

# *Raising Conscientious Objector Consciousness among Our Youth*

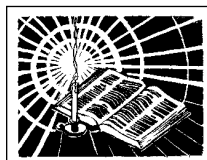


## Six Lesson Plans for U.S. Friends High School First Day Programs

Compiled by Curt Torell and Alice Carlton  
on behalf of Chapel Hill Friends Meeting, Chapel Hill, NC

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# Introduction

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Turning 18 years old is exciting! It marks a passage into adulthood—the right to vote, to make legal decisions without a parent’s consent or knowledge, to retain private information such as one’s college grades or medical records, and even to attend those NC-17 rated movies. But for the men, it also brings the federal mandate to register with the Selective Service System. Few young men consider this ahead of time, and probably fewer meetings prepare their young Friends for this big step.

These lesson plans are designed for use over several months to encourage high school aged youth to think about the Quaker peace testimony and how it applies to Selective Service registration. The lessons are intended to prepare both young men and young women to consider whether they feel a leading to be conscientious objectors (COs). No draft is in effect at present, but Selective Service registration for men is required. If a draft is reinstated women may be included. Also, the present system has no method to claim CO status at registration time. These lessons focus on stimulating reflection about becoming a CO and provide steps to substantiate such a conviction if so led.

The decision whether to participate in the military, or even to cooperate with registration, is an individual and personal choice. While the Quaker peace testimony stands against war, not all young Friends have such a leading, and they should be respected for their individual convictions. In a society that glorifies violence, some see war as a natural course of events. Others oppose war but are reluctant to take a stand out of loyalty to their friends and peers who join and fight in the military. Some feel more comfortable serving in a noncombatant position. Still others feel a sense of leading that prevents them, under any circumstances, from participating in the military in any capacity. And some see this process as walking toward peace, with a different mindset for dealing with world and personal problems. Regardless of a young Friend’s leading, it is hoped that each meeting will support and nurture the decision he or she makes.

While these lessons are intended for use directly with young Friends, the leaders may wish to encourage the wider meeting’s consideration of how (and whether) they can support all young Friends, regardless of the decisions they arrive at about registration. We need to be honest with our young Friends when some positions are not as “acceptable” to other members of the meeting community. At the same time, we need to support their right to make their own

informed decisions. Similarly, parental involvement is crucial. This curriculum is for young Friends under 18, who, as minors, are still under the guidance of their parents. Including parents can take several forms: offering an orientation session, attending a lesson, reviewing drafts of their son or daughter's statements, co-teaching, arranging individual sessions with a specific family, etc. A sample letter (see handout: *Letter to High School Aged Member/Attender of Our Meeting*, p. 32) is sent to the young Friends and copied to their parents to introduce the course and welcome comments and feedback.

Conscientious objection is a controversial topic. Some see the CO as anti-patriotic and non-supportive of troops risking lives in combat. We don't. Our lessons plans focus on a specific and individual leading and do not diminish the leadings of others. We are simply asking young Friends to explore how they are led. Also, laws change. We cannot predict future legislation or procedures. So, at the outset of this curriculum, we list some cautions and disclaimers that should be understood fully by facilitators, parents, and young Friends:

1. Being a CO comes from a deep, inner leading. It is not a way to get out of the draft or to avoid life-threatening situations. Simply put, a CO refuses to participate in war and/or to kill another human being through the act of war. At the same time, for an 18-year-old, this conviction usually is just blossoming and requires patient nurturing.
2. While we shun violence, we hold in the Light those young men and women who serve in our military and are willing to put themselves in harm's way to protect others and preserve our rights and freedoms. Similarly, some young Friends are not led to be COs and may feel more strongly about this conviction after considering these lessons. Both the meeting in general and the course facilitator specifically should respect, honor and support those individual leadings even if contrary to personal views.
5. The information in these lesson plans is based upon prior experience and case law (when the draft was in effect) as well as provisions currently in the Selective Service System code. A new law may change everything, and today's more conservative U.S. Supreme Court may interpret regulations quite differently. So these lesson plans and handouts, while based upon precedent and some collective wisdom, are merely a conjecture and guide. In any case, attaining a CO status will be neither easy nor guaranteed.

The authors appreciate the contributions of others. Acknowledgment for prior thought goes to Phil Esmonde and Chuck Fager, former and current directors of Quaker House; Arlo Tatum and current staff of Central Committee for

Conscientious Objectors (CCCO); J.E. McNeil, director of the Center on Conscience and War (formerly called NISBCO); and David Radcliff and others, the Church of the Brethren. In addition, deep appreciation for skillful editing, support and encouragement of Judy Purvis, David Woods, Suzanne Siverling, Bob Gwyn, Pat Mann, Ed Brown, Bettie L. Flash and Emilie Condon, as well as Friends General Conference staff, the Youth Religious Committee of Chapel Hill Meeting, and, especially, the inspiration from the our meeting's young Friends.

*Alice Carlton and Curt Torell, APRIL 2003*

# Lesson 1

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## *Panel Presentations: Experiences of Previous COs*

NOTE: Find two or three people in your meeting or community who were COs, who opposed participation in the military or who were in the military and later turned against it. Ask if they would be willing to share their experiences with the high school class. This lesson introduces the concept of a CO and raises issues about COs in a very real and personal way.

### **I. Introduction (5 minutes)**

- A. Begin with a brief period of worship.
- B. Welcome and introduce everyone.
- C. Overview and purpose:
  1. Begin with an overview of conscientious objection.
  2. Hear panel presenters share their experiences as COs or in the services.
  3. Allow time for question and answer with panel and for discussion among the class.

### **II. Opening Exercise: A Simulation of a Draft Lottery (5 minutes)**

- A. Explain that for this class, everyone (young men and women) will consider him or herself as a man about to turn 18-years-old.
- B. Pass out a number of 3 by 5 index cards, each with a random number between 1 and 366. Have class members write their first names (nice and big so everyone can read them) on their cards.
- C. Explain that the number on the card corresponds to the number they might receive if a draft lottery were held today. Explain that probably the first third (numbers 1–120) would be sent an induction notice. Ask:
  1. What number did you draw?
  2. Was it high or low?
  3. How do you feel about the number you drew? Did it make a difference?

### **III. Overview of Conscientious Objection (10 minutes)**

- A. Review the terms and explanations on the handout: *Overview of Selective Service and Conscientious Objection* (see p. 21).

- B. Review some Supreme Court rulings as they appear on the handout: *U.S. Supreme Court Rulings, Congressional Legislation and Law* (see p. 23).
- C. Pass out references for additional information on handout: *Contacts and Resources* (see p. 25).

**IV. Panel Presentations (15 minutes total)**

- A. Have two or three guests who were COs talk about their experiences. (This may also include people who were in the military and eventually realized their inner conviction against participation in war.)
- B. Possible discussion questions are:
  - 1. How did you come to your leading as a CO?
  - 2. What was your experience with others (friends, local draft board, government authorities, religious leaders, military personnel, etc.)?
  - 3. In hindsight, what would you have done differently, if anything?
  - 4. What advice do you have for our young people now?

