect Program – Location: Falcon Club

0930 - 1030 – Presentation of Religious Respect class for Freshmen cadets

1030 - 1130 – Presentation of Sophomore and Junior Classes

1130 - 1200 – Presentation of Commander's Tool Kit

1200- Lunch

1300 – 1500 – Input and Feedback from attendees

1500 – Closing Remarks by Lt. Gen. Gould and Ch, Col Bruno

1530-1730 – Tour of Colorado Springs

1800 – Dinner

Schedule subject to change.

All documents property of MAAF or USAFA depending on the original source
All documents are unfinished drafts and should not be construed as final or binding

USAFA, Religious Freedom and Respect

© 2010 Anti-Defamation League

First Hour: First Amendment: Freedom of Religion

Rationale

Religious liberty is a core American value, guaranteed by the First Amendment to the U.S. Constitution. Air Force Cadets, like all those entrusted with safeguarding our fundamental freedoms, should have a basic understanding of how the religion clauses of the First Amendment work and what exactly they protect. The purpose of this program is to help students understand the establishment and free exercise clauses and what they mean – not only for the United States in general, but also for them personally while they are attending the United States Air Force Academy.

Objectives

- Cadets will understand the Establishment Clause and the Free Exercise Clause of the U.S. Constitution
- Cadets will identify and learn about their constitutional right of religious freedom within the United States Air Force Academy

Requirements

- Turning Point 2008, loaded with First Session PowerPoint
- Turning Point Response Cards (clickers), one for each cadet

Directions

1. Prior to the start of the lesson, prepare the following:
 - Review the lesson and the information in the First Session PowerPoint to ensure understanding of all points covered in the session.
 - Set-up the Turning Point 2008 system and make sure there are Response Cards for each cadet.

Part I: Introduction (10 minutes)

2. Instruct cadets to form small groups of 3 – 4 people.
3. Instruct cadets to introduce themselves in their small groups by saying their full name (first, middle, if appropriate, and last name) and sharing a brief story about one part of their name.
NOTE: It is helpful for facilitators to begin by modeling this activity.
4. Remind cadets that they may have to be selective in what they tell about their names in order to allow time for everyone in the small group to speak.
5. When all groups have shared the story of their names, ask the whole group to consider “What do you think is the connection between this activity and a session on the First Amendment and Freedom of Religion?”
6. Summarize that just as names can be an important part of people’s identity, religious identity can also be an important part of people’s identity. Whatever someone’s faith or if they ascribe to no faith, being respected for their own belief systems is an important value at USAFA. This first session will outline the constitutional aspects of respecting religious freedom at USAFA.

Comment [JDT1]: The training in general has a positive and consistent reference to ‘absence of belief’. Other references might compare of theistic and nontheistic beliefs and practices.

Comment [JDT2]: Who are the leaders and what are their qualifications, in counseling, EO, etc?

Comment [JDT3]: Add disclaimer: Uses of the term ‘religion’ or ‘faith’ are inclusive of traditional monotheistic religions as well as polytheistic, pantheistic, atheistic, and other philosophical perspectives.

Comment [JDT4]: This paragraph and the training in general should emphasize establishment clause as well since audience will be government representatives at a government institution.

Comment [JDT5]: Add Objective: Cadets will understand their responsibility to avoid using their government position to advance their own religious beliefs or to inhibit the free exercise of religion of others

Comment [JDT6]: Please provide the additional materials for reference: Turning Point PowerPoint and response cards

Comment [JDT7]: Introduce AF and USAFA values (reminders) as shared values for AF and USAFA, not necessarily the values of any religion

Comment [JDT8]: This exercise to show importance of faith should also be used to indicate that the tradition of a name or background or preference can be different for everyone even if it’s the same (Johns may go by Jack, someone named “O’Malley” may consider their Irish heritage important and another may not or may be adopted into the name.

Comment [JDT9]: One should not give special privilege to one because of their religious zeal or beliefs any more than if their name is the same as a famous general. Adherence to USAFA and AF values is important, and religious values are good in this context only to the extent they further the USAFA and AF values and mission.

All documents property of MAAF or USAFA depending on the original source
All documents are unfinished drafts and should not be construed as final or binding

In a second session, the cadet's personal responsibility to respect other people's belief system will be discussed further.

Part II: True/False (25 minutes)

7. Explain that cadets should consider whether the following statements are "true" or "false." As each statement is read aloud and appears on the screen, they will have an opportunity to indicate on their personal Response Card whether they believe the statement is true or false.
8. Using the Turning Points 2008 loaded with the First Session PowerPoint, run through the slides for each statement below. Allow just a few seconds for the cadets to indicate true or false for each statement. Allow the tallies for answers to appear on the screen before moving to the next statement.
 - The First Amendment applies to students at USAFA.
 - Students may share their religious faith at USAFA.
 - Students can form religious clubs at USAFA.
 - Instructors can begin class by reading a non-denominational prayer.
 - It is constitutional to teach about religion at USAFA.
 - It is legal for students to pray in public areas at USAFA.
 - It is permissible for AOC/AMT/CADRE to compel students to attend religious activities.
 - It is legal for the academy to excuse a student from duties in order to fulfill religious obligations.
9. Using the First Session PowerPoint, review each statement, revealing the correct answer. For each answer, give the brief explanation provided below. Explain that these answers also coincide with the expectations outlined in the Guidelines Concerning Free Exercise of Religion in the Air Force.

NOTE: As with other parts of the Constitution, there are many gray areas when it comes to the topic of freedom of religion. For several of the statements below, the answer can be "true" or "false," depending on the circumstances, as explained in the following answers.

- The First Amendment applies to students at the USAFA.

TRUE The First Amendment applies both to students' rights to exercise their religious beliefs and to the ban on the government (here, the Academy) from endorsing a particular religion. The Air Force remains officially neutral regarding religious beliefs, neither officially endorsing nor disapproving any faith belief or absence of belief. USAFA accommodates

- Students may share their religious faith at the USAFA.

