



## United States Air Force Auxiliary / Civil Air Patrol

Journal for Center for Religion, Ethics & Excellence in Leadership of CAP Chaplain Corps College



JOURNAL FOR THE CENTER FOR RELIGION, ETHICS & EXCELLENCE IN LEADERSHIP

# Clearance

Inviting you to continue to grow in excellence in all we do . . .

ETHICS & EXCELLENCE   INSTRUCTION & INNOVATION   RESILIENCE & SPIRITUAL FITNESS



Articles for Growth & Reflection

Issue: Summer 2023

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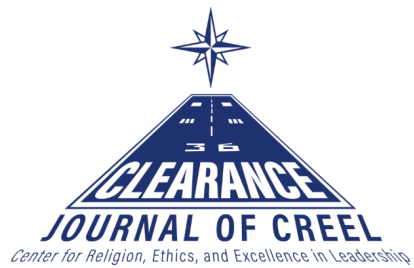
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# Part I

## Welcome



# CREEL Journal Introduction

## Welcome

Welcome to the inaugural edition of “Clearance: The Journal for the Center for Religion, Ethics, and Excellence in Leadership.”

First a word about the Center for Religion, Ethics, and Excellence in Leadership, which at the heart is a think-tank for bringing these areas together and creating new resources.

As part of the broader Chaplain Corps and the Chaplain Corps College, it is fitting that religion or faith is a centerpiece, but it is also important to articulate that we welcome all faiths and those who are not actively practicing a faith tradition.

Ethics is fitting as we strive to apply faith and leadership to a broad range of issues in the ever-changing landscape of our role in the Air Force Total Force arena.

Excellence as a way of living and working that we continue to strive to the very highest ideals of our cherished values that guide our nation and the armed forces and our core values of the Air Force Auxiliary.

Leadership is central in all we do, but more importantly servant leadership is that which best fits our role as we serve others in the broader organization and together, we serve our community and our country.

We aim to offer a range of articles on these and other topics as part of the Chaplain Corps College. There is lots of room to grow as the landscape, and indeed, the skies and the expanse of space become areas of service with issues as old as time and as new as the latest technology. Publication of an article in many cases does not presume that it represents an official view of the Air Force or Air Force Auxiliary.

Welcome as we push forward learning and growing together.  
Chaplain (Lt. Col.) Theodore “TJ” Jenney

Editor and Chief and Director of CREEL (the Center for Religion, Ethics, and Excellence in Leadership)

# From the Chief of Chaplains

by CHAPLAIN (COL.) LINDA PUGSLEY, CAP

## *From the Chief of Chaplains:*

Leadership. What does that mean to those of us in the Chaplain Corps? Being the boss, making the rules, recognition from your peers ...I certainly hope that is not your definition. If it is, let me suggest you take a different viewpoint.

Leadership may have you in front, but that means you should be helping “pull the wagon”, so to speak. Humility, approachability, open to new ideas, even correction for any errors, should be the bedrock of your tools.

Let me review some principles from Kelly Perdue’s book, “Take Command” that I would like all of those in leadership positions to consider:

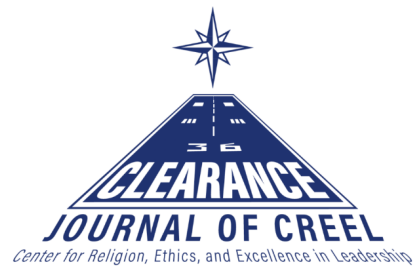
- Integrity-Take the harder right over the easier wrong.
- Duty-Do what you’re supposed to do when you’re supposed to do it.
- Passion-Be passionate about what you do or do what you are passionate about.

- Impeccability-if it’s worth doing...do it right.
- Teamwork-There is no “I” in teamwork.
- Selfless Service-Give back.
- Planning-Fail to plan...then plan to fail.
- Loyalty-Up, down and around your organization.
- Perseverance-It’s not the size of the dog in the fight, it’s the size of the fight in the dog.
- Flexibility-The person with the most varied responses wins.

Take it to heart, remain on the front lines in the very real, ongoing spiritual battle we face. Ministry of presence, with the above principles helps keep the ship afloat and moving in the right direction. Let’s work together. Our motto should be: T.U.F.F. Together, United, Focused and Faithful. God is with us.

## Part II

# Ethics and Excellence



# Vision and Teamwork Equals Success: A Personal History

by CHAPLAIN (COL.) JOHN B. MURDOCH

In the Fall of 2019 Chaplain Charlie Sattgast stepped down from being the Chief of Chaplains for Civil Air Patrol for a variety of personal reasons. I was serving as the Deputy Chief of Chaplains and was interviewed by General Smith for the position of Chief of Chaplains. I was selected and became the 20th Chief of Chaplains for CAP. My experience as the 12th Chief of Chaplains and that of serving as an Endorsing Representative for our Fellowship of Churches was very helpful as I embarked on this my second tour as the Chief. I was also aided by the effective and excellent groundwork laid by Chaplain Sattgast.

One of the first things I needed to do was evaluate and select my team. I kept the leadership team Chaplain Sattgast had in place, but moved Chaplain Pugsley to my Deputy Chief position and added Chaplain Hughes to take her vacated position. I had been given the assignment of getting the writing projects Chaplain Sattgast had started over the finish line. Having been part of the original team, I knew the importance of these projects, but also knew I needed to cast a vision for the rest of the program and minister to all of the Chaplain Corps. Recognizing the ideas I had and the

amount of work the position brought with it, I knew I would need assistance keeping everything moving and on track. Therefore, I created a new position for the Chaplain Corps leadership team, that of the Executive Officer. The Executive Officer was to assist the Chief in keeping everything on time and moving forward. I asked Chaplain Miner to be my Executive Officer. This position was added to CAPR 80-1. The two major writing assignments that I was responsible for were the conclusion of CAPR 80-1 and CAPP 40-80, both of which were completed by the end of my tour along with several other projects. This could not have been accomplished without the effort of my leadership team and their faithful and diligent work.

I was also able to benefit from the positive relationship Chaplain Sattgast had developed with the United States Air Force Chief of Chaplains Office. He was very much respected and that made our transfer of leadership much easier, and we moved ahead without missing a beat. That smooth transition was also the result of Chaplain (Maj. Gen.) Steven A. Schaick, the USAF Chief of Chaplains, and his team in the Air Force Chief of Chaplains Office.

Over the years of my CAP Chaplain career, I had heard that CAP Chaplains were able to fill in for the USAF Chaplains when they were deployed if needed. When CAP was made a total force partner with the Air Force, that concept became much more real. As I reflected on this partnership, I realized that there needed to be a connection with the Air Force that would validate that concept. Yes, we were the Air Force Auxiliary, and we are a total force partner. So, how can the CAP Chaplain Corps partner with the USAF Chaplain Corps? As I talked about this with my leadership team, different aspects of this started to come into focus. Chaplain Miner and I began discussions and as we talked some foundational concepts began to form. Chaplain Tillery was brought into the discussions as we recognized the need for basic military education that would coincide with our Volunteer University education and academically align us with the Air Force Chaplain Corps. We needed both aspects of training. Chaplain Tillery had retired from the Air Force Chaplain Corps and taught in the Air Force Chaplain College, thus giving him the credentials needed to bridge both academic disciplines. Chaplain Miner and Chaplain Tillery ran with the concept and the Auxiliary Chaplain Corps College was established in 2020 with Chaplain Tillery being the Dean.

One of the first classes taught in the ACCC was a result of our Memo of Understanding with the Veterans Affairs Chaplaincy. The VA needed chaplains to help with funerals for our veterans. The Military Honors Course was developed using CAP Chaplains who had served in the military as the faculty. Those chaplains who graduated were then qualified to conduct VA funerals, and the VA was given a list of

the graduates. This ministry is continuing today.

As the team was developing other courses and ideas, I had the opportunity of briefing Chaplain (Maj. Gen.) Steven A. Schaick on the CAP Chaplaincy. I shared the vision of our Auxiliary Chaplain Corps College and that one of the goals of the college was to solidify the relationship between our Corps and to show the Air Force our chaplains were qualified to help fulfill needs the Active component may have. Chaplain Schaick approved our interaction with the Commandant of the Air Force Chaplain College, and we met with the Commandant and his team. As we discussed the idea of CAP Chaplains training to the same scale as the Air Force Chaplains, we realized it was possible, since the Air Force Chaplain Basic Course was in digital format and easily accessible. Chaplain Schaick approved our use of the Basic Course and today we are training with these materials. This aspect of the Auxiliary Chaplain Corps College has truly laid the foundation to allow access to helping our Active Duty Chaplains for all who have graduated from the college and meet the other Active Duty requirements.

Chaplains Miner and Tillery along with the faculty have developed more ideas and academic opportunities that coincide with the new and expanding ministries CAP Chaplains are able to become involved in. No one is required to participate, and our CAP Chaplaincy responsibilities are primary, but all who wish to develop other ministries within our CAP Chaplaincy are welcome.

Not only are CAP Chaplains able to develop new ministry opportunities, but the ACCC team has also developed the Center for Religion, Ethics, and Excellence in Leadership. CREEL is a part of the Auxiliary

Chaplain Corps College and is a think tank and curriculum development component, allowing chaplains to do further education in ethics, leadership, and religion.

My tour of duty as your Chief has ended and Chaplain Pugsley is now the Chief. She has developed a strong relationship with the USAF Chief of Chaplains Office and continues the dialogue and team relationship. Our total force relationship has been solidified, and at this year's Chaplain Corps College for both CAP and the Air Force both Chaplain Kitchens, the Chief of Chaplains for the Air Force, and Chaplain

Pugsley, the Chief of Chaplains for CAP, participated. A vision and teamwork have truly equaled success.

During my tenure as your chief, I shared three E's of service. Excellence, Expedience, and Example. We are examples of our Faith Traditions. The Preacher reminds us in Ecclesiastes 9:10 "Whatsoever thy hand findeth to do, do it with might..." Excellence is one of the CAP Corps Values and should permeate all we do! The Auxiliary Chaplain Corps College has been established to help all of us develop our skills, become excellent in all we do, and do it mightily.