**V. Discussion, Summary and Closing (10 minutes, time permitting)**

- A. Open up discussion to entire group.
- B. Ask for questions to and from the panel.
- C. Summarize:
  - 1. Emphasize the importance of keeping the handouts for the future.
  - 2. Encourage those interested in getting more information to contact appropriate people in meeting (for example Ministry and Worship to set up a Clearness Committee, key members of the community, etc.).
- D. Thank panel members for their time and willingness to participate.
- E. End with a period of worship.



# Lesson 2

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## A “Mock Draft Board” Examination

NOTE: This simulation is designed to go quickly, illustrate several dynamics and be relatively fun. A more intense simulation might simply ask the candidate only the question: “Why are claiming status as a CO?” Knowing he had only 20 minutes to give all the information that would determine his claim, a candidate would not want to be too brief or overly simple.

### I. Introduction (5 minutes)

- A. Begin with a brief period of worship.
- B. Welcome and introduce everyone.
- C. Overview and purpose:
  1. Fill out a CO application.
  2. Answer questions that bear witness to a CO claim.
  3. Discuss and evaluate responses.

### II. Exercise 1: Filling Out and Defending a Claim for CO Exemption (15 minutes)

- A. Pass out handout: *Worksheet Form 22: Claim for Conscientious Objector* (see p. 27).
- B. Split class into groups, depending on numbers, of 2–4 members each.
  1. As a subgroup, answer questions #1 and #2 from Part II.
  2. If time permits, consider question #3, also from Part II.
- C. Have each subgroup select a person to represent them before the “Mock Draft Board.”

### III. Exercise 2: Defending Your Claim Before a Draft Board (15 minutes)

- A. Set up:
  1. Explain the intent of the exercise. It is a simulation and not intended to offend or embarrass.
  2. Put one designated spokesperson, or perspective CO applicant, on “the hot seat.”
  3. Explain that while the applicant is responding the board’s questions, the others should take note of the dynamics that emerge, including both content and emotional reactions.

B. Simulation:

- 1 The “Mock Draft Board” asks the person sample questions to defend his/her position. The “Mock Draft Board” is the teacher/facilitator plus some additional adults, if possible. The questions may be “nasty” reflecting biases and prejudices against COs. See handout: *Sample Questions a Draft Review Board Might Ask* (p. 29).
- 2 At the end of each simulation, thank and praise the applicant for volunteering. Discuss questions listed below after each simulation.

IV. Discussion (8 minutes)

A. After each simulation, ask the applicant:

1. What did it feel like to be “put on the hot seat?”
2. What was easy? What was difficult? What did you want to say, but didn’t?

B. After “debriefing” the applicant, ask the full group:

1. What did the applicant do well? Give specific examples.
2. What are some other ways to respond to the questions asked?

C. Review some Supreme Court rulings on why certain questions are inappropriate for the board to ask. See handout: *U.S. Supreme Court Rulings, Congressional Legislation and Law* (p. 23).

V. Summary and Closing (2 minutes)

- A. Point out the back page of the handout: *Worksheet Form 22: Claim for Conscientious Objector*, especially Part II, question #3 and Part III (p. 27).
- B. Emphasize the importance of keeping the handouts and other documentation for future review.
- C. Encourage those interested in more information to contact appropriate people in meeting; also use the handout: *Contacts and Resources* (p. 25).
- D. Thank “applicants” again for their willingness to participate.
- E. Announce that the next lesson will revisit these questions and give everyone a chance to discuss them in more depth.
- F. End with a brief period of worship.

# Lesson 3

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## *Responding in More Depth to CO Questions and Reviewing Some Procedures for Registering Such a Claim*

NOTE: Answering the questions on the *Worksheet Form 22* and responding to the “Mock Draft Board” questions can be both intimidating and soul-searching. The prior lesson introduced many issues. This lesson gives more time, especially in a group, to consider these questions in greater depth.

### **I. Introduction** (2½ minutes)

- A. Begin with a brief period of worship.
- B. Welcome and introduce everyone.
- C. Overview and purpose:
  1. Discuss, as a group, views about war and being a CO.
  2. Respond in written form to questions on a typical CO application.
  3. Review some procedures to follow when registering with Selective Service.

### **II. Exercise: Filling Out a Claim for CO Exemption** (20 minutes)

- A. Handout: *Letter to Some City Monthly Meeting of the Religious Society of Friends* (p. 31).
  1. Review the three main bulleted points in the letter.
  2. Point out that these are the three basic criteria for a CO claim.
- B. Pass out handout: *Worksheet Form 22: Claim for Conscientious Objector* (p. 27).
  1. Take 10 minutes to list on newsprint, from the full group, responses to questions #1 and #2 from Part I of the application.
  2. Spend more time on question #1 and brainstorm as many responses as possible.
- C. Have the young people divide themselves into three groups.
  1. From newsprint ideas and personal views, write a small group response to each question.
  2. Edit the subgroup’s response so it clearly explains the group’s views.
  3. Write responses on separate newsprint or on another worksheet.

### III. Discussion (10 minutes)

- A. Have each group post its newsprint and read its responses.
- B. As a full group, try to write a collective response.
  - 1 What are the common themes?
  - 2 What stands out as important?

### IV. Procedures for Claiming a CO When Registering with Selective Service (10 min.)

- A. Pass out the following handouts. Concentrate specifically on the handout: *A Procedure for 18-Year-Olds Who Want to Indicate CO Status at the Time of Registration for Selective Service* (p. 33) and spend less time on the others. The intent is let the class know what procedures and support are available.
  - 1. *Letter to High School Aged Member/Attender of Our Meeting* (p. 32).
  - 2. *A Procedure for 18-Year-Olds Who Want to Indicate CO Status at the Time of Registration for Selective Service* (p. 33).
  - 3. *Letter to Some City Monthly Meeting of the Religious Society of Friends* (p. 31).
  - 4. *Letter to Central Committee for Conscientious Objectors and Center on Conscience & War (formerly called NISBCO)* (p. 36).
  - 5. *Sample Selective Service Registration Form* (completed by George Fox) (p. 41).
  - 6. *Contacts and Resources* (p. 25).
- B. Explain that if any male wishes to file an intent as a CO at the time that he registers for Selective Service, the meeting will help him individually with the process and procedures.
- C. Keep all materials and future documentation in one, safe place.

### V. Summary and Closing (2½ minutes)

- A. General discussion:
  - 1. In what ways was this helpful?
  - 2. When did it get frustrating?
  - 3. What other questions/concerns do you have?
- B. End with a brief period of worship.

# Lesson 4

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## *Visit to a Military Base or Military Museum* (Optional, Dependent upon Locality and Availability)

NOTE: If possible, arrange a trip to a military base or military museum. Try to have an opportunity to talk with some military personnel, preferably different people who can speak either to the advantages or disadvantages of military service. At the end of the visit and/or interviews, consider these questions:

1. In what ways was violence glorified?
2. Did the museum/base reflect or display casualty figures, destruction to individual soldiers and their families or the devastation to civilian homes or lives?
3. What is the effect of the military culture on new recruits or veteran soldiers?
4. What effect does the base have on the town in which it is located?
5. In what ways did your own bias and past focus on COs affect your perspective of this visit?