TRUE Students may share their faith only if it is done outside of the classroom in a non-disruptive, non-harassing way that does not interfere with other students' rights. The Academy promotes the rule that if someone asks about your faith it's ok to share as you feel comfortable; however, you should not press your religious beliefs on fellow cadets if they ask you not to do so. Significant caution should be paid to the hierarchical structure and any appearance that leaders at all levels are officially endorsing or disapproving any faith belief or absence of belief. Therefore, higher ranking personnel

Comment [JDT10]: Comments overall; Addition: It is permissible to encourage subordinates to attend a religious event True or False?

Comment [JDT11]: "generally may share" – the unqualified 'may share' statement glosses over the many inappropriate situations listed later in the 'true' answer. Adding the qualifier "in appropriate situations" can help call attention to the requirement to consider both free exercise and establishment protections.

Comment [JDT12]: Add: "And Academy officials", which everyone in uniform or employed is, especially in the furtherance of duties. This clarification is critical as sometimes instructors and cadets think that they don't represent the academy, but they do, especially in the pursuance of their duties.

Comment [JDT13]: The explanation could be improved with comments about enforcement by leaders, reactions from individuals, and reporting avenues after the incident for those that hear of it.

All documents property of MAAF or USAFA depending on the original source
All documents are unfinished drafts and should not be construed as final or binding

should not be the ones who **begin** a religious discussion with lower ranking personnel under any circumstances.

- Students can form religious **clubs** at the USAFA.

TRUE As long as students follow Academy procedures, they can create a religious club. There are several SPIRE (Special Programming in Religious Education) groups already in existence, including Buddhist, Catholic, Earth-Based, Jewish, LDS, Muslim and several Protestant denominations.

- It is legal for students to pray in public areas at the USAFA.

TRUE Voluntary participation in worship, prayer, study and discussion is integral to the free exercise of religion. Students have the right to engage in voluntary individual prayer that is not coercive and does not substantially **disrupt** the school's educational mission and activities.

- Instructors can begin class by reading a non-denominational prayer.

FALSE Individual private prayers are permitted (subject to the limitations described in the previous answer), but formal public prayers are limited to major ceremonial events, and should always be non-**denominational**.

- It is constitutional to teach about religion at the USAFA.

TRUE It is vital that cadets learn about the **role of religion in society**, current events and history. This is different from the school endorsing religion or engaging in devotional or celebratory activities in the classroom, which is unconstitutional.

- It is permissible for AOC/AMT/CADRE to compel students to attend religious activities.

FALSE The Academy can set aside time for religious activities, but cannot **compel** a cadet to attend a religious **service**.

- It is legal for the academy to excuse a student from duties in order to fulfill religious obligations.

TRUE In order to fulfill sincere religious obligations, students can request to be excused from scheduled duties. The Academy should ensure that requests for religious accommodation are welcomed and dealt with as fairly and consistently as practicable. Requests should be granted unless there is a compelling, real reason the request cannot be accommodated.

10. If students are surprised by particular **answers**, ask them where they think they got the ideas that led them to their beliefs. Use this short dialogue to increase curiosity about religious freedom in public schools. If applicable, share that these questions reveal that all too often misinformation, mythology and confusion guide people's understanding of religious freedom in public schools (and the Academy, as a government institution, is a public school). Inform the cadets that this session will begin to clear up some of the misinformation regarding religious freedom.

Part III: Understanding the Clauses (15 minutes)

11. Display the text from *First Amendment: Freedom of Religion* on the screen, and point out the phrase "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Inform students that this part of the First Amendment focuses on

Comment [JDT14]: It is important to reference that discussions should not be continued if the lower-ranking person seems uncomfortable or even if they are not actively engaged. It is also best to avoid discussions in most situations because of the sensitive nature of religious topics. This is common in the civilian workplace as well.

Comment [JDT15]: The freethinker SPIRE group is no longer included in large part because its topics were considered undesirable. Add commentary on what may be considered acceptable and unacceptable topics or speakers in SPIRE.

Comment [JDT16]: Comment on what is disruptive – is it type of prayer, volume, size of group...

Comment [JDT17]: It should be understood that any prayer or 'invocation', even non-sectarian, alienates nontheists in the audience that reject supernatural beliefs. The focus on major ceremonial events is a proper limitation on "Ceremonial Deism." "Non-denominational" should be used only when referring to Christianity, not a general, non-sectarian prayer.

Comment [JDT18]: It is especially important not to ascribe special credibility to the teachings or writings of any particular faith, such as using a scriptural writing to dictate history, law, science, or medicine.

Comment [JDT19]: More than cursory announcements can imply endorsement, and endorsement is very close to coercion in a military environment, especially coming from higher-ranking individuals or unit leaders. Announcements and information should generally come from the chaplains and clarify what faith groups are targeted (to avoid providing an audience for proselytizing)

Comment [JDT20]: Clarify: "Religious service or religiously-themed event." Events of many types rather than specific worship services are increasingly more common and available. Also, leaders must not imply that traditional religious faith or spirituality is necessary for USAFA or AF success, or that such spirituality is preferred to perspectives that exclude that type of faith or supernatural beliefs.

Comment [JDT21]: This area should include a request for cadets to comment on contrary practices, events, or reactions to reports. If the words are in the regulation, do they match the reality at the academy? Leaders should be willing to openly discuss any contradictions.

Comment [JDT22]: This is a biased view and should exclude 'freedom of religion' as a post-script. We also wouldn't suggest "First Amendment: Disestablishment of Religion." Just First Amendment. The "Inform students" sentence should be deleted to avoid the appearance that the freedom exercise clause is preferred. The other sentences explain the two clauses sufficiently.

All documents property of MAAF or USAFA depending on the original source
All documents are unfinished drafts and should not be construed as final or binding

the freedom of religion. Clarify that there are two key parts to the freedom of religion in the Bill of Rights: the Establishment Clause and the Free Exercise Clause.