# Creating the Civil Air Patrol Chaplain Corps' New Code of Ethics: The First Class Project for CREEL

by CAPLAIN (LT COL) TIMOTHY H. MINER, CAP  
FUNCTIONAL MANAGER AND INSTRUCTOR, CIVIL AIR PATROL CHAPLAIN CORPS COLLEGE

On March 24, 2023, the Civil Air Patrol (CAP) Chaplain Corps published a revised version of its CAP Pamphlet 40-80, Chaplain Corps Handbook and Specialty Track Guide. Chapter 1 is now titled, "Ethos of the Chaplain Corps, Basics of Ethics". This first comprehensive ethos for the Chaplain Corps is a direct result of the creation of the Civil Air Patrol Chaplain Corps College and its ability to respond to real-world requests for academic and staffing support. Documenting the history and results of the process is an important case study in servant leadership and the power of collecting the talents of the CAP Chaplain Corps as a force for change, innovation, and evolution.

Building a professional volunteer chaplain corps has been important to the corps since 2020 when the first online national Chaplain Corps Regional Staff College took place during the COVID pandemic. The Spring 2021 issue of The Transmitter newsletter (Miner, 2021) articulated the early vision. The college's think-tank, the Center for Religion, Ethics,

and Excellence in Leadership (CREEL) was to be a place for innovation and change. It was perfect for the mission.

While supporting the first offering of the new and innovative, Advanced Character Development Class (ACD) at the college in July 2022, this author received a request for assistance from the corps' Chief of Chaplains to support rewriting the current ethical statements for chaplains. The old code of ethics was published in CAP Regulation 80-1 dated October 7, 2021, and its predecessor CAPR 265-1 and CAPP 265-2. All previous statements were copies of the ethical statements for chaplains from the association of their national endorsing bodies. There was nothing in print that applied to Character Development Instructors (CDI). The class and its population of senior chaplains and CDIs was a natural fit for support. The project is now the model for relevant, timely, and innovative class projects for ACD classes.

While this author drafted the first attempt of the Statement of Ethics, it was only through the input of the staff and

students in the class that the final ethical statement evolved to its present form that is found in Attachment 1. Immediately, the CAP Chaplain Corps College stepped up to

earn its credibility as a center of excellence for the moral development of youth and adults supporting missions for the nation and its communities.<sup>1</sup>

## **ATTACHMENT 1: Civil Air Patrol Pamphlet 40-80: Chaplain Corps Handbook and Special Track Guide Chapter 1**

Chapter 1 – Ethos of the Chaplain Corps, Basics of Ethics

Ethos [‘e-thos] NOUN – the characteristic spirit of a culture, era, or community as manifested in its beliefs and aspirations.

The Civil Air Patrol Chaplain Corps is a volunteer professional “corps” within the United States Air Force Auxiliary, Civil Air Patrol. As professionals we are obligated to conduct everything we do to the watchful eye and scrutiny of our commanders and all the members we serve. Our mission is to serve our members by “shaping futures”. That can only be done with the utmost of care and diligence. We begin the process by shaping ourselves to the solemn task that is our calling.

As a non-combatant member of the United States Air Force Auxiliary, we still hold ourselves to a “warrior ethos.” In this case, being a ‘warrior’ is an attitude about how to handle the challenges of life, a calling, or a mission. It is not a paid profession.

This concept was first adopted in 2007 by the USAF. In their manuals it is written: “What is warrior ethos? A warrior is ‘one who is engaged aggressively or energetically in an activity, cause or conflict;’ ethos is ‘the distinguishing character, sentiment, moral nature, or guiding beliefs of a person or institution.’ The warrior ethos is a guiding principle by which we live. It guides more than just our professional life as Airmen. By dedicating ourselves to the warrior ethos, we become better people overall.”

A Chaplain Corps ethos reflects how we, as professionals, view themselves [sic] (identity), how we fulfill our function (expertise), and we relate to our parent organization, our government and to society (responsibility).

There are five keyways that those who are appointed to the CAP Chaplain Corps can exemplify their role as members of a unique professional organization.

1. Act professionally according to the core values of the Civil Air Patrol in all things at all times. Be a living role model of the four core values in everything you do, inside the organization and in your private lives.
2. Look the part of the role model and professional in the Civil Air Patrol. Every member of the CAP Chaplain Corps should know the uniform regulations and follow them every time

<sup>1</sup>Miner, Timothy H., The Transmitter; Spring 2021, pages 16-18. [https://www.gocivilairpatrol.com/media/cms/Transmitter\\_Spring\\_2021\\_07FAF9BED44B9.pdf](https://www.gocivilairpatrol.com/media/cms/Transmitter_Spring_2021_07FAF9BED44B9.pdf)

they are called to visually represent the organization. 5 CAPP 40-80

3. Communicate professionally, effectively, and precisely. Every member of the Chaplain Corps should know and use the communications materials that outline the requirements for written and spoken communication within the organization. The words you say and use in written, spoken, and digitally distributed communications every day “speak volumes” about your commitment to the core value of excellence.
4. Uphold the Oath of Appointment of the Civil Air Patrol Chaplain Corps Use the Oath as a personal touchstone for your commitment to the Corps, CAP, and to your community. Here is the oath that should be administered in public with the initial appointment:
5. (full name), having been appointed to the Chaplain Corps of the Civil Air Patrol, do solemnly swear (or affirm) that I will support and comply with the Constitution, By-laws and regulations of the Civil Air Patrol; that I take this obligation freely, without any mental reservation or purpose of evasion; and that I will well and faithfully discharge all duties and responsibilities as well as obey the orders of the officers appointed over me according to regulations.
6. Make the Statement of Ethics for a Member of the CAP Chaplain Corps a personal code of conduct. You are responsible for everything that is written in this statement. We are responsible for holding ourselves and each other accountable for all that is written here.

Code of Ethics for All Members of the Civil Air Patrol Chaplain Corps:

1. I am appointed to volunteer service: I am an appointed volunteer to the Chaplain Corps of the Civil Air Patrol, a corporation chartered by the United States of America for support to communities, youth, and aerospace education, with oversight provided by the United States Air Force for additional volunteer, non-combatant missions in support of the Department of Defense as a member of the United States Air Force Auxiliary.
2. I will serve the command of Civil Air Patrol: I am appointed to render faithful service with excellence to the command of Civil Air Patrol in accordance with my signed Oath of Membership, my Oath of Appointment to the Chaplain Corps, and the authority of the Constitution and the By-Laws of the Civil Air Patrol for the support of all members and units with spiritual services, moral and ethical instruction, and resilience programs.
3. I will serve the Core Values of Civil Air Patrol: I will always strive to live and teach the core values of the organization through my actions, my personal example, and my service.
4. I will serve my endorsing body: If appointed to the position and title of Chaplain, I affirm the ultimate authority of my religious endorsing body as my guide and teacher for delivering spiritual support in accordance with the tenets of our faith tradition. I will always live my 6 CAPP 40-80 personal life with reverence in accordance with our beliefs. I will always maintain good standing with its leadership.

5. I will serve the chaplaincy of Civil Air Patrol: If appointed to the position of Character Development Instructor or serve as a Chaplain Support Specialist, I acknowledge the authority of the chaplains placed over me and will only render appropriate spiritual-care services as a senior member in the Civil Air Patrol.
6. I will serve all members of Civil Air Patrol: I am appointed to support all members of the Civil Air Patrol and their families. I acknowledge that Civil Air Patrol members come from many different faith paths, traditions, or no tradition at all, and I will respect their wishes when it comes to their personal spiritual needs. If my tradition does not allow me to deliver services in accordance with their needs, I will strive to find appropriate alternative means to support the member and their family. I acknowledge that Civil Air Patrol cadets, as minors, are under the strict authority of their parents and I will respect their wishes and support their decisions if in accordance with Civil Air Patrol policies and regulations.
7. I will serve my colleagues in the Civil Air Patrol Chaplain Corps: I will work collegially in the pluralistic environment of Civil Air Patrol with chaplains of religious bodies other than my own, and with Character Development Instructors with beliefs different from my own. We will collaborate as team members providing excellence in spiritual care. I will respect the right to the beliefs and traditions of my colleagues and those to whom I serve. When conducting or supporting services of worship that include persons of other than my religious body I will draw upon those beliefs, principles, and practices that we have in common.
8. I will serve my colleagues when placed in authority over them: If in a supervisory position, I will respect the practices and beliefs of each Chaplain and Character Development Instructor that I supervise, and exercise care not to require of them any service or practice that would be in violation of the faith practices of their tradition. I will seek to support all colleagues by building constructive relationships wherever I serve, both with the staff where I work and with colleagues throughout the organization.
9. I will serve all members of the Department of Defense: If I am authorized by Civil Air Patrol leadership to support a unit of the Armed Forces of the United States, I acknowledge that I am a trained civilian resource for executing non-combatant Department of Defense missions for the Chief of Chaplains, U.S. Air Force. I acknowledge the authority of the military chaplains placed over me during this duty including their sworn allegiance to the Constitution of the United States, and the continued authority of my endorsing body for this service.
10. I will serve all citizens of my community and the United States of America: If my duties place me in service to my fellow citizens in the communities of the United States of America and to their emergency responders, I will render the same compassionate, respectful, and inclusive spiritual care that I will give to all members of Civil Air Patrol. I will treat fellow clergy and spiritual care-providers with the same collegial support that I would give to another chaplain or Character Development Instructor in Civil Air Patrol.

11. I will serve the Spirit of the Chaplaincy: As a member of the corps, I will always strive towards excellence as a servant leader, and I will strive to live my life as a moral compass for others.
12. I will serve this Code of Ethics: Finally, I affirm with my colleagues in the Civil Air Patrol Chaplain Corps that we will hold one another accountable for fulfillment of all public actions set forth in our Code of Ethics.