One place to visit is Quaker House, Fayetteville, NC home of Fort Bragg and the 82nd Airborne and Special Operations Museum. Contact Chuck Fager at [www.quakerhouse.org](http://www.quakerhouse.org).

# Lesson 5

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## *A Reverse “Mock Draft Board”*

### **(A Combined 1 Hour Session with Adults and High School Aged Youth)**

NOTE: This lesson resembles Lesson 2 in that a “Mock Draft Board” is established and potential COs come before it. The difference in this lesson is that roles are reversed: the adults are now the COs and “Mock Draft Board” consists of the young people. This is an important lesson. It gives the young people the opportunity to hear the answers of older, seasoned Friends to these difficult questions as well as giving the adult Friends a clear picture of the pressures and emotional impact of this process on the young people. Consider doing this lesson during an Adult Forum or First Day School rather than during the High School First Day class.

#### **I. Introduction (5 minutes)**

A. Begin with a brief period of worship.

B. Welcome and introduce participants.

C. Context:

1. Explain the context of this lesson to the adult members. Say, for example, that previous lessons for the students centered around defining conscientious objection, providing panel discussions of past COs, reviewing various handouts on interpretations and procedures, and (if done) sponsoring a trip to a local military base or military museum.
2. Be willing to review the “Context and Disclaimer” in the introduction.

D. Overview and purpose:

1. Give the adult community an overview of the current Selective Service System registration process and the methods (or absence thereof) for claiming a CO status.
2. Impress upon the adult community the complexity and difficulty of expressing personal views to substantiate a CO claim.
3. Allow the young people an opportunity to ask tough questions to adults about their convictions and to hear how the adults respond.

E. Format: Start together, split into small groups, then gather again as a full group for the simulation and discussion.

## II. Introductory Material (5 minutes)

- A. Pass out and review handout: *Overview of Selective Service and Conscientious Objection* (p. 21).
- B. Pass out, without reviewing, handouts: *U.S. Supreme Court Rulings, Congressional Legislation and Law* (p. 23) and *Contacts and Resources* (p. 25).

## III. Exercise 1: Filling Out a Claim for CO Exemption (15 minutes)

- A. Pass out handout: *Worksheet Form 22: Claim for Conscientious Objector* (p. 27).
- B. Split adults into groups, depending on numbers, and have them:
  - 1. Take 10–15 minutes to answer questions #1 and #2 from Part II.
  - 2. Consider question #3, also from Part II, if time allows.
- C. Have each subgroup select a person who will represent them before the “Mock Draft Board.”

## IV. Exercise 2: A “Mock Draft Board” Simulation (30 minutes, along with discussion)

- A. Set up:
  - 1. Choose the first CO applicant (subgroup representative).
  - 2. Place in a single, isolated seat before the “Mock Draft Board.”
  - 3. The board should sit in a single “facing bench.”
  - 4. Explain the intent of the exercise: It is a simulation and not intended to offend or embarrass anyone.
  - 5. While the applicant is responding to the board’s questions, members of the audience should take note of the dynamics that emerge, including both content and emotional reactions.
- B. The young people then “drill” applicants regarding their beliefs. They can start with the questions on Part II, and then use others from the handout: *Sample Questions a Draft Review Board Might Ask* (p. 29). The intent of the board is to be offensive; they may cut off applicant responses, ask obnoxious questions, interrupt, get emotional, etc. The simulation is meant to highlight the challenge before an applicant and for the young people to hear how members of the meeting respond.
- C. Take about 5–10 minutes for each subgroup applicant, allowing for discussion. Discussion questions below (section V) are best asked after each simulation.
- D. At the end of each simulation, thank and praise the applicant for volunteering.

**V. Discussion** (do after each simulation above)

A. After each simulation, ask the applicant:

1. What did it feel like to be “put on the hot seat?”
2. What was easy? What was difficult? What did you want to say, but didn’t?

B. After “debriefing” the applicant, ask the full group:

1. What did the applicant do well? Give specific examples.
2. What are some other ways to respond to the questions asked?

C. As a full group, ask:

1. What common themes does this suggest to you?
2. What must the meeting do to prepare those who wish to seek CO status?
3. Is the meeting doing enough to prepare all our youth (from birth on)? If not, what else could and must be done?

**VI. Summary and Closing** (5 minutes)

A. In what ways was this helpful? Where does the meeting go from here?

B. End with a brief period of worship.



# Lesson 6

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## *Special Sessions for 18-Year-Olds Who Wish to Declare CO Status*

(Optional, Depending upon Interest)

NOTE: By now, most of the young people are probably saturated with information on and about COs, with one exception—those young men who are approaching their 18th birthday. An additional, private session might be set aside to talk just with them. They may need individual guidance on how to register for Selective Service and, if they decide to declare themselves as COs, how to do this. This lesson is designed to give them that support, provide an opportunity for them to discuss their views and give them specific steps to gain the meeting's support during this process. A Clearness Committee might be set up to carry out this function. Use the handouts distributed earlier in lessons, especially from Lesson 3, Section IV, A. This lesson usually takes about 1½ hours. As an optional format, consider having it over a dinner (pizza and plenty of soda) as an optional format.

### **I. Introduction (5 minutes)**

A. Welcome.

B. Explain purpose of this special session:

1. Hear their thoughts and concerns.
2. Help each individual with his decision making and guide him through the registration process, interaction with the meeting, and future steps.
3. Provide dinner as an optional format.

### **II. Opening Exercise: A Mock Lottery and Induction Notice (10 minutes)**

A. Hand out 3 by 5 lottery cards.

1. Prior to the session, make up several cards each with a random number between 1 and 120. (The lottery goes through 366, but for this exercise, “safe” numbers were omitted.)
2. Point out that a draft could use a lottery assignment system where each birth date corresponded to a random number. About a third (numbers 1 through 120) would probably be called for induction.

B. Ask who received a number between 1 and 120 (everyone).

1. Give them an induction notice (handout: *Western Union Mailgram*, p. 39).

2. Have each person read one of the following paragraphs from the notice:
  - a. “This is your order to report”
  - b. “If you are found qualified for military service”
  - c. “If you believe you qualify for reclassification”
  - d. “Read the important information provided with this order. If you fail to obey this order”
  - e. Last sentence from paragraph “What to Bring” ...”Do not bring family, friends, pets, weapons/knives, nonprescription drugs, large sums of money or expensive jewelry.”
  - f. “You may file a claim for postponement or reclassification” (to end of paragraph).
3. Ask for reactions, impressions and comments.
4. Explain that a person could have as few as nine days to request/file for reclassification.

### III. Discussion (15 minutes)

- A. Individual thoughts, concerns, goals, expectations, apprehensions, etc.
  1. What is your position on Selective Service, the draft, and conscientious objection? (This is not the time for general comments about war or debate on politics but rather ones personal participation in war.)
  2. What reservations do you have?
- B. What do you want to get out of this session?
- C. Sample statement of the facilitators/adults position.
 

