



REPLY TO
ATTENTION OF

ATZP-CDR

DEPARTMENT OF THE ARMY
DEFENSE LANGUAGE INSTITUTE FOREIGN LANGUAGE CENTER
AND PRESIDIO OF MONTEREY
MONTEREY, CALIFORNIA 93944

MAY 13 2008

MEMORANDUM FOR SEE DISTRIBUTION

SUBJECT: Command Policy on Religious Expression at the Defense Language Institute Foreign Language Center and Presidio of Monterey (DLIFLC & POM)

1. References:

- a. The White House, Guidelines on Religious Exercise and Religious Expression in the Federal Workplace, 14 August 1997.
- b. AR 165-1, Chaplain Activities in the United States Army, 25 March 2004.
- c. AR 600-20, Army Command Policy, 13 May 2002.
- d. FM 1-05, Religious Support, April 2003.
- e. DLIFLC and POM Command Policy on Prohibited Relationship, 13 November 2005.

2. Purpose: To address the issue of free exercise of religion at the Defense Language Institute Foreign Language Center and Presidio of Monterey. These guidelines reemphasize and amplify existing normative and regulatory Army policies regarding religious practice, appropriate religious speech, dress and behavior, and how to deal with religious themes and topics as they affect the mission of the Institute.

3. Applicability: This policy applies to all military and Department of Defense civilian personnel, and contract employees assigned, attached, located, or employed on the Defense Language Institute Foreign Language Center and the Presidio of Monterey.

4. Proponent: The proponent for this policy is the Installation's Chaplain Office, IMSW-POM-RS, at extensions 7620/5405. This policy supersedes previous policy, dated 12 February 2004.

5. Religion within DLIFLC Schools:

- a. Religious Speech in General.

(1) Faculty members must set the example of religious tolerance by treating each other and all students with civility and respect.

ATZP-CDR

SUBJECT: Command Policy on Religious Expression at the Defense Language Institute Foreign Language Center and Presidio of Monterey (DLIFLC & POM)

(2) Personal attacks, name-calling, ridicule and similar tactics destroy a positive work environment and will not be tolerated by the Institute.

(3) Faculty and staff are expected to teach objective facts about area religions as a part of the accepted curriculum. Personal opinions, beliefs, and faith commitments are not a part of the accepted curriculum and are not appropriate in the workplace.

b. Public Areas.

(1) Materials of a religious nature are not authorized to be posted anywhere in the school, including all bulletin boards with the exception of activities sponsored by the chaplain's office. Information sponsored by the chaplain's office can be posted on school bulletin boards and/or other appropriate areas of publication.

(2) Non-military staff and faculty members may wear discreet religious articles if the articles do not distract from the mission of language instruction.

c. Personal Work Areas.

(1) Discreet religious articles may be kept in personal work areas.

(2) Individuals in the school may utilize religious articles, such as devotional books, scriptures or prayer beads, if done in a non-disruptive manner and when the individual is not expected to be engaged in school activities.

(3) Any material that discredits, denigrates or is in any way defamatory toward any religious tradition cannot be displayed in the school. This includes personal work areas.

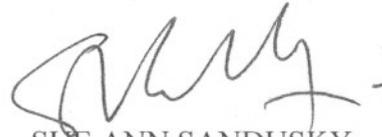
d. Use of Religious Texts in the Classroom. The use of religious texts as a supplemental teaching aid is appropriate if it serves a sound educational goal. Religious texts may be used in the classroom for historical and cultural background, provided there is advanced coordination with the teaching team to assure that the use of these texts serves the goals of the curriculum. If the teaching team is unable to resolve an issue, the department chairperson will seek the advice of the World Religions Instructor Chaplain, who, after due consideration, will provide the appropriate guidance.

e. The Use of Religious Symbols in the Classroom.

(1) When coordinated with the teaching team, religious symbols as examples of religious or cultural heritage can be used as teaching aids. Religious symbols should only be displayed on a temporary basis in the classroom as part of the specific portion of the academic program necessitating their use.

with religious themes can be used if it serves a sound educational goal in the curriculum, but not if used as a vehicle for promoting religious belief or denigrating another belief.

f. Teaching about Religious Holidays. Teaching about religious holidays is a legitimate academic exercise when its goal is to enhance the students' understanding of the target language and culture. The purpose must be education, not indoctrination. Teaching about religious holidays is part of the curriculum on cultural studies; however, using one's professional position to impose a celebration of religious holidays is not permissible in the DLI classroom.



SUE ANN SANDUSKY
COL, AG
Commanding

DISTRIBUTION:
G