# Importance of Chaplain's Role in Diversity and Pluralism

(completed for Military Honors Course)

by CHAPLAIN (LT. COL.) THEODORE "TJ" JENNEY

Summary:

## INTRO

- Importance of Chaplain's Role in Diversity and Pluralism
- Airmen and Spiritual Strength Part of Resiliency and Readiness
- "Faith and religious freedom were fundamental to the founding of this Nation. Chaplains are part of our profession of arms and have a unique charter:
  - to minister to those who share their specific faith,
  - to facilitate ministry to those of other faiths,
  - and to care for all – including those whose spiritual strength does not come from religious belief.
- Our chaplains should set the example for mutual respect among different faiths and beliefs. Service Before Self." – *Chief's Site Picture 28 Jun 05*

## PLURALISM

- **Religious Pluralism:** (AFCCC) – "a climate of **mutual respect** and **understanding** and **cooperative coexistence** in which members of different religious groups, denominations, churches, orders, affiliations or persuasions are able to exercise the freedom of practicing their religion at the same time"
- **Religious Accommodation**–Fostering Religious Pluralism (Chaplains Champion Pluralism)

## DIVERSITY

- Air Force Nondiscrimination Policy:
  - Unlawful discrimination against military members is any unlawful action that denies equal opportunity to persons or groups based on their race, color, sex (including sexual harassment), national

origin, religion, or sexual orientation. The right to non-discrimination on the basis of religion includes the right to reasonable accommodation of one's religious beliefs and practices. (AFPD 36-27, March 2019)

- **DIVERSITY:** "A force multiplier in accomplishing the AF mission" (USAF Strategic Roadmap 2013, p. 6)
- **AF Strategic Roadmap's Five Priorities**
- **CONSTITUTIONAL MANDATE**
  - Establishment Clause and Free Exercise Clause
  - Chaplains–Defenders of the First Amendment for all Airmen Advocates for their religious rights
- **TENSIONS WITHIN A PLURALISTIC SETTING**
- **RESOURCES**

## CONCLUSION

- Recap: Importance of Chaplain's Role in Diversity and Pluralism

## INTRO

The chaplain's role in the armed forces as well as CAP involves both what is said as well as what we do—how we act, and therefore one of the most important things

we can do is not only promote and support diversity and pluralism but also to be role models as individuals and as the Chaplain Corps itself.

Chaplains help provide spiritual strength to airmen which is a vital part of resilience and is also a vital component of readiness for our troops. It is foundational that chaplains provide and strengthen this resource to the best of their ability to all of our service men and women regardless of their faith background. The Chief's Site Picture puts this succinctly:

"Faith and religious freedom were fundamental to the founding of this Nation. Chaplains are part of our profession of arms and have a unique charter:

- to minister to those who share their specific faith,
- to facilitate ministry to those of other faiths,
- and to care for all – including those whose spiritual strength does not come from religious belief. Our chaplains should set the example for mutual respect among different faiths and beliefs. Service Before Self." – Chief's Site Picture 28Jun05

Therefore, it is important that chaplains set a tone of acceptance of diversity and pluralism with mutual respect and professionalism to members of the armed forces and the community as well as to other colleagues in the Chaplain Corps.

## PLURALISM

Some terms are important to a proper understanding of pluralism and diversity.

**First, Religious Pluralism:** (AFCCC) is “a climate of **mutual respect** and **understanding** and **cooperative coexistence** in which members of different religious groups, denominations, churches, orders, affiliations or persuasions are able to exercise the freedom of practicing their religion at the same time.” Furthermore, **Religious Accommodation**—Fostering Religious Pluralism is the idea that Chaplains should champion pluralism and do their best not only to respectful, understanding and cooperative but also do everything that they can to accommodate other faith leaders and people of other faiths and do all they can to accommodate and facilitate not only their own beliefs but also the beliefs of others. There is at times a fine line between evangelizing or inviting others to faith in an open manner, on the one hand, and proselytizing or pressuring others to faith, on the other hand. The latter sets the wrong tone. Invitation is proper, where pressuring is not. Being disrespectful or demeaning of any faith or no faith is never appropriate. Again, chaplains need to set the example for encouraging and supporting pluralism both within the Air Force Total Force including the Air Force Auxiliary as well as the Chaplain Corps itself.

## DIVERSITY

The second important concept for chaplains is diversity. Diversity acknowledges that while there are many things that we share, we are also diverse in respect to race, gender, sexual orientation, national origin

and religion as well as many other factors. A healthy view of diversity includes that diversity can strengthen teams by bringing diverse gifts and talents and perspectives into a unified purpose, the same as a high-performance sports team. Diversity is also guarded by the **Air Force Nondiscrimination Policy** which states:

“Unlawful discrimination against military members is any unlawful action that denies equal opportunity to persons or groups based on their race, color, sex (including sexual harassment), national origin, religion, or sexual orientation. The right to non-discrimination on the basis of religion includes the right to reasonable accommodation of one’s religious beliefs and practices.” (AFPD 36-27, March 2019)

**The Air Force also acknowledges that DIVERSITY** can be “A force multiplier in accomplishing the AF mission” (USAF Strategic Roadmap 2013, p. 6). In fact, the **Air Force’s Strategic Roadmap’s Five Priorities** highlight diversity:

- **INSTITUTIONALIZE:** Diversity
- **ATTRACT:** High-quality, talented diverse individuals
- **RECRUIT:** High-quality, diverse individuals
- **DEVELOP:** A high-quality, talented and diverse Total Force
- **RETAIN:** A high-quality, diverse Total Force

Religious diversity is also safeguarded by the United States Constitution: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof” known as the

Establishment Clause and Free Exercise Clause.

Chaplain's should therefore be defenders of the First Amendment for all Airmen and advocates for the religious rights of everyone. Naturally, there will always be some tensions within a pluralistic setting. Some tensions include a range of issues that are multi-faceted and involve often changing public opinion and sometimes religious opinions.

TENSIONS WITHIN A PLURALISTIC SETTING:

- Maintaining One's Religious/Denominational Practices and Faith Convictions While Cooperating with Others
- Finding Creative Ways to Minister and Support Others When Called Upon
- Being Inclusive v. Exclusive
- Evangelizing v. Proselytizing
- Public Prayer in a Secular Setting
- Differing Views of Gender

This is not always an easy course to navigate as personal or religious concerns vary with but learning to work together collaboratively is important and even imperative. We can all exercise the core value of appropriate respect for others even if views differ. Some excellent resources include:

- USAF Chaplain Corps website

- Military Chaplains Association (Ecumenical/Interfaith)
- Forum on the Military Chaplaincy (Interfaith)
- Chaplain Alliance for Religious Liberty (Christian)
- Harvard University Pluralism Project

## CONCLUSION

The chaplain's role in the total force including CAP/Air Force Auxiliary involves both what is said as well as how we act, and therefore one of the most important things we can do is not only promote and support diversity and pluralism but also to be role models as individuals and as the Chaplain Corps itself.

Chaplain's and Religious Support Staff help provided spiritual strength to airmen which is a vital part of resilience, which is also a vital component of readiness for cadets and seniors as well as our troops. It is foundational that chaplain's and chaplain's assistants provide and strengthen this resource to the best of their ability to all our service men and women regardless of their faith background. Diversity and pluralism make our country better, our Air Force Total Force better, and the Chaplain Corps itself better, therefore we should do all we can to promote, support and encourage the free practice of faith for everyone.

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The Civil Air Patrol position on diversity and inclusion may be found here:

<https://www.gocivilairpatrol.com/about/diversity-and-inclusion>. This page also includes a link to the Annual Nondiscrimination Policy Memo which may also be found here:

<https://www.gocivilairpatrol.com/members/publications/indexes-regulations-and-manuals-1700>

# Reflection Paper on Types of Ethical Instruction

by LT. COL. MARY C. THORNTON

## *Ethical Instruction*

The subject of ethical instruction can be confusing when thinking of it. Just the word instruction is a noun meaning “detailed information telling how something should be done, operated, or assembled.”<sup>2</sup> It's interesting that most people when they get something to assemble will go and try to put things together without reading the instructions first. Now for the word ethical means “relating to moral principles or the branch of knowledge dealing with these.”<sup>3</sup> So, in reviewing these two items Ethical Instruction is teaching with helping out to become well-founded in knowing what is right and wrong. This includes knowing one's rights, knowing when committing to something that there is an obligation to finish and knowing what is fair or otherwise virtues. This paper will be delving into one type of ethical instruction and how it relates to character development. There are three types of ethical instruction and I will be concentrating on the Virtues ethical instruction.

There are three types of ethical instruction and they are Deontological,

Utilitarian and Virtues. Below is a description of all three then the balance of the paper will concentrate on the Virtues.

Deontological instruction is basically a ruled type of instruction. I consider this type of instruction to be like following rules set up for an organization, church, schools, local city, state and nation. An example of this would be the Ten Commandments. Another area, some would consider, is health care. This would be you either tell them the truth no matter what they think. This is an area I don't believe they think there is, what is called, the gray area. In conclusion for Deontological would be if you learn best and live more based on rules then this would be they type of instruction for you to teach by.

The second type of ethical instruction is what is called Utilitarian. Utilitarianism is what people refer to as efforts to maximize the overall good. This type of instruction is based on setting a goal and making a decision that the goal gives the greatest benefit for the greatest number of people. A recent example of this would be the decision of the government to mandate that everyone needs the COVID vaccine. The

<sup>2</sup>Instruction = Oxford Languages – through Google

<sup>3</sup>Ethical – Oxford Languages – through Google

government mandated this because it would benefit the greater number of people no matter how or what the people believe. As we discussed in the previous class (07-Nov-2022), Utilitarian is what some people call "Group Think". The rest of this paper will reflect the third ethical instruction and that would be Virtues.