“We want to help you through the Selective Service registration process, to encourage you to give thought about your classification (especially as a CO) and if you have any leaning toward being a CO, to help you through that process. We do not want you to register for CO unless you have some inclination to do so. Indicating status as CO at registration time does not mean you cannot change your mind at a later date. However, by not so indicating at this time, it may make a future claim as CO more difficult.”

### IV. What Is Selective Service and Conscientious Objection (45 minutes)

Give each person a manila folder to keep handouts and future documentation.

- A. If not done in prior sessions, review and discuss the following handouts:
  1. *Overview of Selective Service and Conscientious Objection* (p. 21).
  2. *U.S. Supreme Court Rulings, Congressional Legislation and Law* (p. 23).
- B. Pass out *Worksheet Form 22: Claim for Conscientious Objector* (p. 27).
  1. Take 5 minutes to answer Parts I and II.

2. Share and discuss responses; write additional comments if needed.
3. Pass out *Suggestions on How to Build Documentation* (p. 37). Look particularly at the section on how to fill out the *Worksheet Form 22*.
4. Give the handout *Sample Questions a Draft Review Board Might Ask* (p. 29) with the comment that some of the questions are neither legal nor appropriate. They are designed to raise issues a draft board might address.

**V. Action Steps (10 minutes)**

A. Pass out these handouts:

1. *A Procedure for 18-Year-Olds Who Want to Indicate CO Status at the Time of Registration for Selective Service* (p. 33).
2. *Letter to Some City Monthly Meeting of the Religious Society of Friends* (p. 31).
3. *Letter to Central Committee for Conscientious Objectors and Center on Conscience & War (formerly called NISBCO)* (p. 36).
4. *Contacts and Resources* (p. 25).

B. Explain each, especially *A Procedure for 18-Year-Olds Who Want to Indicate CO Status at the Time of Registration for Selective Service* (p. 33).

**VI. Wrap-up and Closing (5 minutes)**

A. Ask each person:

1. What was most helpful to you during this lesson?
2. What else do you need or want?

B. Closing worship.

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# Overview of Selective Service and Conscientious Objection

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## *Introduction and Words of Caution:*

Currently, the United States has no draft, but it does have a Selective Service System. Under this, all 18-year-old men must register within 30 days of their 18th birthday. Failure to do so is a felony, with a fine up to \$250,000 and five years in jail. Registration is also tied to college federal student aid, citizenship if not natural born, federal job training, and employment in certain federal jobs. In some states, it is also linked with auto registration and renewal, state employment, veterans' dependent benefits, state educational assistance, and enrollment in state colleges. Official procedures for filing as a CO at registration time do not exist; so other steps are necessary to lay the foundation for such a claim.

In a "state of emergency," a draft can be instituted at once. Should congress pass a draft law, however, implementation would more likely take about 180 days. Twenty-year-olds would be called first. An induction notice could give someone as little as nine days to declare a CO status. So, if considering a CO reclassification, young Friends should prepare ahead of time.

## *Nonregistration:*

Some men decide not to register. They consider registration as participation in the war process. To them, the draft is a first step toward war, because it indicates a show of strength suggesting that, "We have a fighting force ready."

## *What is a Conscientious Objector (CO)?*

A CO opposes participation in war. Legally, it is someone who, based upon deeply held moral, ethical, or religious beliefs, is opposed to personal participation in war in any form.

## *The Three Requirements Under Current and Past U.S. Law:*

1. Your objection must be based upon "moral, ethical, or religious belief."  
Old law said "Supreme Being" then changed to "religious training and belief")
2. You must be "opposed to participation in war in any form."  
Opposition is not political or selective. It is against all and any war.
3. Your claim must be "deeply held."  
Old law said "sincere," i.e., you have to prove or document your convictions.

## *Two Types of Conscientious Objectors:*

*Class 1-A-O* claims exemption **ONLY** from training and service as a combatant member of the armed services. This person would be inducted into the military, would not be trained or carry a weapon, and would probably serve as a medic, chaplain, or in some other noncombatant function.

*Class 1-O* claims exemption from **ALL** training and services in the military. This person would **NOT** be inducted into the military, but would do two years of alternate service, such as working in a mental hospital, prison, etc.

Other “objectors,” not recognized by federal law, are: (1) conscientious objectors to paying for war, (2) selective objectors (no to unjust war, but OK for just war), (3) nuclear pacifists (those against developing nuclear weapons), and (4) noncooperators with the draft.

# U.S. Supreme Court Rulings, Congressional Legislation and Law

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Discussing one's beliefs, whether moral, ethical, or religious, is difficult. Some U.S. Supreme Court cases, as well as proposed codes, help clarify the source and strengths of one's beliefs. However, these rulings are from a previously more "liberal" Supreme Court, and interpretations and rules for conscientious objection may change under a new draft law.

## *Amendment I (from the Constitution of the United States):*

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

## *Sincurella v. U.S. (1955):*

OK to believe violence may sometimes be justified in self-defense, or the defense of your family, or to protect a friend from attack.

You do not have to promise that your opposition will never change or that you would hold the same views in another era.

## *Previous Draft Laws:*

In 1967, the *Supreme Being* clause was deleted from the CO application. The draft law prior to that defined religious training and belief as "a belief in a Supreme Being involving duties superior to those arising from any human relation." It had originally been inserted in 1948 to narrow the provision for a CO.

## *U.S. v. Seeger (1965):*

Within "religious training and belief . . . would come all sincere religious beliefs which are based upon a power or being, or upon faith, to which all else is subordinate or upon which all else is ultimately dependent."

"A sincere and meaningful belief which occupies in the life of its possessor a place parallel to that filled by the God of those admittedly qualifying for the exemption comes within the statutory definition."

"Does the claimed belief occupy the same place in the life of the objector as an orthodox belief in God holds in the life of one clearly qualified for exemption?"

## *Welch v. U.S. (1970):*

Welsh crossed out "religious;" to him it was based on "moral and ethical" grounds.

“If an individual deeply and sincerely holds beliefs which are purely ethical or moral in source and content . . . occupy . . . a place parallel to that filled by . . . God.”

The law “exempts from military service all those whose consciences, spurred by **deeply held moral, ethical, or religious beliefs**, would give them no rest or peace if they allowed themselves to become a part of an instrument of war.”

“The belief upon which conscientious objection is based must be the primary controlling force in the man’s life.”