12. Form small groups and assign either the Establishment Clause or Free Exercise Clause to each group, so that half of the groups are assigned each clause. Ask the cadets to review the language in the clause and to work as a group to come up with an explanation of what the clause means in their own words. Instruct the students that each group should choose one person to take notes and to report the group's explanation to the large group. Allow 5–7 minutes for this process.
13. Have each group assigned to the Establishment Clause report out. Ask the first group's reporter to briefly share their explanation to the large group. To avoid repetition, ask the reporter from each additional group to add anything new, different, contradictory, etc. to the first group's explanation. Allow 1–2 minutes per group. Repeat this process for the groups assigned to the Free Exercise Clause.
14. After the cadets have presented their ideas, provide any additional information about the clauses in the First Amendment using the information below.

Establishment Clause: *Congress shall make no law respecting an establishment of religion...*

This clause is understood to mean that government must remain neutral when it comes to religion.

- That means that government cannot endorse — or appear to endorse — any religion or any religious practice.
- It also means that government cannot appear to disapprove of religion either.
- Furthermore, government cannot give the impression that it endorses religious belief over non-belief or any particular belief over other beliefs.

Free Exercise Clause: *Congress shall make no law...prohibiting the free exercise thereof...*

This clause is understood to mean that government cannot prevent someone from practicing his or her own religion.

- That means that government cannot regulate how to practice your religion or punish the expression of religious doctrine.
- The free exercise of religion means the right to believe and profess whatever religious doctrine one desires. Thus, the government may not compel affirmation of religious belief, punish the expression of religious doctrines it believes to be false, impose special disabilities on the basis of religious views or religious status, or lend its power to one or the other side in controversies over religious authority or dogma.
- The "exercise of religion" often involves not only belief and profession but the performance of (or abstention from) physical acts: assembling with others for a worship service, participating in sacramental use of bread and wine, proselytizing, abstaining from certain foods or certain modes of transportation.
- There are exceptions to this clause—if a law or policy is passed that applies to everyone but interferes with the practice of a particular religion, an individual may not be able challenge the law or policy based on this clause. For example, some people claim that their religious beliefs mandate polygamy (marriage to more than one person at the same time). But, in 1879, the U.S. Supreme Court said that the federal law that outlaws polygamy is a general law that applies to everyone and does not violate the

Comment [JDT23]: Providing an even split for discussion is good for equal treatment.

Comment [JDT24]: There should be some education here, otherwise, the groups will just reinforce preconceptions. At the least, reference the "Lemon Test" clarify that the 1st Amendment applies to all of government, not just "Congress"

Comment [JDT25]: Adding a bullet to reference the tradeoff between establishment and free exercise, especially the requirement in certain cases to curtail free exercise to prevent the entanglement of religion with government

Comment [JDT26]: Add clarification: "this applies to any level of government or government official in the execution of their duties, not just Congress"
Also, "Government agencies are focused on their stated mission, which should not be diverted toward religious activities"

Comment [JDT27]: Add: While some individuals or belief systems, including nontheistic beliefs, focus less on ritual activities and observances, this should not be construed as a lesser degree of conviction.

Comment [JDT28]: This example may promote bias against LDS (who no longer even permit polygamy). Possibly consider restriction of medical care to children or maybe religious marijuana use or maybe the recent change in accommodation of Sikh practices in the military

All documents property of MAAF or USAFA depending on the original source
All documents are unfinished drafts and should not be construed as final or binding

Free Exercise Clause. Therefore, the law against polygamy overrides this specific religious belief. Read another way, the right to freely exercise one's religion does not relieve an individual of the obligation to comply with a valid and neutral law of general applicability on the ground that the law proscribes conduct that his religion prescribes. So, for example, because drug laws are both neutral and generally applicable, they may be enforced even if doing so substantially burdens one's religion.

- It is worth noting that the Constitution contains one other key provision relating to religion. Article VI, Clause 3 is the Religious Test Clause, which states that "no religious Test shall ever be required as a Qualification to any Office or public Trust under the United States." The Religious Test Clause precludes Congress or the President from imposing a requirement or formal oath upon office-seekers that would require them to endorse or disavow a particular faith or set of religious doctrines

15. If necessary, clarify for the cadets that the word "government" in these clauses applies to the USAFA. Add that administrators, teachers, specialists and other school staff who are employed at USAFA represent the school and therefore are part of the "government."
16. Ask if there are any additional questions or clarifications needed regarding the Establishment and Free Exercise clauses.

Part IV: Conclusion- Why is this important? (10 minutes)

17. Ask cadets to find a partner and form pairs. Instruct that in their pairs, they should discuss the following two questions. Allow 5 minutes for this discussion.

- ⌚ Why is it important to know and discuss about the First Amendment and Freedom of Religion in general?
- ⌚ Why is it valuable to talk about the First Amendment and Freedom of Religion at the USAFA?

18. Ask a few cadets to share the main points or themes from their discussion.
19. Conclude the session by summarizing the main points from the hour and reminding participants that that this is the first part of a two-part session. Explain that the next session explore the concept of respect for belief systems and how religious respect can enhance military cohesion and promote the accomplishment of Air Force mission objectives.

First Amendment: Freedom of Religion

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

Comment [JDT29]: Add: This is why no government oaths, including your cadet and officer oaths, require the phrase "so help me God."

Comment [JDT30]: Additional discussion questions:
In what ways do you make religious accommodations to attend to your military duties and obligations?
What would things look like if we removed one or the other 'religion' clauses?
What examples exist of the results when leaders and cadets don't honor both clauses?

Comment [JDT31]: Again, this addition undermines the establishment clause and should be removed. 1st Amendment is sufficient.

All documents property of MAAF or USAFA depending on the original source
All documents are unfinished drafts and should not be construed as final or binding

Second Hour: Religious Respect

Rationale

Building on their understanding of religious freedom, cadets will explore the concept of respect for the diverse belief systems practiced by fellow classmates at the United States Air Force Academy. They will build an understanding of the meaning of religious respect and how religious respect can enhance military cohesion and promote the accomplishment of Air Force mission objectives.