Virtues guides behavior. The best way to describe this type of instruction is let people understand what they think God would consider "Good Behavior". After explaining what you expect then you need to show them by your actions. If the lesson is on asking someone to help out with a chore, a good role model would put please and afterwards thank you at the end. If you demonstrate this often enough, others will, hopefully, pick up this up and then it becomes automatic. I would consider kindness a virtue and that could be helping out a neighbor, giving a hug if someone needs it and will let you give them one, it could be carrying a set of books when someone is struggling or even calling and letting someone know that they are still loved. I believe that virtues instruction is more an internal dialogue with one self. Reflecting on one self and understanding what values/virtues you believe in will help you better understand your belief system and it will make you a better instructor. In taking a survey of 10 people I asked then what they would consider Virtual instruction. Below are the responses:

- "Virtues Instruction is more demonstrating on what values you want someone to learn".
- "Virtue's instruction is teaching about God and how he showed kindness to all."
- "Showing someone how you want to be treated is based on how you treat others"
- "Others used just one or two words: Kindness, Courage, Willing to show love and Patience"

Leading by example, I believe, is the best way to instruct virtues. I believe that a straight lecture will not let the young children learn about virtues; because learning what is right and wrong isn't taught straight on lecture. In reviewing how I live my life and teach I believe leading and instructing by example helps young children (and cadets) learn the behavior on what is right and wrong. An example of a virtues would be a lesson of kindness with a sub category of respect. When we came to a lesson, in Character Development, on kindness I got the assistance of both the seniors and a couple of cadets. Before we delved into the instruction of the lesson, we set up a scenario for the cadets. I had two senior members (not in uniform) act like they were the maintenance workers of the building. The senior members came from a different squadron so the cadets were not familiar with them. One cadet threw things on the floor and the other cadet mocked the maintenance workers for their job. Once we were done with the sketch, we talked about what had happened and discussed how does kindness work in this scenario. We also discussed how does that fit into the core values of the Civil Air Patrol. Another discussion was what you knew these people would you treat them the same? After this discussion I had the senior members who were acting as the maintenance works come back in the room; but this time they were in their CAP uniforms. The shocked look on the faces of the cadets' spokes volumes.

In living by example, it shows young children, cadets and even adults the values you believe in and it might even get people thinking of how they react to certain situations and will change some of their attitudes. In reviewing, if you are living on and showing people what your values are they will have a better understanding of who you are. An example of this would be if you need help with something saying a please before hand and a thank you after you receive the help that is a good demonstration. Below are just some Virtues lessons you could do:

- Trust
- Responsibility
- Humility
- Thoughtfulness
- Tolerance
- Compassion

This is how I try to incorporate the Virtues instruction with every Character Development class. Sometimes it is hard to live this way but keeping faith and doing one's best is all one can ask from one self.

# Virtue Ethics: A Superior Model for Civil Air Patrol Character Development Programs?

by CAPT. JAN W. WHITELEY

It may be unusual to begin a paper such as this with a military-style Bottom Line Up Front (BLUF) statement. However I did so here because it was in keeping with the way that I pursued my contemplations of (and organized my thoughts about) the three primary ethical theories discussed in the Civil Air Patrol (CAP) Chaplain Corps College Advanced Character Development Course:1 Deontological, Utilitarian, and Virtues. The Bottom Line Up Front: The Virtue-based ethical framework is the superior choice for Civil Air Patrol Character Development programs because it offers the strongest philosophical foundation for continuous personal improvement, the broadest application of principles to the range of life experiences, and the most personal ownership of an overarching moral code.

I treated this BLUF as a hypothesis to be tested – and the choice to test the Virtues framework was a very deliberate one. During my service as a Character Development Instructor, I have had mentoring sessions, participated in online courses and talks, read Chaplain Corps web

resources, and studied the Headquarters notes on the monthly Character Development lessons. All of these sources directly or indirectly painted a persuasive picture of the value of the Virtues framework in the CAP organization in general and Character Development in particular.

However, it was not until the Advanced Character Development Course and my study of CAPP 40-802 that I keyed in on other frameworks such as the Utilitarian. I found the “comparison and contrast” discussions to be very useful in advancing my understanding.

As I reviewed the slides, class recordings, and my notes, I did so with an eye to three questions. These questions were not explicitly stated during the class presentations, but emerged for me as a result of our collective dialogue. The questions are:

- Does the stated or implied power of this framework lie primarily in an internal or external source?
- How efficiently and effectively can the

underlying principles of this framework be extrapolated by individuals to a wide range of life experiences – particularly those that are complex or highly nuanced?

- How much opportunity does this framework provide to individuals to continuously improve themselves and embrace new levels of personal excellence?

In the Deontological framework, the power (or source of authority) is a set of rules that is largely extrinsic to the individual. While an individual may wholeheartedly embrace and thus internalize the rules, the rules did not originate with the individual.

To be fair, the degree to which rules can be applied to various life circumstances depends on a variety of factors. One key factor is the clarity, practicality, and degree of flexibility of the rules themselves. Another is the perceived soundness of the rules. This is a highly subjective factor that could involve both individuals and group wrestling with the implications and relative importance of the rules, particularly as they related to social structure and individual/group behavior. If the rules are perceived to be Divine in origin, there might be considerable reluctance on the part of both individuals and institutions to consider “bending” or tailoring the rules.

Finally, I would argue that those using a Deontological framework would not particularly concerned with personal growth and development – unless one thought in terms of an individual becoming a more faithful adherent to the rules or more skilled at executing them for the benefit of oneself or others. Once again, however, much would depend on the content of the rules set. For

this reason, the Deontological approach would not seem to be well suited to the concept of Character Development as it’s defined and practiced in the CAP.

In the Utilitarian model, as explained in CAPP 40-803, “An act is right if it provides the greatest good (utility) for the greatest number. Using this ethical system, an act is right when the good results (consequences) of an act outweigh the bad.” From this definition (and the comments made in class), I concluded that the source of authority for the Utilitarian framework is primarily external. “The greatest number” could relate to the players on a relatively small stage, such as a town or local business – or it could involve the populations of a nation, continent, or planet. Individual or collective authority figures would be required to determine and dictate just what that greatest good for the greatest number would be – and I find that prospect chilling for a number of social and spiritual reasons.

In the Utilitarian framework, I see little room for a meaningful personal extrapolation of principles to individual life circumstances, and no reward for doing so – unless a case could be made that this new approach better served the greatest number.

Finally, the authors of CAPP 40-80 pointed out that Utilitarianism focuses on what makes an act “right”.<sup>4</sup> This focus does not seem to promote the pursuit of personal growth and development (an activity that appears to be more centered in the concept of the “good”<sup>5</sup>). For that, and the other reasons stated, the Utilitarian framework does not seem well suited to CAP Character Development efforts.

In the Virtues framework, I find a comfortable space for a consideration of what the authors of CAPP 40-80 call a “complete approach to morality”. “A

complete morality, then, should address both issues: what makes a person or goal good, and what makes a particular act right.”<sup>6</sup> . While those using the Virtues framework place a high value on the good acts that people do as part of their social roles, they place a premium on what makes a person good.

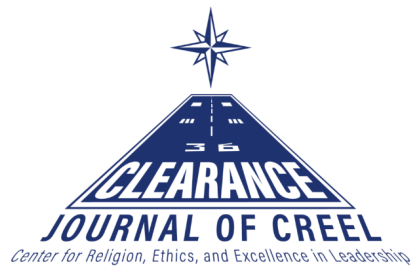
This emphasis on “goodness” encourages individuals to fuel and take ownership of their own self-discovery and self-improvement efforts. The lens of a Virtue-based approach can be used to examine any life issue; time-tested “transcendent” values can provide a reliable

set of flexible guidelines that CAP members can use throughout their lives to pursue excellence in a variety of personal and organizational settings. For this reason, I believe that the Virtues framework is the approach that is most compatible with the current goals of the CAP Character Development program and should be used in future Character Development Programs.

I have appreciated this opportunity to more closely examine the Virtues-based approach. It is most in keeping with my personal values – but I firmly believe that all premises should be periodically challenged and refined as necessary.

## Part III

### Instruction and Innovation



# Advanced Character Development – Development, Learning Theories and Application

by LT. COL. SHIRLEY RODRIGUEZ

NATIONAL CDI

Over the duration of our course sessions, we were given a lot of facts, theories, and material to absorb. As I reviewed the information presented during this course (slides, videos, course material and discussions), I can now say, Character Development is an on-going and ever-evolving series of thought processes and practices. Students were introduced to new and useful applications and processes that could be taken back to our units and put into practice.

Gaining useful knowledge and learning new skills and insights is always a positive outcome at any training event and the Advanced Character Development course was no exception. I now have a broader perspective and understanding from various viewpoints that I can now incorporate in my professional life by being the most effective CDI, CSS that I can be.

In Session #1, we learned a lot about the different types of theories and applications. My key takeaway here was of the varied missions of the Chaplain Corps members and how all of us can influence,

train, and promote the Civil Air Patrol Core Values throughout our roles within CAP. Having a good understanding of the types of Ethical Theories and their applications can assist all of us by applying the relevant concepts in our various training, learning, and teaching styles.

In Session #2, we were introduced to Moral Theories and Application, where I had a few key takeaways. First, from the discussions of Piaget, Erickson's, Kohlberg's Psychosocial Development, and Fowler's Stages of Spiritual Development. I personally gained a greater insight into my Squadron members (Cadets and Seniors) thought processes and their levels of learning experiences.

I can now reflect on what the experts in the field had to say as in the case of Sharon Daloz Parks and Marcia Baxter Magolda and incorporate some of their concepts into my various training presentations. One theme that was constant in session #2 was the importance of communication and the impact it has on all of us not only in the Civil Air Patrol but in our daily lives.

I found the section on Understanding Yourself and Others and the Coat of Arms to be especially poignant. How many times throughout our lives have we been told that we must know ourselves and what type of personality we possess to understand why we behave the way we do. Self-awareness is a continues, evolving process throughout our professional and personal lives.

In 1978, when I was going through the induction process for the US Army, I was given a series of phycological and personality tests. Up to that point, I had no idea why I felt and acted the way I did. After reviewing the results of those tests, it was as if my brain had been illuminated and I now understood my behavioral traits.

The information provided in the section, Profiles Under Stress was very relevant given today's stressors in society and in our lives. When you think of the various teaching, mentoring, and training environments we participate in we can take the applicable concepts of this material and apply it within our Civil Air Patrol activities.

Session #5, Wellness and Resilience was another very poignant section given all that is currently going on in our society. You cannot listen to or watch any news outlet without hearing of all the travesties around us. The need for wellness and resilience has never been more prevalent given our current societal climate and the negative impact of social media platforms influencing our youth.

As the slides on suicide pointed out, the Civil Air Patrol represents multiple risk groups. Fully understanding the impact and awareness of suicide and the toll it takes is key surrounding meaningful discussions. I

really appreciated the opportunity to develop a Suicide Prevention Action Plan which I submitted to my Squadron Commander for review, approval and use within our Squadron.