***Gillette v. U.S. (1971) and Negre v. Larsen:***

“must amount to **conscientious opposition to participating personally in any war and all war.**”



# Contacts and Resources

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## *Some Organizations:*

### **CCCO—Central Committee on Conscientious Objection**

655 Sutter St. #514  
San Francisco, CA 94102  
415-474-3002, fax 474-2311  
*cccowr@peacenet.org*

AND

1515 Cherry St.  
Philadelphia, PA 19102  
215-563-8787, fax 567-2096  
*ccco@libertynet.org*

### **Chuck Fager, Quaker House**

223 Hillside Avenue  
Fayetteville, NC 28301  
*www.quakerhouse.org*

### **Center on Conscience and War (formerly called NISBCO, National Interreligious Service Board for Conscientious Objectors)**

1830 Connecticut Avenue, N.W.  
Washington D.C. 20009  
c/o J. E. McNeil  
*http://www.nisbco.org*

### **1-800-FYI-95GI and 1-800-NO-JROTC**

*http://www.libertynet.org/~ccco*

### **Friends General Conference**

*www.FGCQuaker.org* with link to Religious Education and find CO lesson plans

### **Selective Service System**

*www.sss.gov*

## *Some Articles from the Internet:*

Objection to the draft and military recruitment (from CCCO) with several articles  
*http://www.objector.org/*

American Friends Service Committee National Youth and Militarism Program  
*http://www.afsc.org/youthmil.htm*

Some people don't register for the draft . . . Should I? (from Center on  
Conscience and War)

[http://www.nisbco.org/Some\\_People.htm](http://www.nisbco.org/Some_People.htm)

What do I believe about war? . . . Questions for the conscientious objector  
(from CCW)

[http://www.nisbco.org/What\\_Do\\_I.htm](http://www.nisbco.org/What_Do_I.htm)

Advice from the Mennonite Church to COs facing draft registration

[http://peace.mennolink.org/articles/co\\_advice.html](http://peace.mennolink.org/articles/co_advice.html)

Advice to COs from Church of the Brethren-a helpful elaboration of  
Worksheet Form 22

<http://www.brethren.org/genbd/witness/ConscientiousObjection>

Who is a conscientious objector?

<http://www.scn.org/ip/sdmcc/co.htm>

Questions and answers about the draft

<http://www.csmonitor.com/explainers/Draft.html>

Chronology of conscription in U.S.

<http://www.teachervision.com/lesson-plans/lesson-5669.html>

Conscientious objection and Alternative Service (from Selective Service System)

<http://www.sss.gov/Fsconsobj.htm>

Iowa Peace Network on draft, conscience, and counter-recruiting

<http://home.earthlink.net/~ipnet/>

Committee Opposed to Militarism and the Draft: various articles

<http://www.comdsd.org>

# Worksheet Form 22: Claim for Conscientious Objector

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*Adapted from Selective Service System Form 22*

**INSTRUCTIONS TO REGISTRANT:** The purpose of this form is to help you provide the information needed by your local board to determine if you qualify for reclassification as a conscientious objector. Your objection may be based on religious, moral or ethical beliefs, or a combination of these beliefs.

## PART I

Check the box in this part that pertains to your claim. Note the difference of the two!

- 1. I claim exemption **ONLY** from training and service as a combatant member of the armed forces (Class 1-A-O). (To qualify, you must establish to the satisfaction of the Board that you are conscientiously opposed to participation in combatant military training and service in any war, based on deeply held moral, ethical or religious beliefs.)
- 2. I claim exemption **FROM ALL** training and service as a member of the armed forces (Class 1-O). (To qualify, you must establish to the satisfaction of the board that you are conscientiously opposed to participation in combatant and noncombatant military training and service in any war, based on deeply held moral, ethical or religious beliefs.)

## PART II

Prepare and attach written responses to the information requested below. If you wish, you may attach letters from persons who know you and are familiar with your beliefs. You may also attach any other pertinent information you would like the board to consider.

1. Describe your beliefs which are the reasons for you claiming conscientious objection to combatant military training and service or to all military training and service.

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2. Describe how and when you acquired these beliefs. Your answer may include such information as the influence of family members or other persons; training, if applicable; your personal experiences; membership in organizations; books and readings which influenced you.

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3. Explain what most clearly shows that your beliefs are deeply held. You may wish to include a description of how your beliefs affect the way you live.

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**PART III**

List below the names of individuals and organizations whose letters or documents (papers) you are submitting with this form to insure that all letters or documents have been received.

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# Sample Questions a Draft Review Board Might Ask

*Adapted from Handbook for Conscientious Objectors\**

## ***From Worksheet Form 22:***

1. Describe your beliefs which are the reasons for you claiming conscientious objection to combatant military training and service or to all military training and service.
2. Describe how and when you acquired these beliefs.
3. Explain what most clearly shows that your beliefs are deeply held. You may wish to include a description of how your beliefs affect the way you live.

## ***Some Sample Questions about Religious Belief:***

1. Are you a member of a church? How long have you been a member? If not a member, why not? How often do you attend?
2. What does your church say about wars?
3. Why do most members of churches support the war and you don't?
4. Where in the Bible do you find anything that forbids you to help defend your country?
5. Why did Christ say, "He that hath no sword, let him buy one," "Render unto Caesar the things that are Caesar's," and "I come not to send peace, but a sword"?
6. If you don't call yourself a Christian or a Jew, why do you call yourself religious?
7. Aren't you really just expressing a personal moral code?
8. If the Supreme Court had ruled that you had to belong to a church to qualify, would you join one?
9. If God told you to defend your country, what would you do?
10. How about the Christian doctrine of approval for just wars?
11. How do you explain all of the wars in the Old Testament?
12. What good does it do just to pray for those who would attack us and do nothing else?
13. Why is it wrong for our military to prevent evil from happening to others?
14. Islamic fanatics like bin Laden want to rule the world. Will you let that happen?

\*Tatum, Arlo, ed., *Handbook for Conscientious Objectors*, Central Committee on Conscientious Objection: Philadelphia, PA, 1971.

### *Other General Questions:*

1. Why didn't you put in a claim for CO before, instead of now when you are drafted?
2. Why did you register under Selective Service initially if its purpose is to raise an army?
3. Do you object to others being drafted, or just yourself?
4. Would you be making a CO claim if your lottery number were 360?
5. Do you object to killing or are you really just afraid of being killed?
6. What method would you use to resist evil?
7. Are you against all wars, or only this war in Iraq?
8. If someone in your family had been killed on 9/11, would you feel differently?
9. If someone were about to kill your mother or father, would you attempt to stop him or her, even if it meant killing him or her first?
10. Do you have any friends (girl friend, perhaps) who are Muslims?
11. Do you have any duty at all to your community and nation?
12. Why is it wrong to defend your country's interests?
13. Why accept the benefits of a country you won't protect?
14. What do you think happens to people like you in Iraq, Russia, China, North Korea, etc.?
15. Should we let terrorists like Saddam Hussein oppress his people while building weapons of mass destruction that Osama bin Laden and other terrorists will use on us?
16. Do you think Israel should defend itself? Should the Palestinians defend themselves?
17. If a nation suffers unprovoked attack, should it not defend itself?
18. How can you restrain an army except by a more powerful army?
19. If everyone held your views, our country would be destroyed by chemical, biological, and eventually nuclear weapons. What do you think about that?
20. Do you realize that by not helping our army, you are, in effect, helping the terrorists?
21. If you don't believe in participating in war, how do you expect us to stop terrorism?

# Letter to Some City Monthly Meeting of the Religious Society of Friends

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**Applicant's Name**

2 Quaker Way

Some City, Some State 00001

Today's Month, Day, Year

Some City Monthly Meeting of the Religious Society of Friends

c/o (*The Person's Name*), Clerk of the Meeting

1 William Penn Lane

Some City, Some State 00001

Dear Friends,

On \_\_\_\_\_ (date of your birthday), I will turn 18 years old and am required to register for the draft under the Selective Service code. On the registration form, I will indicate my status as a conscientious objector. Although the form does not ask for this information specifically, I need a record of my convictions. In this regard, I ask that two representatives of the meeting serve as witnesses to my testimony. I also request that the meeting keep a copy of this letter and my witnessed registration form as a permanent, secure record.