Objectives

- Students will explore their own feelings and opinions about religious freedom and respect for others belief systems
- Students will understand their responsibility as cadets to respect other's right to practice their faith or to not practice any faith
- Students will gain strategies and skills to address situations where religious respect is not practiced

Requirements

- Second Session PowerPoint
- Chart paper and markers

Directions

1) Prior to the start of the lesson, prepare the following:

- a) Create three signs with the phrases "very important," "not at all important," and "prefer not to say" in large letters, each phrase on its own sheet of paper.
- b) Write the following discussion questions on a piece of chart paper or PowerPoint slide.
 - i) Why is it valuable to recognize that religion is of differing importance to different people?
 - ii) How does the importance of my religion affect me positively and negatively?
 - iii) Why is it useful to remember that not all people have a religious faith?
 - iv) How would I want to be treated or understood by others who regard religion differently?
- c) Prior to conducting this activity, write the scenarios from *Religious Respect Scenarios* on chart paper, each on its own page.

Part I: Diversity of religions/belief systems at the United States Air Force Academy. (5 minutes)

1. Start by explaining the rationale for the session. Explain that to start the conversation about religious respect, it is important to recognize that cadets represent a very diverse group of religions, belief systems, and faiths as well as those who prescribe to no religious beliefs.
2. Using the Second Session PowerPoint, show the slide Religious Identification at USAFA. Ask for cadets to share a few reactions the demographic information that was obtained from

Comment [JDT32]: There should be more 'teeth' and real situations. Religious conflicts and situations arise in person and in the media all the time. Talk about real situations, real reactions, real reporting, real responses.

Comment [JDT33]: Commenting on the damage caused by lack of respect may also be warranted here.

Comment [JDT34]: In this particular case, it would be better to say "practice their theistic or nontheistic beliefs or non at all. In this case, there's a difference between atheists and nones.

Comment [JDT35]: Cadets should know how to respond quickly and decisively without fear of reprisal or ostracism when they see abuse of the system.

Comment [JDT36]: Respect, not just remember. Good to highlight this point.

All documents property of MAAF or USAFA depending on the original source
All documents are unfinished drafts and should not be construed as final or binding

[information to be provided by USAFA]. For example, are they surprised by anything or did something in particular stand out for them?

3. Explain that while these demographics are fairly comprehensive, we know that there are some cadets who are part of a minority religion, but did not officially identify as a member of that religion on the [descriptor to be proved by USAFA] forms. Ask students to consider why someone would not feel comfortable identifying as a member of a minority religion. Solicit a few ideas from the cadets. Then ask the students to keep this question in mind as they participate in Part II of the activity.

Part II: Continuum (20 minutes)

4. Explain that they now will have an opportunity to think about the importance of religion in their own lives. Post the signs, “very important” and “not at all” (created in step 1a) at either end of the room and the “prefer not to say” sign on another wall away from the continuum.
5. Ask students to consider the importance of their religion or belief system in their daily life. For example, two people might identify as Jewish, but one person may feel that it is very important to them in his/her life and another that it really is only somewhat important in his/her life. Direct them to form a human continuum, standing to one side of the room if they feel their religion is extremely important, the other side if it is not at all important, or somewhere in-between that reflects their feelings. Indicate that those who do not feel comfortable disclosing this information should stand in front of the “Prefer not to say” sign.
6. Once students have positioned themselves along the continuum, ask them to take a few moments to observe the spectrum of where others stood.
7. Based on the distribution of the participants, starting at one end of the continuum, divide the students into five small groups of fairly equal size, keeping students with similar placement together. For example, those students who are on the far end of “not at all important” should be together, followed by students a little farther along the continuum and so on. Those students who chose “prefer not to say” can form their own group.
8. Post the questions created in Step 1b. Ask the small groups to discuss the questions. Allow 15 minutes for discussion.
9. In the large group, ask for a few volunteers to share the themes or main ideas from the small group discussion. Ask students to continue to think about question *iv*: “How would I want to be treated or understood by others who regard religion differently?” as they participate in the next activity. Explain that the next part of the session will focus on how to effectively address issues of religious disrespect or intolerance.

Part III: Scenarios (35 minutes)

12. Post the scenarios created in Step 1c around to room.
13. Divide the group into small groups of 4–6 participants.
14. Ask each small group to stand at one sheet of chart paper. Explain that small groups will remain together throughout the entire activity. Ask groups to select one person to be their recorder who will write the group’s responses while other members brainstorm possible responses, strategies and other ideas to the scenario. As they brainstorm they should think about what the cadet featured in the scenario can do and who else the cadet could turn to for assistance.

Comment [JDT37]: I hope these demographics will be provided in advance and in detail. Demographics should include the breakdown of chaplains as well. Categories should distinguish between evangelicals and non-evangelicals. View MAAF demographics.

Comment [JDT38]: Good focus on accommodating minority beliefs.

Comment [JDT39]: Add a clarification here that some nontheists and even some believers may consider ‘religion’ totally unimportant, if religion is defined as theistic, dogmatic, ritualistic, or hierarchical. It is important to clarify that this “importance” is in terms of their deeply held beliefs, such as atheist philosophy, personal relationship with Jesus, submission to Allah, etc, but not necessarily ‘going to church’. Without clarification, the discussion may be a simple “religion vs spirituality” debate.

Comment [JDT40]: This is extremely problematic in that it requires everyone to ‘out’ themselves. If not specifically as atheist or hindu, it would require them to exclude themselves from the powerful evangelistic minority, which is a major issue. MAAF members have been placed in similar self-identification exercise and suffered stress and ostracism as a result. An anonymous voting system may be one way to generate a continuum with less possibility of personal identification. I think it would be better to spend more time on scenarios and proper responses.

Comment [JDT41]: I think it would make sense to adjust this in a few ways. First, I think having maybe 20 scenarios would make sense just to show a greater diversity of issues, even if not all of them can be addressed during the hour. They would still be available in handouts to consider later. A quick vote to pick five or just allowing the groups to pick may also generate a more meaningful discussion. I think there should also be leader examples. Peer-to-peer is the focus here, but having examples focused specifically on squad leaders or senior leaders would make sense. The situations and roles and perspectives are different and the Academy should take special interest in leader training.