With two (2) plus years of enduing lock-downs, lack of social interactions, being denied the opportunity for in-person class room learning in our schools, it is no wonder our youth are suffering the after-effects. When we hear of all the needless deaths in our country, one of the prominate factors seems to be mental health. Of course, there are a mired of causes of mental health in both adults and applying the concepts provided in this training session and is a valuable resource for all our Civil Air Patrol members.

As Civil Air Patrol members and especially members of the Chaplain Corps, we have an obligation and duty to bring Wellness and Resilience to the forefront within our CAP activities. There are a lot of tools we can utilize when we incorporate wellness and resilience training and this session touched on a few. Schlossberg's Transition Theory, gave us a some really good insights into just how much outside factors have a direct impact on our behavior.

In conclusion, I want to personally thank all those involved in preparing and presenting this first Advanced Character Development Course. To all our presenters, staff, and our attendees, I thank you for the time and effort you put into this training course. I found the sessions not only informative and thought provoking, but very worthwhile of my time spent in this course.

# Diversity of Teaching and Learning Styles

by CHAPLAIN (MAJ.) ANNAMAE TAUBENECK

The diversity in theories of teaching and learning styles signals that there is no one single or perfect theory that applies to all humans. Within Civil Air Patrol teaching and learning methodologies have been revised, changed and modified over the years to meet the different experiences, needs and learning styles of both the cadets and senior members.

Most recently, changes were made as a direct result of a partnership between Civil Air Patrol and the Center for Character and Leadership Development at the United States Air Force Academy. These changes shifted instruction methods from rule-based as the criteria for “right” actions to instruction focusing on “virtues or the behaviors that define excellence in humans.”<sup>4</sup>

Building on this model, the Advanced Character Development Course undertook to teach and instill excellence by emphasizing what is common among all specialties within Civil Air Patrol, being a life-long learner and through knowing oneself and others. As Character Development Instructors, life-long learning includes self-awareness of our own personalities, temperament, conflict

management style, and understanding of what motivates us. Increasing self-awareness of our thoughts, feelings, behaviors, and beliefs, and paying attention to how these factors impact our teaching style, empower us to choose to make different choices. In addition, paying attention to the same factors in others will enable us to choose to be adaptable to meet the different needs of the learners.

As demonstrated on the Cadet Programs Cadet Super Chart, Civil Air Patrol currently utilizes components of the social context of learning, i.e., phase levels, peer leadership, promotion eligibility requirements, in combination with extrinsic motivation, i.e., grade, insignia, awards. Civil Air Patrol also utilizes synergy programs designed to help cadets build momentum, learn how to adapt, build understanding, and develop their team’s ability to work effectively, sometimes in high-pressure situations, i.e. encampment, where the goal is to ensure the personal success (extrinsic and intrinsic motivation) and group success (group motivation; whole is greater than the sum of its parts), as well as safety of all members.

Experiences gained through the social

<sup>4</sup><https://www.gocivilairpatrol.com/programs/cadets/cadetblog/2018/12/19/cadet-character-development-program-changes-announced>

context of learning and motivation processes contribute to cadets learning the application of the five stages of group formation (forming, storming, norming, and performing), with real-world interpersonal conflict. These moments provide cadets the opportunity to practice conflict management skills with the goal of learning to become assertive and cooperative.

Facilitating Character Development lessons based on the Values for Living 2.0 curriculum, provides opportunity for auditory, visual, and tactile learners, to develop self-awareness, awareness of others, and gain experiences through the social context of learning and motivation processes. This is accomplished through the use of 1) real-world application in videos / stories of factual events in the attention getter, followed by 2) interactive discussions based on pre-determined quality questions for understanding the desired behavior, 3) life application by contemplating through Socratic questioning how one might respond

to the challenges presented in the lesson, 4) activities that involve physical movement, and 5) summarizing the most important parts of the lesson, thereby helping the cadets to discern the essential ideas and how to integrate those central ideas in a meaningful way. Furthermore, the small group time provides cadet leaders with time to receive affirmation of experience, develop leadership skills, personal development of virtues, and to learn and apply decision-making methods.

The combination of the methods and experiences described above may also serve a greater purpose. To teach cadets how to transcend themselves to live into the core value of volunteer service. Utilizing Maslow's Theory of Transcendence, one might say Civil Air Patrol provides cadets the opportunity, within a safe and structured environment, to set aside their personal concerns while learning to see the world from a different and larger perspective when serving others.

# Motivating Civil Air Patrol Cadets to Respect Core Values: Tales From the Field and Wishful Thinking

by MAJ. OLGA K. SIMONCELLI

The Chaplain Corps Advanced Character Development course offered an interesting array of theories, topics and accompanying challenges in using those guidelines in our presentations to cadets. One of the major tasks for any instructor is getting the message across in a way that will make sense, thus increasing the chances of the lesson to be not only comprehended, but applied to everyday life.

In this paper, I would like to share briefly:

- A How I teach Character Development
- B What I have done to motivate/interest cadets
- C What I would like to do to broaden the teachings

I am proud to be part of C.A.P.'s Chaplain Corps, where Character Development instruction is taken seriously and presented as the forefront of one of our ongoing activities vis a vis the cadet corps. It is reassuring that the program is also evolving and undergoing constant reevaluations and revisions. When I started

teaching cadets, we followed the Values for Living I, where we were free to choose our lessons from a generous selection of topics. Those sessions were heavily based on case studies and utilized the FACS (Facts, Assumptions, Challenges and Solutions) process of arriving at reasonable decisions. I enjoyed the thought-provoking FACS method and miss the opportunity to teach it along with case studies; I wish we had retained some of that. I did use that process with seniors as well, when teaching Core Values as part of the old-style Corporate Learning Courses, using case studies presented in CAPP 80-3 (Character and Leadership: Applying Core Values for Senior Members). I do not believe senior members are exposed to this training on a regular basis.

Using the current system of monthly guided Character Development presentations, I start every session by reviewing the Core Values with the cadets. To help them remember, we use mnemonics such as RISE or E-SIR. To drive the points home, I often use the concept of what I call 'Core Values in Everyday Life', where we

identify core values at play in the seemingly smallest, daily activities. I try to relate those actions not only to Core Values, but also to our Five Pillars of Wellness and Resilience (Pillars of Mind, Body, Relationships, Spirit and Family - I use the mnemonic MyBRaveSelf).

The concept is not to look for Core Values in grandiose or heroic gestures, but to start small and realize that core values (or making the right choices and decisions) are pervasive in all our actions. When reiterating those points I also like to emphasize the role of CHOICE and CONTROL. To use a very mundane example, I ask the cadets what Core Values they can identify in a simple act of eating breakfast. The answers are multiple:

- we respect the person who prepared the breakfast
- we respect our bodies by giving them nourishment, also respecting the Pillar of Body
- we accept love with which the food was prepared (Pillar of Family)
- we respect the teachers for whom we will be more alert if we eat breakfast (Pillar of Mind)
- we respect teammates, lab partners, classmates if we are in a better mood and spirit of collaboration and more affable after a good breakfast (Pillar of Relationships)
- if we are properly nourished, we are less likely to get sick, again respecting our bodies and families (who worry about us and might have to take time off from work if we fall ill or need to be taken to a doctor); respecting

teachers (by not being absent and thus not falling behind) AND SO ON!

I like to remind the cadets that we are a community, where we endeavor to support each other and offer to be available to anyone who wishes to discuss anything. It would be an achievement in respect if the cadets held chaplains/CDI's or other senior members in such esteem as to consider us the "trusted adults" if they ever needed to consult with someone regarding a situation that might be too sensitive or emotional to share with family. We often play that role during encampments. The regret in that situation is that there is no mechanism for follow-up if we happen to "uncover" tendencies that might bespeak of other potentially dangerous underlying issues, e.g. self harm or bullying. During Chaplain Corps Emergency Services School when undergoing Chaplain Support Specialist (CSS) training, I developed what I named Field Folders (FF's): packets with a checklist of all the paperwork that a CST (Chaplain Support Team) needs in the field (as presented in the class). I adapted those FF's for use by chaplains and CDI's during encampment, to help with After Action Reports. There must be a way to implement follow-up once cadets disperse to their respective squadrons, sometimes in different states. One way might be via unit or wing CDI's or chaplains.

Getting back to Character Development practices and MOTIVATING cadets, I emphasize to the cadets our goal of training "future leaders of America". To make it more relevant, I apply the very broad definition of a leader by explaining that one could be the head of the country, the chief of the military, the captain of a ship, principal of a school, a squadron or flight

commander, an element leader, head of the family, team captain, or at the end of the day, we are all leaders of ourselves, making daily decisions and choices. The message is that everyone is a leader in his own way, without necessarily having an “official” title, even if some cadets don’t see themselves at the top of a corporation.

I try to tie in topics from previous lessons to new concepts that I introduce. For example, in a recent session we explored “Heroism”, noting how small acts of kindness also add up to heroic behavior, not only grand gestures. The emphasis was on making those kindnesses a habit while also applying our Core Values. For example, if we break down the definition of “service” to its basic essence, it’s doing something without being asked. For instance, if cadets offer to wash the dishes without being asked, and maybe more than once, what Core Values and Pillars are they honoring: respect, service, excellence; love and gratitude, feeling good about oneself, etc.

To demonstrate Inclusion and diversity and to highlight the richness of our multi-cultural society, I asked our diverse cadet corps to share dishes from their various cultures during a squadron holiday party. It was quite a treat, and we even had a boy proudly dressed in traditional Indian garb.

To reach members outside of the unit domain, I address a broader audience by publishing what I call the CD Minis in the “Transmitter” (the C.A.P. Chaplain Corps newsletter) and in the “NE Report” (the Northeast Region Chaplain Corps Newsletter), both edited by Chaplain Lt Colonel Adma Ross (NE Region Chaplain). In each CD Mini, I try to convey briefly a concept related to Core Values or to the Five Pillars (sometimes I identify them).