While my beliefs continue to crystallize, I can state the following as a basis of my current position.

- I have a deep, firm, and fixed belief against personal participation to war in any form. (*You should add a sentence or two explaining why.*)
- This conviction is based upon my moral, ethical and religious training and beliefs. (*You are **encouraged** to add two or three sentences documenting the kind of training you received, especially within the Quaker community, meeting, and/or household.*)
- I sincerely feel . . . (*Your claim must be sincere, not just a way to get out of the military. Write a few sentences to substantiate your sincerity, such as "I was not raised to harm others," "No person has the right to take another's life," "I do not act violently towards others and am known among my friends for acting in this manner." "I seek solutions that respect the rights of all others."*)

Please accept this letter and a copy of my Selective Service registration form as record of my convictions. I sincerely hope our country will pursue peaceful means to resolve conflict and that a military draft and war will not be necessary. In the meantime, I thank you for your willingness to stand with me in witness of my beliefs.

Sincerely,

Your Name

# Letter to High School Aged Member/Attender of Our Meeting

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Some City Monthly Meeting  
1 William Penn Lane  
Some City, Some State 00001  
Today's date

Dear high school member/attender of our meeting:

*(This letter is sent both to young men and women. Under current law, only men must register for Selective Service, but this could change. So, we hope to prepare both men and women.)*

Within 30 days before or after an eighteenth birthday, men are required by the Selective Service System to register for the U.S. military. This does not mean they are joining the military or will be drafted. In fact, no one has been drafted since 1973 and cannot be unless ordered by congress and the president of the United States. However, failure to register is a felony with a possible fine of up to \$250,000 and/or up to five years in prison.

Registering establishes a historical record of your intent to participate in the Selective Service System. It is done by mailing a simple form, obtained through your local post office, or done on-line. Unfortunately, these new streamlined procedures do not show how you wish to be classified. For example, some young men oppose participation in war and, in past years, have been given the status of a conscientious objector (CO). This was a difficult procedure then and is more complicated now.

You must meet three requirements to be recognized as a CO. Your objection must be based on "moral, ethical, or religious beliefs." Secondly, you must be "opposed to participation in war in any form." And lastly, your claim must be "deeply held." These criteria have been interpreted broadly through several federal court cases, and material is available to understand these more fully.

The Quaker peace testimony dates back to the declaration of the Society of Friends to England's King Charles II in 1660:

"We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretense whatsoever; this is our testimony to the whole world. . . . The Spirit of Christ, by which we are guided, is not changeable, so as once to command us from a thing as evil, and again to move unto it; and we certainly know, and testify to the world, that the spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ nor for the kingdom of this world. . . . Therefore, we cannot learn war any more."

**This letter serves as an invitation for you to begin the process of discerning your own divine leading on the peace testimony, to consult your parents for their input, and to seek the meeting's support and guidance for this crucial step in your life.** We can provide information and counsel as you identify your convictions and can help you through the registration process, whatever your convictions. If you feel led to register as a CO, your 18th birthday is an important, though not last, time to establish a record of that intent. If you decide not to register as a CO, we will help you in that procedure as well and will be available in the future for continued support.

Please feel free to call upon us to seek more information, even if you are unsure about your views. We will be happy to discuss this with you and provide you with more resources. It is important to prepare yourself *before* the draft is instituted.

Yours in the Light,  
Name of Meeting or Committee Clerk  
cc. Member/Attender's Parents



# A Procedure for 18-Year-Olds Who Want to Indicate CO Status at the Time of Registration for Selective Service

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Currently, the Selective Service registration form for 18-year-olds does not have a place to indicate a claim for CO status. It has to be done manually with documentation and support from others. Described below is a method that the CO and his meeting can follow.

## *Steps for the 18-Year-Old Registrant:*

1. Before your 18th birthday, start a record showing your beliefs, convictions, and/or religious training. Examples include: attendance and participation in meeting, upbringing in a Quaker household, absence of violent actions in school or community, participation in non-violent activities, testimonies from others, influential readings or persons, etc.
2. Write a letter to the meeting declaring your intent to register for the Selective Service System as a CO. This letter is both a request to the meeting for their support and a legal document declaring your CO conviction. The letter should state: a) that you are conscientiously opposed to participation in war of any form, b) that it is based on moral, ethical, and/or religious beliefs, and c) that these beliefs are deeply held.
3. Pick up a Selective Service System registration form from the post office. Do NOT register on-line or by phone, since it will not allow you to add anything manually. After filling out the form in the appropriate boxes, write in a blank area in the middle of the form, "I am a conscientious objector." Sign and date your statement as well as the one in the box on the form. Do not write in the margins because they are cut off when Selective Service microfiches your form.

*NOTE: Failure to register (regardless of your intent to declare status as a CO) is a felony, including a fine of up to \$250,000 and five years imprisonment. You may lose certain opportunities for federal student aid to college, citizenship if not natural born, federal job training, and certain federal jobs. In some states, registration for Selective Service is linked with auto registration and renewal, veterans' dependent benefits, state employment, and state educational assistance. Despite these penalties, some still refuse to register.*

4. Before sending the form have two members from your meeting (preferably from the Ministry and Counsel or Trustees Committee) sign the form as witnesses. Write, for example, “I, William Penn, Trustee for the Pennsylvania Monthly Friends Meeting, witness George Fox’s conviction as a CO.” Sign, date, and consider notarizing. Again, don’t have these signatures in the margins of the form. (See sample form, last handout.)
5. Begin collecting letters of support from friends, neighbors, teachers, or others who know about your convictions. These will help demonstrate that your claim is “deeply held.” The most convincing letter is from someone who disagrees with you, but who can vouch that your beliefs are sincere.
6. Make copies and keep them in safe locations. Store one copy at the meeting with its other secure documents. Send copies to the Central Committee for Conscientious Objection (1515 Cherry St., Philadelphia, PA 19102) and the Center for Conscience and War, formerly NISBCO (1830 Connecticut Ave., N.W., Washington D.C. 20009). Keep your own materials in a file and regularly update with new documentation.
7. Finally, send the form to the Selective Service System as required, but send it certified mail, return receipt requested. In addition, photocopy your form, fold it in thirds like a mailing, and address the outside to yourself. Then staple, stamp and mail it. When you receive it back, add it unopened to your personal CO file. This gives you a federal postmark that verifies the date of your CO claims.
8. The acknowledgment form sent back from Selective Service will include a “change of information” form. Write on this form that the “registration acknowledgment” did not reflect a status as CO and should be noted as such. Again, send this form by certified mail, return receipt requested. Do the same photocopy/postmark procedure as in #7.