All documents property of MAAF or USAFA depending on the original source
All documents are unfinished drafts and should not be construed as final or binding

15. Tell groups that they will have two minutes at each station, and that all groups will be brainstorming responses to different scenarios at the same time. Explain that, after two minutes, each group will move one sheet to the right, where they will then brainstorm again for two minutes. Explain that if group members suggest responses that are already written on the chart paper, the recorder can put a check mark by them.

Comment [JDT42]: I think this should be at least 5 minutes per scenario. It's just not enough time to have any meaningful discussion.

Comment [JDT43]: Clarify that 'responses' should include the target of the communication, bystanders, and friends that hear about it afterward, as well as what the initiator should have thought about beforehand.

16. Begin the brainstorming process and continue until all groups have brainstormed and written on all sheets of chart paper.

NOTE: Small groups should now be in front of the sheet of chart paper where they began.

17. Ask groups to take down the sheet(s) in front of them and to read and discuss the strategies listed there. Instruct participants to take 10 minutes to prepare a summary statement of the two or three most effective strategies listed on their chart paper.

NOTE: You may want to provide blank paper or a sheet of chart paper and markers for groups to write out their summary statements.

18. At the end of ten minutes, reconvene the group. Ask reporters to share their small groups' summary statements with the large group.

NOTE: Challenge questionable assumptions and/or unrealistic solutions when appropriate. Add additional information about USAFA's policies and expectations, as appropriate.

Comment [JDT44]: What are the qualifications of group leaders? What is their training? I think it will be important to review the 'approved' solution and the 'train the trainer' materials.

19. Lead a whole group discussion, using some or all of the questions that follow.

20. Close by referencing the Guidelines Concerning Free Exercise of Religion in the Air Force and reinforcing that USAFA has an attitude of respect towards other people's religion or belief system and while cadets may not agree with each other's religion or belief systems they are expected to sincerely respect one another, and that they can accomplish their mission better when all are respected.

Discussion Questions

- a. What did you learn from this activity?
- b. Do you think you the strategies you and your fellow participants brainstormed will be effective in real-life incidents? Why or why not?
- c. How will this experience help you, personally, in being respectful to other student's perspectives and beliefs?

Religious Respect Scenarios [Drafts for USAFA input]

1. The squadron leader organizes a voluntary event on Friday night. He says to Josh, "You don't want to miss this; it's going to be great bonding experience." As a Jewish student, Josh was planning on attending Sabbath services on Friday night, but now he's wondering if he should listen to his squadron leader instead.
2. A Muslim student gets permission to go to a Ramadan banquet during a time when the rest of the squad will be training. Another unit member says, "Must be nice to get to miss while the rest of us are being run to death."
3. In a training exercise, cadets form teams. Darren is on a team that decides to call itself "Team Jesus" because "there is nothing stronger." Darren is atheist and does not feel comfortable being part of a team based on a faith he doesn't share. When he attempts to suggest another

Comment [JDT45]: As noted above, there should be an 'approved solution'. The scenarios are interesting, but the real meat comes in what we decide to be acceptable and unacceptable responses.

Comment [JDT46]: This is a good scenario, but it might help to have another. The scenario could be from the perspective of a Protestant who doesn't want to be of a team named for his faith (Cadets for Christ, etc). This would avoid putting stigma on 'anti-religion' atheists and highlight the fact that members of all faiths can be uncomfortable mixing work with faith.

All documents property of MAAF or USAFA depending on the original source
All documents are unfinished drafts and should not be construed as final or binding

team name, he is shot down and told that if he isn't a Christian, they don't want to know about it.

4. Zachary is one of only a few Muslim students at USAFA. He rarely tells people he is Muslim or talks about it. One day a classmate asks directly "Hey are you a Muslim?" Zachary answers "yes." Another cadet overhears and says "Watch out for him. Remember Fort Hood? How do we know he's not a terrorist?"
5. Tim and Jason are roommates. Tara, a friend of Tim's, often comes to study. Several times while studying, she has attempted to witness to Jason, engaging in conversation about Christianity and asking Jason if he has been saved. Jason has tried to deflect the conversation and has told Tara that his religion is private, but she has persisted.
6. Lisa wears a cross under her uniform. On the obstacle course one day the cross slips outside her uniform and a commander (or teacher) says, "What's that? That's not regulation." Lisa apologizes and says she'll tuck it back into her shirt. The commander (or teacher) says, "No, you need to take it off; you can't wear it."

Comment [JDT47]: It might make sense to highlight that Jason (no relation) is atheist and might have a heightened fear of retribution versus a Catholic or non-evangelical Protestant who simply wishes to be private.

Comment [JDT48]: This should be a bit more clear. Is it a shiny gold cross or a matte, regulation cross? Is it on a jewelry chain or attached to the ID tags. The approach might be softer in any case, but clarifying whether it is or is not out of regulation might help to focus the discussion on the religious issue rather than commenting on the regulations.

All documents property of MAAF or USAFA depending on the original source
 All documents are unfinished drafts and should not be construed as final or binding

Commander's Tool Kit

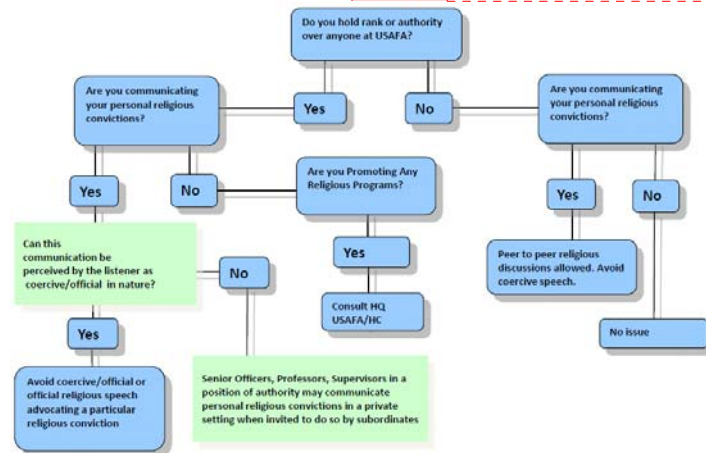
Proactive Information (Religious Guidelines Toolkit)

NO ABSOLUTES; unique situations demand decisions tailored to case facts

Interpersonal Communications

- Superiors Must Retain Their **Objectivity**
- In Leadership Roles, Misperception of Advocacy is **Possible**
- Beware of Appearance of Exerting an **“Undue Influence”**
- Personal Discussions with a Superior Concerning Religion Should Be Initiated by **Subordinates**

Interpersonal Communications Consider...