Some examples: Eat a Pickle (it’s good for you); Go Outside in the Winter (properly dressed); Keep Your Brain Alert, Solve a Puzzle (‘a puzzle a day keeps Alzheimers away’); Respect the Uniform (it’s an honor granted by the U.S Air Force), Get Vaccinated (message from General Phelka, current C.A.P. National Commander), Do You Down Dog? (yoga as great exercise, good health, longevity); Laughter Is the Best Medicine (enjoy a good laugh, feel good!). Some upcoming titles include: Take a Walk (exercise and mental health), Just Say “Thank you SIR, or MA’AM” (observe the grateful reactions and make it a habit), Listen to Classical Music (it reportedly helps develop your brain), etc.

For Encampment Character Development sessions I developed a program based on an exercise called Fear in a Hat. Cadets receive a separate classroom session at encampment specifically covering Core Values (CV’s), so we only review them, we don’t focus on them. Below is the outline of my encampment CD lesson:

I I start by introducing myself and the role of the Chaplain Corps, review CV’s and explain the program: Each cadet student has to write down answers related to two questions concerning their fears related to encampment. Only flight numbers are written on the index cards, no names. Cadet staff hand out index cards and pens; CDI reads the questions; cadet students write responses under Answer 1 and Answer 2.

II PANEL: Cadet Staff are invited on stage (or upfront) after they collect all the cards from their cadets. They take turns reading out the concerns revealed on the cards. Panel addresses

issues based on their experience, validating concerns and allaying fears.

III CDI - moderates discussion.

IV Conclusion - presented by CDI, in the form of a summary of some of the common fears along with solutions as to how to overcome them, stressing the concept of community and camaraderie, emphasizing that staff, chaplains, CDI's and all senior members are there to help.

V Flight leaders collect index cards from their respective flights to follow up concerning some of the "fears" expressed, if necessary, in a less public setting.

VI Some teaching outcomes:

**Cadet Students** - learn that they are not alone in some of their concerns; learn why a particular fear is probably not serious, or how to deal with it.

**Cadet Staff** - enjoy exercise in leadership, build trust and respect among their troops by demonstrating knowledge and experience.

Direct examples of motivating cadets intrinsically were represented by two outings that I organized under the auspices of the Conn Wing Chaplain Corps Cadet Activities Task Force: Safety in the Woods (What To Do If You Get Lost in the Woods). These events took place at a local research and preservation facility in Connecticut, The Great Hollow. Lessons were conducted by a local professional. Cadets seamlessly learned first aid, building shelters, safety and survival. The event was structured as a

mission, based on an approved Operations Plan and followed by an After Action Report that was submitted to the wing.

Cadets were organized in encampment format, with flights, flight leaders and a cadet squadron commander. We did formations, practiced reporting, roll calls, etc. There were many learning outcomes for all and some cadets earned Emergency Services credit. Seniors were assigned Incident Commander, safety, admin and public affairs duties while cadets honed their leadership skills. One of the greatest emphasis was on enjoying camaraderie and NATURE. On our second annual outing we were fortunate to be joined by a Chaplain, who was of the Jewish faith. He brought his two daughters, one a cadet, in an ABU (Airman Battle Uniform) skirt as a special accommodation, so we enjoyed some aspects of diversity as well and discussed them. On my request, Chaplain Cohen offered a lovely invocation and later benediction at the end of the event, again celebrating our enjoyment of the outdoors together, in harmony with with nature, while also learning to respect it and staying safe.

Extrinsic motivation is also useful, when appropriate. I have made nominations for cadet NCO and cadet officer of the year, offered recommendations for commander's commendations, submitted nominations for CDI, Public Affairs and and Emergency Services functions for annual merit awards.

There are some additional teaching practices I would like to explore, in order to try to bring more relevancy to cadets, or to try to reach them differently:

- Teach by incorporating music? For example, an old Beatle song "We Can Work It Out" - could be played when discussing problem-resolution the

words are appropriate “life is very short and there’s no time for fussing and fighting, my friend”; “try to see it my way”. Or

- “You Don’t Own Me” by Lesley Gore” - could be played when discussing dating or bullying issues (“don’t tell me what to do, don’t tell me what to say”).
- Words in all songs would need to be screened carefully to ensure propriety.
- Work closer with Cadet Programs (CP) in organizing activities e.g. more local fun evenings, in addition to formal Cadet Balls, e.g. movie viewings, karaoke events, etc.
- Explore new initiatives in Cadet Programs related to Physical Training (PT). The new proposed PT programs are developmental in nature, very much in tune with Chaplain Corp’s focus on specific elements of the Five Pillars. The idea is to move away from testing cadets during their enlisted and NCO stages. Instead, the proposal calls for that time to be used to develop fitness levels needed to achieve the age-appropriate requirements. Only cadet officers are to be tested, but not monthly; only on a semi-annual basis or so.
- Organize PT training for cadet staff at encampment or during special leadership workshops; could be under the Chaplain Corps Five Pillars, or just working with Cadet Programs?  
UPDATE - I am honored to have been invited to present a PT Fitness Education session at the upcoming

Conn Wing Cadet NCO Academy in early June, 2023!

I am already super focused on Physical Training as a Fitness Education Officer. In fact, I implemented the current program intuitively before it was officially approved in 2018. For one of my Level 5 training assignments I had mapped out a program for PT, to be tested at the squadron level.

In PT, I motivate cadets by focusing on developing specific muscle groups, and by explaining how they relate to “producing results”, that is, which muscles are critical for push ups, which ones for running and so on. We discuss nutrition (I bring healthy snacks such as apples or dates), introduce cadets to different pieces of equipment, i.e. straps, jump ropes, balls, weights, badminton rackets, hula hoops and more - all to demonstrate that exercising can be fun, that muscles take time to develop; and that proper nutrition, hydration and attire (e.g. running shoes) are critical to safety and to staying injury-free. We did yoga, practiced some karate, dance moves and more.

To continue my wishful thinking, in terms of motivating intrinsically:

- It would be great to have Saturday or Sunday C.A.P. Labs or meetings outside of the squadron or school environments to do some dance or yoga practices, or just to go bowling or hiking, to name a few activities. Again, the benefits would be multiple: camaraderie, community, physical activity and learning intrinsically.
- The Chaplain Corps and Cadet Programs should consider greater coordination at higher levels; many of the desired outcomes are so closely

related. There was a recent survey from Cadet Programs posing a number of questions, some related to counseling cadets, discussing suicide, etc., subjects largely also covered by the Chaplain Corps. Are we duplicating our efforts or is this just another new avenue of watching over the cadets? One avenue of cooperation might be to establish a Fitness Education Officer function at the wing level, which is under Cadet Programs, to focus on training cadets or senior members at the subordinate units.

- It is inspiring that the Chaplain Corps is working on developing lessons based on the Five Pillars. The entire Pillar of Body is so critical and much of it is now also mandated by the new Cadet Program regulations via the updated PT regulations. I feel

fortunate to be both a CDI and a Fitness Education Officer.

- It would be good to teach some kind of Character Development to senior members, similar to what we do with cadets, not only Core Value concepts. The topics covered are useful to all.

In summary, I trust it is apparent that I am passionate about my work with cadets, both in Character Development and in Physical Training. I am grateful for such courses as Advanced Character Development to supplement my knowledge, and for the truly advanced level at which the course was taught. As a life-learner, I am eager to absorb whatever might be offered to allow me to be better at trying to serve as a good teacher and mentor to all those young people who entrust themselves to our leadership.

# Transformative Learning Facilitation

by LT. COL. ARNOLD STATON, CAP

I chose Facilitating - Transformative Learning to do my reflection on as I personally feel this instructional method is best suited to ethical instruction. In my opinion the Didactic method which can be more akin to Socratic method can be great for teaching subjects that are fact based, and ethical instruction and by extension character development deals in abstracts, feeling, and perceptions just to name a few which for me as an instructor does fit with the didactic method. I have a similar issue with the Training-Proficient Skill Set which from my point of view I liken to the way we train individuals in operational specialties like Ground Team, Aircrews, and Incident Command Staff where we have Specialty Qualification Training Records (SQTR) Task. This system means the trainee must receive training in a particular skill set, and then, as the name implies, demonstrate their proficiency with this skill set. While this method is excellent for teaching a cadet to operate an ELT or providing instruction to become an Observer, but these are concrete skill, and perishable skills that are demonstrable whereas good ethics or character is not something that can simply be demonstrated to a skills evaluator. So this is why transformative learning is in my opinion the only true method of teaching

ethics and helping to foster character development.

So how do we apply this to Character Development Instruction? During my time away from Civil Air Patrol I spent eight-years serving as a pastor in The Church of the Nazarene and I use to say my main objective rather it was delivering a sermon, leading a Bible study, or just simply talking scripture with someone was to impart heart knowledge. In much the same way that is how I view character development instruction we work to break the brain/heart barrier though which the information we are giving our cadets does not just remain in their brain that is reaches into their hearts because that is where real change happens, and this is simplistic sounding goal of transformative learning. When "put in simple terms, transformative learning is the idea that learners who are getting new information are also evaluating their past ideas and understanding and are shifting their very worldview as they obtain new information and through critical reflection. It goes beyond simply acquiring knowledge, and dives into the way that learners find meaning in their lives and understanding." (What is the transformative learning theory?, 2020) So, by engaging cadet in a setting where we are not simply

putting new information out there, but we are engaging them to be introspective, and take that introspection and make it part of the instructional discourse we foster a place where they can look at the new and the old and apply it to their lives. Or to quote Bruce Lee, we provide them a space where they are free to “absorb what is useful, reject what is useless and add what is essentially (their own)” (Lee, 1975) in forming their character or personal ethics.

As I previously stated the transformative learning method is my preferred method, and I will admit the main method I use when teaching. One potential way I can see in improving my character development instruction is to experiment with the other methods and follow Sifu Lee advice to take what is useful and reject what is not. So, in reflecting I have come to the realization that we all can become too rigid regarding our approach to how we teach so that is one of several areas I want to seek improvement in.

In regards to my own character development I have a unique perspective on our current system because having joined as a cadet in 1988 I am a product of the original “Moral Leadership Program” which during the 1980s was really discombobulated at best and had no real defined sense of direction, and was a

squadron commander and group director of cadet programs when the Chaplains Corps first began trying to standardize the program by vetting Moral Leadership Officers, and providing the first incarnation of Values for Living. The program we have today I feel is better equipped and more intentional in its aim to help our cadets develop as individuals and ethical leaders, but we still have work to do.