### *Steps for the Meeting:*

1. Prepare and nurture all your youth. The meeting should actively prepare and nurture its young Friends in Quaker ways, especially in the peace testimony, nonviolent conflict resolution, and the value of all human life. This is done, of course, both programmatically (as in First Day School, retreats, etc.) but also through personal interactions with children and with each other.
2. Document how the meeting upholds the peace testimony. What peace programs does it fund? How does it nurture nonviolence in its youth First Day School? In what ways are individual members witnesses to

peace? What adult forums address this topic? Are any members of the meeting CO's from prior times and have they shared their experiences with the youth? Do you support parents and guardians as they nurture loving and peaceful environments to raise their children?

3. Set up a special committee or designate a person(s) to oversee this process. Send letters to young men who will soon turn 18 years old offering support and guidance. Provide First Day School lessons on conscientious objection and participation in war. Monitor each young man as he moves towards Selective Service registration. Maintain contact as these young men leave home for college and careers.
4. Meet with the candidate during a monthly meeting for business. Listen to his statement of belief and support the candidate in his conviction. Provide, if requested, a clearness committee to help any candidate with both logistics and an opportunity to explore internal questions of conscience.
5. As witness, document the meeting's response to the CO's declaration. Write a "minute" recording the meeting's support. If possible, publish the "minute" and the applicant's letter in the meeting's newsletter. Ensure the candidate that the meeting's support is ongoing.
6. Keep copies of the registrant's Selective Service form, his request to the meeting for its endorsement, the minutes of the meeting, and other supporting evidence in a secure place, such as a lock box or safe.

# Letter to Central Committee for Conscientious Objectors and Center on Conscience & War

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*(formerly called NISBCO)*

**Applicant's Name**

2 Quaker Way

Some City, Some State 00001

Today's Month, Day, Year

Central Committee for Conscientious Objectors

1515 Cherry St.

Philadelphia, PA 19102

Center on Conscience and War (formerly called NISBCO)

1830 Connecticut Avenue, N.W.

Washington, D.C. 20009

To Whom It May Concern:

On (*indicate your birthday for age 18*), I will turn 18 years old and am required to register for the draft under the Selective Service code. Due to my beliefs, I wish to indicate a conscientious objector status. I have already announced my decision to the *Some City Monthly Meeting of the Religious Society of Friends*, where my statement is currently on record. Enclosed are copies of my letter to my meeting, which outline my beliefs, and of my Selective Service registration form, on which I have requested to be considered a conscientious objector.

I ask that you would keep on record this letter, along with the enclosed documents. Any support you can offer would be greatly appreciated.

Sincerely,

Applicant's Name

# Suggestions on How to Build Documentation

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## *1. Keep all past and present documentation in a “CO folder.”*

Stay organized and vigilant. Continually update your folder with materials that are dated and signed, and include, if appropriate, names of others who can verify your information. Do not throw anything away, even if your initial views were not that strong. Showing a progression in your thought is common. Here are some ideas of what to include:

- ✓ Keep a journal, particularly with entries about your beliefs, the influences that affect you, how your values run against participation in war, etc.
- ✓ Read peace literature, such as materials by Gandhi, M. L. King, Jr., Henry David Thoreau, Kenneth Boulding, Thomas Merton, etc.
- ✓ Participate in peace organizations, demonstrations, and rallies.
- ✓ Spread your convictions against war to others, either formally in presentations or informally in private discussions.
- ✓ Describe how do you “naturally” handle conflict, including specific incidents or actual situations.
- ✓ Gather letters of reference from people who can speak to your convictions, though they do not necessarily have to agree with you.
- ✓ Document attendance at meeting (or other religious services) as influences on training and beliefs.
- ✓ Document participation in retreats, educational sessions, lectures, etc.

## *2. Revise, edit, and expand your answers to worksheet form 22.*

The Church of the Brethren and the Center on Conscience and War give suggestions on how to elaborate on the three questions on the CO application. Here are their suggestions:

*Question 1: Describe your beliefs which are the reasons for you claiming conscientious objection to combatant military training and service or to all military training and service.*

This question asks you to describe, in some detail and as honestly possible, the basic principles by which you guide your life. You should describe those values which are of utmost importance to you, such as God, love, truth, etc., and why these beliefs are in conflict with participation in the armed services. This question asks you to formulate your own statement to conscientious opposition to war. You should begin by saying that you are conscientiously opposed to war, and then describe the beliefs that lead you to such opposition.

The second part of the question seeks to determine whether you claim noncombatant status in the military or a full exemption from military service. You should specify what it is about noncombatant service that would violate your conscience, if this is the exemption you seek.

**Question 2:** *Describe how and when you acquired these beliefs. Your answer may include such information as the influence of family members or other persons; training, if applicable; your personal experiences; membership in organizations; books and readings which influenced you.*

In answering this question, you should include anything of significance that helped to form your beliefs. Mention any formal religious training you have had, if you feel such training has helped you arrive at your position. If you feel your beliefs were arrived at with no formal training, no need to mention it. Describe the way you were raised, especially if in a nonviolent household that resolved conflict in peaceful ways. The influences of parents and other family members, clergy, teachers, books, television, movies, and membership in organizations are essential to list. Be specific. You need to show that strong influences in your life have stimulated you to think clearly and seriously about participation in war.

Specific incidents can be mentioned (such as demonstrations, seminars, or assemblies you have attended; experiences and courses in school and college; trips taken; contact with refugees, veterans, or previous COs) to show that your beliefs had substantial formation beyond an “academic interest.” Obviously, if you have experienced war, be sure to reflect on it.

Avoid giving the impression that your belief is primarily a matter of political considerations, expediency, or merely an arbitrary, personal moral code unrelated to higher values. Unconventional beliefs do qualify, but they will require careful statement.

**Question 3:** *Explain what most clearly shows that your beliefs are deeply held. You may wish to include a description of how your beliefs affect the way you live.*

This question allows you to demonstrate the sincerity with which you hold your beliefs. It may be a difficult question for objectors, particularly young objectors, who have not had many experiences that can show deeply held beliefs. Select the best illustrations of your convictions.

Think about community service: church, mosque, or synagogue participation; clubs, sports; or relationships with friends. You can always discuss how your future plans are strongly affected by a commitment to those beliefs. Describe kinds of employment you have had or plan to have which reflect your commitment. Discuss any public expression, written or oral, you have given to your beliefs. Describe your lifestyle, mention your life’s goals as you have set them, and show how they are an outgrowth of your beliefs.

# Western Union Mailgram

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SELECTIVE SERVICE SYSTEM  
NORTH SUBURBAN, IL 60197

Western  
Union

MAILGRAM

GEORGE FOX  
2 QUAKER WAY  
ANYWHERE, USA 000001

## ORDER TO REPORT FOR INDUCTION

DATE

SEL. SER. NO.          INDUCTION ORDER NO.

SOC. SEC. NO.        LOCAL BOARD NO.