Comment [JDT49]: I think another bullet encouraging coordination with educated third-parties such as chaplain, EO representatives and other leaders would help. Getting an outside educated perspective can be helpful in maintaining objectivity.

Comment [JDT50]: “Should be expected” Leaders should expect to be seen as advocating any position. They shouldn’t be stripped of their own personality, but honest disclaimers can mitigate appearance of advocacy.

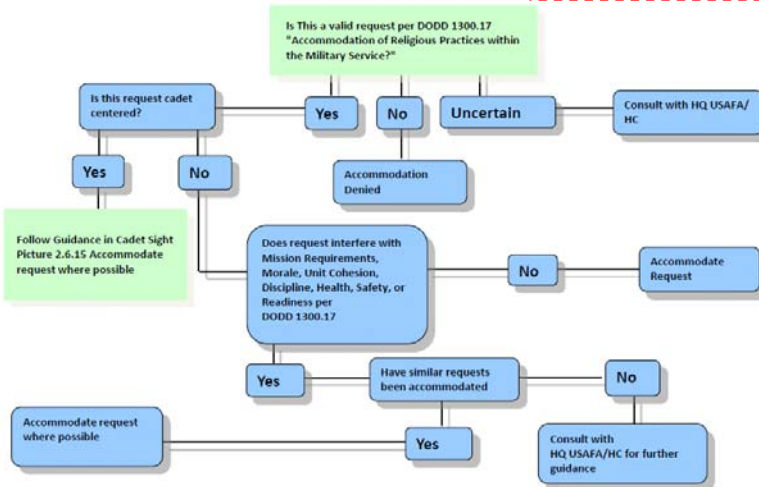
Comment [JDT51]: I’m not sure why “undue influence” is in quotes. It’s a minor point, but I wouldn’t want to underestimate the importance of the point. If this is a quote from a regulation or rule, I wanted to ask what that is from. I’m not sure, but because these are all in caps, it somewhat implies that there is an underlying regulation or commentary. I might just be misunderstanding why there are capitals.

Comment [JDT52]: ... “and should not be pursued unless the subordinates desires more communication or if the subordinate becomes uncomfortable” ... or words to that effect.

Comment [JDT53]: I think the ‘peer to peer’ block should also account for disengaging from a discussion if it becomes contentious, uncomfortable or coercive.

Also, the ‘perceived by the listener as coercive/official’ is always the case in a senior/subordinate relationship. In that sense there is no “No” option. However, I do agree that, given that seniors ‘avoid coercive/official religious speech’ there can be a caveat that even Seniors may communicate personal religious convictions when invited to do so, to the extent they do so on the terms of the subordinate and disengage given any anxiety on the part of the subordinate (or a request)

Proactive Information (Religious Accommodation)



Comment [JDT54]: Can we get a copy of the “Cadet Sight Picture” to clarify the language there?

All documents property of MAAF or USAFA depending on the original source
All documents are unfinished drafts and should not be construed as final or binding

Introductory Letter to Revised Interim Guidelines



THE SECRETARY OF THE AIR FORCE
CHIEF OF STAFF, UNITED STATES AIR FORCE
WASHINGTON DC



FEB - 9 2006


MEMORANDUM FOR ALMAJCOM-FOA-DRU/CC
DISTRIBUTION C

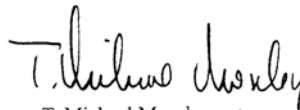
SUBJECT: Revised Interim Guidelines Concerning Free Exercise of Religion in the Air Force

After consideration of comments received from many Airmen, organizations, members of Congress and individual citizens on the Air Force interim guidelines issued in August 2005, we have approved the attached revised interim guidelines concerning the free exercise of religion.

The guidelines are now contained in a single page for more effective use. We believe each point is essential in meeting our constitutional obligations to protect free exercise of religion for all our people, to guard against governmental establishment of religion, and to defend our nation.

We will continue to consider comments, and will revise the guidelines if necessary. Commanders and supervisors please ensure that these guidelines are made available to all Air Force personnel and posted in common areas.


Michael W. Wynne
Secretary of the Air Force


T. Michael Moseley
General, USAF
Chief of Staff

All documents property of MAAF or USAFA depending on the original source
All documents are unfinished drafts and should not be construed as final or binding

Revised Interim Guidelines



REVISED INTERIM GUIDELINES CONCERNING FREE EXERCISE OF RELIGION IN THE AIR FORCE

WE ARE SWORN TO SUPPORT AND DEFEND THE CONSTITUTION OF THE UNITED STATES. IN TAKING OUR OATH WE PLEDGE OUR PERSONAL COMMITMENT TO THE CONSTITUTION'S PROTECTIONS FOR FREE EXERCISE OF RELIGION AND ITS PROHIBITION AGAINST GOVERNMENT ESTABLISHMENT OF RELIGION.

WE WILL REMAIN OFFICIALLY NEUTRAL REGARDING RELIGIOUS BELIEFS, NEITHER OFFICIALLY ENDORSING NOR DISAPPROVING ANY FAITH BELIEF OR ABSENCE OF BELIEF. WE WILL ACCOMMODATE FREE EXERCISE OF RELIGION AND OTHER PERSONAL BELIEFS, AS WELL AS FREEDOM OF EXPRESSION, EXCEPT AS MUST BE LIMITED BY COMPELLING MILITARY NECESSITY (WITH SUCH LIMITATIONS BEING IMPOSED IN THE LEAST RESTRICTIVE MANNER FEASIBLE). COMMANDERS SHOULD ENSURE THAT REQUESTS FOR RELIGIOUS ACCOMMODATION ARE WELCOMED AND DEALT WITH AS FAIRLY AND CONSISTENTLY AS PRACTICABLE THROUGHOUT THEIR COMMANDS. THEY SHOULD BE APPROVED UNLESS APPROVAL WOULD HAVE A REAL, NOT HYPOTHETICAL, ADVERSE IMPACT ON MILITARY READINESS, UNIT COHESION, STANDARDS, OR DISCIPLINE. AVOIDANCE OF SCHEDULE CONFLICTS BETWEEN OFFICIAL ACTIVITIES AND RELIGIOUS OBSERVANCES CAN ENHANCE UNIT EFFECTIVENESS AND DEMONSTRATE MUTUAL RESPECT.