Some of units do not have a Character Development Instructor or a Chaplain and the Squadron Commander sometimes at best does not have the time or at worst is apathic regarding cadets so all things cadet related is delegated to the Deputy Commander for Cadets which present a problem because a DCC cannot do Character Development Instruction in absence of a CDI or Chaplain. Fortunately, in these situations a lot of resourceful Deputy Commander for Cadets are successful in getting help from another units CDI to come help, or they are able to get someone to virtually teach the lesson. However, I would propose that Deputy Commanders for Cadets eventually be allowed to teach character development and wingman in absence of a CDI or chaplain or that commanders be allowed to delegate this to the Deputy Commander for Cadet.

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# Reflection Paper on Marcia Baxter Magolda's Theory of Self Authorship

by CHAPLAIN (LT. COL.) DAVID H. WERSLER

## *Abstract*

The world we live in today is one of confusion and turmoil. As a result, people themselves have become confused about who they are. Marcia Baxter Magolda, through her Theory of Self Authorship, provides a step-by-step process to help a person take control of their life and define who they are. Magolda's theory is broken down into four stages. Phase 1: Following Formulas, Phase 2: Crossroads, Phase 3: Becoming the Author of One's Life, Phase 4: Internal Foundation. This paper expands and illustrates these steps. It also sets out to show how these steps can be applied in an educational setting specifically the Civil Air Patrol Character Development Instruction forums held each month in the composite and cadet squadrons.

Magolda's Theory of Self Authorship defines self-authorship as "The internal capacity to define one's beliefs, identity, and social relations" and answers the three following questions: How do I know?, Who Am I?, How do I want to construct relationships with others? (Evans et al., 2010). Magolda's theory is broken down into four stages. Phase 1: Following Formulas, Phase 2: Crossroads, Phase 3: Becoming the Author of One's Life, Phase 4: Internal Foundation. As indicated these are phases and as a result because we are dealing with individuals, there are no set boundaries where each phase begins or ends.

Phases Towards Self-Authorship: The first thing we need to know is what actions

and processes are involved in each step. The first phase is Following Formulas. In this phase the person follow plans designed by others. They seek to meet expectations set by others such as what is needed for a career or by their family. The primary goal is to seek approval from those who are in authority. The young people learn from diverse sources such as societal expectations which provide guidance regarding perceived roles and social structures. They also learn from other adults. These can include parents, mentors, advisors, and teachers. The third group they learn from is their peers which can include significant others, classmates, and friends.

The next phase is crossroads. In this

phase, the person discovers or comes to the realization they have the need to establish their own sense of self established on their own beliefs and values. In addition, they make choices regarding career paths more suited to personal needs and interests. Thirdly, they seek to have more authentic relationships. Their goal at this point is seeking to become more autonomous. This will produce "A clearer sense of direction and more self-confidence marked the end of the crossroads,"<sup>1</sup> (Evans, et. al, 2010, p. 185).

The third phase is becoming the author of one's life. In this phase the person is now establishing his or her own beliefs. They are able to defend their beliefs against those who hold conflicting perspectives and attempt to follow or live these established beliefs. But through experience they understand that beliefs are contextual. As a result, relationships can lead to renegotiation of beliefs. But over time, when one does intensive self-reflection, it leads to a clearer self-concept.

The final phase is internal foundation. In this phase, the person should have a well-founded, self-determined belief system. From this point the person will make life decisions based on this foundation. If the person has the proper set of values, they will accept responsibility to others based in belief system. Maturity now allows the person to be accepting of ambiguity and change. But this permits the person to have peace, contentment, and inner strength in this phase. Spirituality can play an important role in this phase. Depending on the person's background, this may have been inculcated at a young age. Because of the person's willingness to accept change, new pathways are sought or attained.

In summary, there are three key

elements of self-authorship. First, the person is trusting their internal voice. This gives the person control over how to think about and respond to events. Second, they are building an internal foundation. This gives the person a personal philosophy or framework for actions. Thirdly, they are securing internal commitments. This permits them to live authentically to own convictions. It also allows the person to integrate internal and external worlds.

Three Principles for Application: Theory is important, but application is where the rubber meets the road. How do we put this into everyday application? Magolda stresses that "Self-authorship emerges from creating environments that challenged dependence on authority and meaning-making processes." Such environments according to Magolda utilize three key principles. The first is validating learners' capacity to know. This is accomplished by ensuring students know their input is important, the leader is human, approachable, and concerned, muting the voice of faculty as "the" authority, and encouraging active sharing of ideas and viewpoints.

The second principle is situating learning in learners. This comes about by recognizing and acknowledging that students bring their personal experiences into the classroom. They do not come to as empty slates. We are also not to marginalize students by using examples that are not relevant to their experiences. Instead, leaders are to use analogies, drawing from student experiences and sharing stories. Following this, leaders and teachers are to provide opportunities for self-reflection to help students become clearer about what they know, why they hold their beliefs, and how they want to act on them. To help the students make these principles and values their own assignments

should be developed that draw from and relate to student experiences. In contrast to the sage on the stage model, guidelines should be offered to the students rather than requirements.

The last principle that is listed is mutually constructing meaning. This can be achieved in the following ways. One, learning is framed as something you do together. Two, the leader should present teaching and learning as relational where instructor and students are changed. Three, students should be allowed to see your thinking, reasoning, learning, and writing processes. This process is one that is observed in daily life by both the student and leader.

Self-Authorship and Character Development: How does this apply to CAP's character development? The program of Self authorship is focused on those young adults who are aged twenty years old and then some. But by using the structure, those cadets who are younger can be given the tools to begin the process during what can be or could be a tumultuous time in their development. By being aware of the theories presented by Piaget, Erikson, and Kohlberg, Magolda's plan can be viewed as a target that chaplains and Character

Development Instructors for the end game in the life of a cadet.

As I reviewed this theory, many of the principles that are itemized are already implemented in the Character Development forums. The small group discussions and large group discussions allow the cadets to vocalize their thoughts as well as being asked to defend their positions and how they would apply their values in either the scenarios presented in the lessons or in real life situations. It is up to us as the leaders to encourage participation as that is the way that the values are clarified and established in the minds and lives of the cadets.

The main challenge that I need to keep in mind is that as I would conduct these forums is that this is a cadet program. That it is meant for the cadets to facilitate the small group discussions among themselves. I am here to ask questions to help them sift out the issues between themselves. That it is the cadets who are to benefit from these forums; helping them to develop their personal character that is and will be strong enough to face the challenges they face both now and the future. I as a mature adult have weathered my storms which are certainly not the same as the cadets of today face now or in the future.

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# Remote Chaplaincy Innovation Scenario (project for Aux Chaplain III)

by CHAPLAIN (LT. COL. THEODORE “TJ” JENNEY

## **INTRO**

- Scenario Chaplain Corps
- Challenges
- Importance of Self-Care

## **PROACTIVE PRINCIPLES**

### *IMPORTANCE OF SELF-CARE*

- Challenges of Remote Separation & Relational Separation
- Chaplain Readiness to Serve
- Chaplains Model Self-Care
- Scriptural Support in Traditions

### *CHAPLAIN CARE PROPOSAL*

- Survey Needs
- Virtual “Light Lunch”
- Virtual Support Groups
- Virtual On Call Chaplain for Chaplains
- Develop a Steering Team
- Quarterly In Person Meeting
- Monitor Effectiveness

## **CONCLUSION**

- Recap Importance of Readiness
- Challenge

## INTRO

Resilience is essential for readiness; and readiness is essential for critical response. Assigned by the Wing commander to assess base readiness practices, one of the critical issues was the resilience practices of the personnel critical to the overall care and morale of the base—the Chaplain Corps. When drilling down further it was apparent that the Chaplain Corps itself needed a plan for self-care. One of the critical challenges was that chaplains and Religious Support Specialists comprising the Chaplain Corps need mutual support due to the unique challenges and burdens of the position; added to that the Chaplain Corps was geographically separated which caused difficulty with friendship and support. Therefore, the challenge was to craft a plan for self-care for the Chaplain Corps and address the challenges of geographical separation and strengthen resilience and readiness as well as bolster morale and esprit de corps.

## PROACTIVE PRINCIPLES

### *IMPORTANCE OF SELF-CARE*

Chaplains are the on call go to personnel for emergency support care, ministry of presence in critical situations for first responders as well as families impacted by crisis, counselors on call, and the ones charged with ethical questions and morale. Therefore, chaplains need to be at their best and monitoring their own level of stress and emotional and spiritual readiness as well as assess their family and friends' relationship health. However, chaplains

often focus on the needs of others to the point of ignoring their own support needs. This sometimes comes at the cost of their own emotional overload, cumulative stress fatigue and can impact the relationships most important to them including family and friends and even coworkers.

The Four Pillars of Resilience remind Air Force personnel of the importance of mental, physical, social, and spiritual dimensions of all our lives including the Chaplain Corps (Five Pillars for CAP: Mind, Body, Relationships, Spirit, Family).<sup>1</sup> This can impact social wellbeing including friends, colleagues, and family, which can lead to weakening other areas as well.

Geographical separation often leads to emotional and relational separation or simply does not afford the opportunity to develop the close friendships that are needed, including the very important collegial friendships with those who understand the unique responsibilities and pressures of ministry. This in turn can lead to an erosion of a holistic readiness to serve others, which is so mission critical to the Chaplain Corps.

Chaplains also model self-care to others around them, reminding us of the adage: “preach all the time; speak only when necessary.” It may be an overstatement, but it highlights an important point: we need to model what we teach. Our walk needs to match our talk.

Virtually every religious tradition has important points on downtime, self-care, and quality relationships, beginning with the

practice of a Holy Day, and a time of rest for family and friendship.