RSN    STATE CODE

THIS IS YOUR ORDER TO REPORT FOR AND SUBMIT TO EXAMINATION AND INDUCTION INTO THE ARMED FORCES OF THE UNITED STATES. BY DIRECTION OF THE PRESIDENT, YOU HAVE BEEN CLASSIFIED 1-A (AVAILABLE FOR UNRESTRICTED MILITARY SERVICE) AND ARE DIRECTED TO REPORT, WITH THIS ORDER, TO THE MILITARY ENTRANCE PROCESSING STATION (MEPS) LOCATED AT:

(ADDRESS)

ON: (DATE)

AT: (TIME)

YOU MAY REPORT TO ANOTHER MEPS IF IT IS CLOSER TO WHERE YOU ARE NOW. MEPS ADDRESSES MAY BE OBTAINED FROM ANY SELECTIVE SERVICE AREA OFFICE, ARMED FORCES RECRUITING OFFICE OR MILITARY INSTALLATION. IF YOU ARE FOUND QUALIFIED FOR MILITARY SERVICE, YOU WILL BE INDUCTED IMMEDIATELY INTO THE ARMED FORCES AND GO DIRECTLY TO TRAINING. WHEN YOU ARE INDUCTED, YOU WILL BE RECLASSIFIED 1-C (MEMBER OF THE ARMED FORCES). IF YOU ARE NOT INDUCTED, YOU WILL BE SENT HOME.

IF YOU BELIEVE YOU QUALIFY FOR A RECLASSIFICATION OR A POSTPONEMENT OF INDUCTION, CONTACT THE SELECTIVE SERVICE AREA OFFICE LOCATED AT:

(ADDRESS)

PRIOR TO THE DATE YOU ARE TO REPORT FOR INDUCTION. SEE PAGE 2.

THE TRAVEL WARRANT ENCLOSED IS TO BE USED ONLY BY YOU FOR YOUR TRANSPORTATION TO THE MEPS. IF NO TRANSPORTATION IS AVAILABLE, CONTACT THE AREA OFFICE LISTED ABOVE IMMEDIATELY.

READ THE IMPORTANT INFORMATION PROVIDED WITH THIS ORDER. IF YOU FAIL TO OBEY THIS ORDER, YOU MAY BE REPORTED AS A SUSPECTED VIOLATOR OF THE MILITARY SELECTIVE ACT AND, IF CONVICTED, SUBJECT TO IMPRISONMENT FOR UP TO FIVE YEARS, A FINE OF UP TO \$250,000, OR BOTH.

BY DIRECTION OF THE PRESIDENT:

DIRECTOR OF SELECTIVE SERVICE

SSS FORM 252

## HOW TO TRAVEL TO MEPS

TAKE THE ATTACHED TRAVEL WARRANT TO A BUS OR TRAIN TICKET AGENCY WHO WILL ISSUE YOU A TICKET TO THE CITY WHERE THE MEPS IS LOCATED. WHEN YOU ARRIVE IN THAT CITY ASK THE AGENT FOR DIRECTIONS TO THE MEPS. IF YOU COME BY CAR, ARRANGE TO HAVE IT RETURNED HOME. RESIDENTS OF ALASKA. . . . TRAVEL BY LAND, SEA, OR AIR. . . . YOU ARE STRONGLY ENCOURAGED TO USE THE TRAVEL WARRANT AND NOT TRAVEL BY CAR.

## WHAT TO BRING

COMFORTABLE CLOTHING AND TOILET ARTICLES FOR THREE DAYS WHICH CAN BE CONTAINED IN A TRAVEL BAG NO LONGER THAN 9" X 13" X 24" AND ALL OF THE FOLLOWING THAT APPLY TO YOU: BIRTH CERTIFICATE, SOCIAL SECURITY CARD, DRIVER'S LICENSE, LAST SCHOOL RECORD, DOCTOR'S STATEMENT AND HOSPITAL RECORDS IF YOU HAVE A HISTORY OF PHYSICAL OR MENTAL DISORDER, EYEGASSES OR CONTACT LENSES, PRESCRIPTION DRUGS YOU TAKE, RECORDS OF COURT DECISIONS THAT AFFECT YOUR STATUS, PROOF OF MARITAL STATUS IF OTHER THAN SINGLE, CHILDREN'S BIRTH CERTIFICATES, PRIOR MILITARY SERVICE RECORD (DD FORM 124). DO NOT BRING FAMILY, FRIENDS, PETS, WEAPONS/KNIVES, NONPRESCRIPTION DRUGS, LARGE SUMS OF MONEY OR EXPENSIVE JEWELRY.

## ATTENTION ALIENS

IF YOU ARE AN ALIEN AND HAVE LIVED IN THE UNITED STATES FOR LESS THAN ONE YEAR, THIS IS YOUR ORDER TO FURNISH PROOF OF YOUR STATUS. SEND THE PROOF TO THE AREA OFFICE SHOWN ON THIS ORDER WITHIN TEN DAYS FROM THE DATE THE ORDER WAS ISSUED AND DO NOT GO TO THE MEPS. IF YOU HAVE LIVED IN THE UNITED STATES OVER ONE YEAR, DISREGARD THIS PARAGRAPH.

## POSTPONEMENT AND RECLASSIFICATION INFORMATION

YOU MAY FILE A CLAIM FOR POSTPONEMENT OR RECLASSIFICATION AT ANY TIME PRIOR TO THE DATE YOU ARE SCHEDULED TO REPORT FOR INDUCTION. INFORMATION IS AVAILABLE FROM ANY SELECTIVE SERVICE AREA OFFICE, OR THROUGH INFORMATION BOOKLETS FURNISHED FOR REGISTRANTS AT ALL U.S. POST OFFICES, CONSULATES AND EMBASSIES. DO NOT REPORT TO THE MEPS AFTER YOU HAVE FILLED A CLAIM IN WRITING WITH YOUR AREA OFFICE. YOU WILL BE ADVISED BY THE AREA OFFICE OF ADDITIONAL INFORMATION YOU NEED TO PROVIDE IN SUPPORT OF YOUR CLAIM, AND THE PROCEDURES TO BE FOLLOWED FOR SUBMITTING DOCUMENTATION.



# Sample Selective Service Registration Form

SSS FORM 1M (DEC 98)      OMB APPROVAL 3240-0002

DO NOT WRITE IN THIS SPACE

**Register on-line (<http://www.sss.gov>)  
or complete this form.**

**SELECTIVE SERVICE SYSTEM REGISTRATION FORM**

**PRINT ONLY IN BLACK INK AND IN CAPITAL LETTERS ONLY**

1 DATE OF BIRTH: (MM-DD-YYYY)      2 SEX: (Mark with "X")      3 SOCIAL SECURITY ACCOUNT NUMBER

Male      Female

4 LAST NAME      SUFFIX: (Mark with "X")      OTHER SUFFIX

5 CURRENT MAILING ADDRESS: STREET ADDRESS & APARTMENT NUMBER      STATE      ZIP CODE

6 TODAY'S DATE: (MM-DD-YYYY)      7

I AFFIRM THE FOREGOING STATEMENTS ARE TRUE

**SIGNATURE**      **UPO**

*I, Margaret Dyer, Trustee of Somewhere Friends Meeting, witness George Fox's conviction. Margaret Dyer, July 4, 1642*

*I, William Penn, Clerk of Somewhere Friends Meeting, witness George Fox's conviction. William Penn, July 4, 1642*