CHAPLAIN SERVICE PROGRAMS ARE THE RESPONSIBILITY OF COMMANDERS. CHAPLAINS IMPARTIALLY ADVISE COMMANDERS IN REGARD TO FREE EXERCISE OF RELIGION, AND IMPLEMENT PROGRAMS OF RELIGIOUS SUPPORT AND PASTORAL CARE TO HELP COMMANDERS CARE FOR ALL THEIR PEOPLE, INCLUDING OPPORTUNITIES FOR FREE EXERCISE OF INDIVIDUAL BELIEFS. WE WILL RESPECT THE RIGHTS OF CHAPLAINS TO ADHERE TO THE TENETS OF THEIR RELIGIOUS FAITHS AND THEY WILL NOT BE REQUIRED TO PARTICIPATE IN RELIGIOUS ACTIVITIES, INCLUDING PUBLIC PRAYER, INCONSISTENT WITH THEIR FAITHS.

LEADERS AT EVERY LEVEL BEAR A SPECIAL RESPONSIBILITY TO ENSURE THEIR WORDS AND ACTIONS CANNOT REASONABLY BE CONSTRUED TO BE OFFICIALLY ENDORSING NOR DISAPPROVING ANY FAITH BELIEF OR ABSENCE OF BELIEF. IN OFFICIAL CIRCUMSTANCES OR WHEN SUPERIOR/SUBORDINATE RELATIONSHIPS ARE INVOLVED, SUPERIORS NEED TO BE SENSITIVE TO THE POTENTIAL THAT PERSONAL EXPRESSIONS MAY APPEAR TO BE OFFICIAL, OR HAVE UNDUE INFLUENCE ON THEIR SUBORDINATES. SUBJECT TO THESE SENSITIVITIES, SUPERIORS ENJOY THE SAME FREE EXERCISE RIGHTS AS ALL OTHER AIRMEN.

VOLUNTARY PARTICIPATION IN WORSHIP, PRAYER, STUDY, AND DISCUSSION IS INTEGRAL TO THE FREE EXERCISE OF RELIGION. NOTHING IN THIS GUIDANCE SHOULD BE UNDERSTOOD TO LIMIT THE SUBSTANCE OF VOLUNTARY DISCUSSIONS OF RELIGION, OR THE EXERCISE OF FREE SPEECH, WHERE IT IS REASONABLY CLEAR THAT THE DISCUSSIONS ARE PERSONAL, NOT OFFICIAL, AND THEY CAN BE REASONABLY FREE OF THE POTENTIAL FOR, OR APPEARANCE OF, COERCION.

PUBLIC PRAYER SHOULD NOT IMPLY GOVERNMENT ENDORSEMENT OF RELIGION AND SHOULD NOT USUALLY BE A PART OF ROUTINE OFFICIAL BUSINESS. MUTUAL RESPECT AND COMMON SENSE SHOULD ALWAYS BE APPLIED, INCLUDING CONSIDERATION OF UNUSUAL CIRCUMSTANCES AND THE NEEDS OF THE COMMAND. FURTHER, NON-DENOMINATIONAL, INCLUSIVE PRAYER OR A MOMENT OF SILENCE MAY BE APPROPRIATE FOR MILITARY CEREMONIES OR EVENTS OF SPECIAL IMPORTANCE WHEN ITS PRIMARY PURPOSE IS NOT THE ADVANCEMENT OF RELIGIOUS BELIEFS. MILITARY CHAPLAINS ARE TRAINED IN THESE MATTERS.

GENERAL RULES REGARDING USE OF GOVERNMENT COMPUTERS APPLY TO PERSONAL RELIGIOUS MATTERS AS THEY DO FOR OTHER PERSONAL MATTERS. CHAPLAIN PROGRAMS WILL RECEIVE COMMUNICATIONS SUPPORT AS WOULD COMPARABLE STAFF ACTIVITIES.

THESE GUIDELINES ARE CONSISTENT WITH THE RESPONSIBILITY OF COMMANDERS TO MAINTAIN GOOD ORDER AND DISCIPLINE, AND ARE CONSISTENT WITH THE CORE VALUES OF THE AIR FORCE: INTEGRITY FIRST; SERVICE BEFORE SELF; AND EXCELLENCE IN ALL WE DO.

Comment [JDT55]: These guidelines are positive in many ways, especially to the extent they support free exercise and clearly recognize the place of nontheists. They are also good in that they recognize the importance of leaders to avoid an establishment of religion by not endorsing or disapproving of faith or lack of faith. The guidelines are less clear in that they don't assert that leaders will always create an appearance of endorsement and must work to mitigate that if they talk about their personal faith. It is not just coercion but command preference that must be avoided. This will ensure no one feels obligated to hide their beliefs or to adopt the beliefs of the leadership to gain special privileges or equal rights. The paragraph on public prayer is not inclusive in that nontheists are always marginalized during public prayer. However, a specific requirement here to make inclusive statements or to disavow government endorsement of religion in general or prayer specifically would help to mitigate the impact of a special place for prayer by an official to a captive audience.