#### *CHAPLAIN SELF CARE PROPOSAL*

With the importance of self-care in mind, the proposal is to incorporate intentional time for Chaplain Corps support and relationship building virtually to help address the challenge of geographical separation. The proposal in simple bullet point form entails:

- Survey Needs-Use online survey to get a feel for the needs of the Chaplain Corps, such as the one the AF ROTC is using for detachments.
- Virtual “Light Lunch”-Kickoff the program with a “Light Lunch” using the imagery of light lunch along with the idea of adding a light-hearted time and re-energizing the light within each of us through mutual support and encouragement.
- Virtual Support Groups-offer virtual support groups for chaplains to share on a deeper level along with the monthly “Light Lunch”
- Virtual On Call Chaplain for Chaplains-Offer a Chaplain for Chaplain Corps- as an 24/7/365 on call option for chaplains in need of personal or family crisis or simply in need of support and encouragement. This should be offered not only as a phone call but preferable virtually as either Facetime, Google Meet, or Third Room, the new virtual Tele Chaplain offered in beta mode by the First Air Force and being tested at Edwards Air Force Base (below).

- Develop a Steering Team to oversee including both Chaplains and Religious Support Staff.
- Quarterly In Person Meeting-realizing we do need to meet in person as well as virtually.
- Monitor Effectiveness and look for ways to improve and strengthen.

This plan offers a way to address the challenges of geographical separation using newer technology which can help bolster the morale and readiness of Chaplain Corps personnel.

Third Room is a virtual room developed through a partnership with Even Health and the First Air Force and is currently being tested in various contexts including at Edwards Air Force Base. The virtual space can offer opportunities for connection, counseling, support groups, virtual retreats, as well as worship space including memorial services and more.

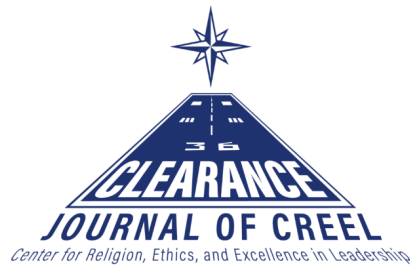
#### **CONCLUSION**

Resilience is essential for readiness; and readiness is essential for critical response. The Chaplain Corps is no exception and in fact may be the critical lynchpin to the broader readiness of forces as well as overall morale and esprit de corps.

The challenge is not an easy one in a fast-paced society where we all face mounting stresses, however by utilizing available new technologies a path of self-care can be blazed that supports some of our most critical personnel who are the care takers of the boarder forces—the Chaplain Corps.

## Part IV

# Resilience and Spiritual Fitness



# Action Plan for the Prevention of Cadet Suicide

by LT. COL. ARNOLD STATON, CAP

Suicide is the tenth leading cause of death among all Americans and the second leading cause of death among young (10-34) Americans. In 2019 (the latest year for which national statistics are available) there were 130 suicides per day or five suicides every hour in the United States. The 2019 suicide rate in Alabama was 16.4 per 100,000, which is higher than the 2018 U.S. rate of 14.5 per 100,000 (Age-adjusted rates were 16.3 per 100,000 and 13.9 per 100,000 respectively)." (Suicide Prevention, 2022) If those statistics did not show that suicide was issue of concern statistical data obtained from the Centers for Disease Control Online Database (Underlying Cause of Death, 2018 - 2021, n.d.) shows that both nationally and in Alabama from 2019 – 2021 Suicide is the third leading cause of deaths among teenagers 15 – 19 years old. This fact should place a huge sense of urgency on all of those who work with youth to not only be aware of this threat but to be actively engaged in its prevention.

So, who is ultimately responsible for working to prevent suicide? At its core suicide prevention is the ultimate safety issue, and as such working to prevent it is the responsibility of every member senior

and cadet. While commanders have the overarching responsibility for ensuring the safety and well-being of the personnel, we all must work together to recognize those members of our CAP-Family who may be struggling.

Suicide is something that does not present clear cut signs and symptoms. The following list are just a few items listed in the Air Force Family Suicide Prevention Discussion Manual and is just a starting point.

- Changes in mood or personality to include serious anger or sadness.
- Unexplained relief from serious stress.
- Making a plan for suicide.
- Withdrawing from people and activities.
- Increased use of alcohol or other substance.
- Onset or increased feeling of Hopelessness, Helplessness, Worthlessness.
- Withdrawal (from family, friends, or unit) (Family Suicide Prevention - Discussion Manual)

So, with any safety issue recognizing and being able to identify risk factors are key to prevention, and while this is in by no means meant to be an all-inclusive list the following are just a few factors that can serve as warning indicator that someone is vulnerable to self-harm or suicide. Especially these factors are seen in conjunction with other factors and/or warning signs.

- Prior suicide attempts
- Family history of suicide attempts or mental illness
- Unresolved emotional trauma
- Relationship problems
- Family violence, neglect, or abuse
- Unresolved anger
- History of mental illness
- Alcohol and substance abuse
- Lack of social support and a sense of isolation

When we have identified someone who needs help, and our priority is to take the

protective steps to get them the help they need. Some protective factors include.

- Engagement in effective clinical care.
- Easy access to resources and support for seeking help.
- Family and community support.
- Support from ongoing medical and mental health care.
- Skills in problem solving, conflict resolution and non-violent ways of resolving disputes.
- Cultural and religious beliefs that discourage suicide and promotes self-preservation instincts.

Just as important as knowing what to look for is to know what resources we have at our disposal to help others and equip ourselves. The following is a list of both Alabama specific and National resources to provide help for someone at risk, and to sources of information for unit leaders to gain additional information and training on this subject.

<i>Resources for At-Risk Individuals</i>			
<b>Call Center</b>	<b>Phone Number</b>	<b>Hours / Website</b>	<b>Notes</b>
National Suicide Prevention Lifeline	988	24hrs / 7 days a week / 365 day a year <a href="https://988lifeline.org/">https://988lifeline.org/</a>	Funded by SAMHSA (Federal agency within the Dept of Health and Human Services HHS)
Crisis Services of North Alabama (CSNA)	256-716-1000 (Crisis Line)	24hrs / 7 days a week / 365 day a year <a href="https://www.csna.org">https://www.csna.org</a>	Huntsville and North Alabama Region
Crisis Center	205-323-7777 (Crisis Line)	24hrs / 7 days a week / 365 day a year <a href="https://www.crisiscenterbham.com">https://www.crisiscenterbham.com</a>	Birmingham and Central Alabama Region
Lifelines Counseling Services	251-602-0909 (Counseling Appointment)	0800 – 1600 Monday – Friday <a href="https://www.lifelinesmobile.org">https://www.lifelinesmobile.org</a>	Mobile and South Alabama Region

<i>Resources for Unit Leaders</i>		
<b>Sponsor (General Knowledge and Resources)</b>	<b>Link</b>	<b>Notes</b>
American Association of Suicidology (AAS)	<a href="http://www.suicidology.org">www.suicidology.org</a>	One of the oldest and most respected sources for all suicide prevention allies. For the community, professionals' helpers, crisis response workers, and more. Has a School Suicide Prevention Accreditation Program.
American Foundation for Suicide Prevention (AFSP)	<a href="http://www.afsp.org">www.afsp.org</a>	Is the headquarters/national association for all the state chapters who work to prevent suicide. Lots of assistance for suicide bereavement survivors, and much more.
Youth.gov	<a href="http://youth.gov/youth-topics/youth-suicide-prevention">http://youth.gov/youth-topics/youth-suicide-prevention</a>	This site offers a lot of information to counter bullying.
Comprehensive Suicide Prevention & Resources Directory	<a href="http://www.asparc.org">www.asparc.org</a>	Compiled and maintained by the Alabama Suicide Prevention & Resources Coalition (ASPARC).

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# Suicide Prevention Plan

by CHAPLAIN (MAJ.) ANNAMAE TAUBENECK

GOAL	TASKS
<b>IMMEDIATE ACTION</b>	<b>If you believe suicide is imminent or a member gives indications that they could harm themselves or others Call 9-1-1 immediately. Do not leave the member alone unless you are in immediate danger.</b>
<b>PREPARE</b> Follow the “ACES” steps to remember what to do.	<b>Ask</b> directly if they want to hurt OR kill themselves; be courageous. <b>Care</b> by calmly controlling the situation; actively listening and removing means of injury, if you can do so safely. <b>Escort</b> them to directly to the chain of command or call 911. Be conscious of confidentiality and notify commander directly. <b>Self-care</b> by ensuring all people affected have resources to speak with someone.
<b>RECOGNIZE WARNING SIGNS</b> <ul style="list-style-type: none"> <li>• Talking about wanting to die</li> <li>• Searching for a way to die (Online search, weapon purchase)</li> <li>• Talking about being hopeless</li> <li>• Talking about being a burden</li> <li>• Behaving recklessly</li> <li>• Withdrawing or isolating</li> <li>• Displaying mood swings</li> </ul>	<div> <b>RECOGNIZE BEHAVIOR RISK FACTORS</b> <ul style="list-style-type: none"> <li>• Prior suicide attempt</li> <li>• Relationship stress</li> <li>• Family history of suicide</li> <li>• Mental health condition</li> <li>• Having access to suicide method</li> <li>• Signs of substance abuse</li> <li>• Change in behavior</li> <li>• Hopeless behavior</li> <li>• Impulsive behavior</li> </ul> </div> <div> <b>RECOGNIZE PROTECTIVE FACTORS</b> <ul style="list-style-type: none"> <li>• Skills in problem solving</li> <li>• Supportive relationships</li> <li>• Beliefs in self-preservation</li> <li>• Strong connections with others</li> <li>• Access to mental health staff</li> <li>• Spiritual belief system</li> </ul> </div>
<b>CAUTIONARY ACTION</b>	If a cadet verbalizes that they are thinking about suicide or other behavioral changes are being displayed AND THEY ARE NOT IN IMMEDIATE DANGER, consider raising your concerns with the parent/guardian prior to attempting a conversation with the cadet so the parent/guardian can be included, and the cadet can be best cared for. If the person is a senior member, consider raising your concerns to the commander so the senior member can be best cared for.
<b>CONTACTS TO KEEP HANDY</b>	National Suicide Prevention Hotline, dial 988 and press 1, or text 838255
<b>WINGMAN CONCEPT</b>	Apply the Wingman concept and be attentive to the stressors fellow members might have in their life and consider what added stress the mission might place on them. Know your fellow CAP members. Provide assistance by offering to engage them and simply let them talk through what they're experiencing. Encourage them to seek professional guidance when needed.