All documents property of MAAF or USAFA depending on the original source
All documents are unfinished drafts and should not be construed as final or binding

USAF Academy Free Exercise of Religion Conference, 7 Apr 08

ATTENDEES:

Rabbi Serena Fujita,

Chairperson, National Association of College and University Chaplains

Mr. Abdul Rashid Abdullah

Deputy Director, American Muslim Armed Forces & Veteran's Affairs Council

Chaplain Bruce Coriell,

Colorado College, Member of the Association College and University Religious Affairs

Chaplain, Colonel (USA Ret) Paul Vicalvi

Executive Director, National Association of Evangelicals, Chaplains Commission

Mr. Bruce DeBoskey

Regional Director, Anti-Defamation League

Mr. John Plotkin

Co-Chair ADL, Mountain States Regional Church State Taskforce

At 1415 on 7 April, Conference Attendees assembled with the Superintendent of the United States Air Force Academy, LtGen John Regni, the Senior Staff Chaplain, Ch, Col Keith Darlington, the Cadet Wing Chaplain, Ch, Maj Trip Ziegler, and other USAFA Chapel staff for discussion of the group members' observations of the religious climate at the Air Force Academy. Following are notes of the meeting arranged by topic:

Language Usage

- Suggestion: improve religious language usage, "...and even Wicca"
- Language (what kind of language?) usage is consistent with DoD language
- Suggestion: invite individuals (perhaps Cadet Interfaith Council members) to examine and discuss religious word usage.
 - "Ministry" strictly Christian based
 - "Church Pass"
 - Some cadets are not familiar with religious specific terminology

- Some phrases, such as, "Holiday Tree" take away tradition.

Sensitivity

- It appears that sensitivity doesn't create fear in the cadets because still voice their concerns
- Cadets have become so sensitized it prevents an open discussion of religious matters.
- We are breeding a "Culture of Carefulness" or "respect beyond the degree that it becomes inappropriate."

Comment [JDT56]: These are excellent, if brief, comments from the previous conference. Hopefully we can get other positive outcomes. The only note would be that cadets are not in fact voicing their concerns. They are hiding their ideas.

In addition, there is a conclusion that a change in religious identification upon entry versus upon leaving should be investigated in more detail. MAAF experience is that this happens 1) out of fear of identifying as a minority religion or 2) after conversion due to proselytism. Both are negative indicators of culture and activities.

The "Culture of Carefulness" is positive, rather than negative.

What is a NOTAM?

USMA does 'know & adhere and believe & lead for the under/upper class adoption of values. I think that concept applies here.

"Academy known how to do religious accommodation" – held up as bad example wherever I go – across the country.

Was there a 2006 conference? Were their notes?

PEER educators should have their ear to the ground regarding minority and majority faith groups – for support and to avoid coercion or special privileges.

What changes were made as a result of the conference?

All documents property of MAAF or USAFA depending on the original source
All documents are unfinished drafts and should not be construed as final or binding

- Over-sensitivity aims at developing a humane institution, but sanitizes it as well.
- Comment: "Culture of respect at USAFA gives the institution an air of professionalism."
- Question: "Has USAFA responded to behavior rather than intent?"

Interfaith Council

- Group felt that everything is handled well regarding individual beliefs within the Interfaith setting
- Interfaith council could be broadened. How are they talking to each other outside of the council?
- Comment: "Cadet Interfaith Council is a goldmine and a great resource."

Commander's Toolkit

- Comment: "Commander's Toolkit is extremely well-done."
 - Reflects understanding of constitutional principles and core value structure.
 - Future plans should include helping cadets understand why it is there and how to use it.
 - Start by familiarizing the cadet members of the Interfaith Council.
 - We want to do the right thing the first time, "developing leaders of character"
 - Suggestion: Introduce to cadet leadership during BCT cadre training.
 - Recommendation: Develop CC Toolkit training for Cadet PME sessions that not only teaches cadets how to utilize the toolkit, but connects them with importance of providing for the Free Exercise of Religion as military members. Group chaplains would lead the sessions for 2nd and 3rd degree cadets as they prepare to assume leadership/command positions.
- Use of **NOTAMs** provides good and proactive information

Chaplains

- Cadets come to chaplains for safe harbor dealing with more than religious issues
- Privileged communication draws in issues outside of religion. Bottom line is to help the person with the problem they have brought to you.

Religious Exploration

- Cadets are still exploring – this causes religious overlap. A number of cadets in Buddhist group check off as something else during orientation.
- How is time made for cadets for religious exploration?
- Numbers are going up for "No Preference". Are there cadets out there who aren't accounted for?
- Cadets mentioned they are in their post-formative years.
- Trying to get with "Culture of Care" by providing more opportunities for open dialogue.
- Comment: Concerning the issue of coercion, attitudes of both USAFA leadership and the Cadet Interfaith Council comforted group members

PEER Educators

- Used when cadets feel coerced
- Are selected cadets within squadrons

All documents property of MAAF or USAFA depending on the original source
All documents are unfinished drafts and should not be construed as final or binding

- Question: "Is it possible that PEER Educators are policing issues before they get the HC level?"
- Chaplains advise PEER Educators and ensure religious accommodation is included in the PEER training curriculum
- Issues of coercion: trust that the ear is to the ground concerning minority faith groups.
- Suggestion: Formalize chapel's part in PEER training curriculum.

Moving Forward

- A couple of year ago, Air Staff sent a team to look at "Separation of Church and State". Team concluded that everyone's intentions had been achieved.
- Comment: On parallel between respect and honor code
 - The cadets follow the honor code out of fear until they are able to understand that it is the right thing to do (junior year). The same holds true when dealing with issues of respect.
- The Academy is known across the US as a college that knows how to do religious accommodation.
- Suggestion: Hold a conference like this one at least every two years to revisit these religious issues.
- Cadets are now being sent overseas for exposure to different cultures.
- Question: Has anyone looked at commonalities among the 25% that don't graduate?
- Response: Nothing reflects a specific denomination, minority or ethnic group.
- Suggestion: Give opportunities during SPIRE for interaction between religions to ease phobias.

Summary

All visitors' input affirmed the progress of USAFA religious climate initiatives. The group was particularly impressed with the Cadet Interfaith Council, NOTAMs/USAFA Master Calendar religious accommodation information for USAFA personnel, SPIRE, and the CC Toolkit.