

INMATE REQUEST

STATE OF FLORIDA
DEPARTMENT OF CORRECTIONS

Mail Number: D2115L
Team Number: #6
Institution: Stee. C.I.

(Instructions on Back)

TO:
(Check One)

Warden
 Asst. Warden

Classification
 Security

Medical
 Mental Health

Dental
 Other

Dental
 Other

Chaplain
03-93

Dental
 Other

FROM:	Inmate Name	DC Number	Quarters	Job Assignment	Date
	<u>Jahome C. Bouie</u>	<u>111099</u>	<u>D2115L</u>	<u>ED. Aide</u>	<u>3/13/08</u>

REQUEST INFORMAL Grievance

This Informal grievance is submitted under the Authority of FAC 33-103.005; F.S. 20.135 (1) (c) (1981). This grievance is pre-located upon the following: On 3/7/08 about 1:30 this inmate and several other Black Muslims/Nation of Islam adherent was stopped and questioned in the Chapel Sanctuary where the Nation of Islam have been conducting their own Juhia worship service. We were told by Regional Chaplain Mr. Collins that there is only one Islam and we had to combine with the Sunni Muslims. Mr. Collins was well aware that two (2) Islamic Communities were on this compound. He asked us in the presence of Acting Chaplain Mr. Hardaker were we gang members and we stated no sir. Acting Chaplain Hardaker confirmed that there are two Islamic Communities and we conduct separate worship services. Mr. Collins stated this can not continue.

All requests will be handled in one of the following ways: 1) Written Information or 2) Personal Interview. All informal grievances will be responded to in writing.

See Attachments 1, 2, 3

DO NOT WRITE BELOW THIS LINE

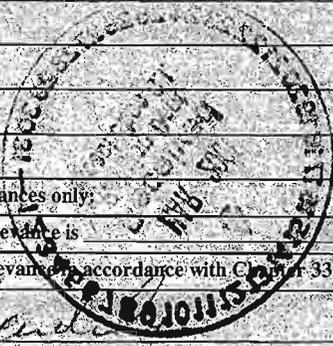
RESPONSE

Referred to Chapel

DATE RECEIVED:

3/13/08

The chapel has authorized services for different faiths. The Muslim faith services are held on Fri. afternoons. You may attend this or any other services on the chapel calendar.



[The following pertains to informal grievances only:

Based on the above information, your grievance is

(Returned, Denied, or Approved). If your informal grievance is denied,

you have the right to submit a formal grievance in accordance with Chapter 33-103.006, F.A.C.]

Official (Signature):

[Handwritten Signature]

Date:

3.17.08

Distribution: White - Returned to Inmate Pink - Retained by official responding, or if the response is to an informal grievance then forward to be placed in inmate's file.
Canary - Returned to Inmate

Mr. Collins stated that we must enter the partition part of the sanctuary with the Sunnis if we wanted to participate in Juma Prayer service or leave the chapel.

I along with several other adherents to the Nation of Islam teachings exited the chapel.

STATEMENT OF FACTS

1. Since the mid 1960's through 1971 several litigation procedures transpired. Because of that litigation the Florida Department of Corrections has allowed worship services of recognized religions, including the Jewish, Roman Catholic, Black Muslims/Nation of Islam, and various Protestant denominations are freely allowed within the prisons, subject to oversight by the prison chaplain and in accordance with applicable prison regulations.
2. Upon arriving here at Okeechobee C.I. on 22 August 06, The Black Muslims/Nation of Islam have been conducting their own Juma Prayer worship services. There has been no incident of violence, racially oriented or otherwise during this 1 1/2 years as a result of the Black Muslims/Nation of Islam conducting their own prayer services.
3. By an order entered by the United States District Court for the Middle District of Florida on April 20, 1971 in Moore v. Thompkins (Case No. 69-263-Civ-5 and cases consolidated therewith), the Florida Department of Corrections was required to not only allow Black Muslims/Nation of Islam worship services, but allow texts and periodicals of the Black Muslim/Nation of Islam Faith.
4. The Hebrew Israelites being very similar in context and Ideological perspectives pattern their legal issues so that of the Black Muslims/Nation of Islam and was awarded their own worship services.

Continuation In formal Conclusions

5. As a matter of record in August 1985, Mr. William B. Counselman, Chaplaincy Service Administrator for the Florida Department of Corrections set precedence when he convened a meeting of chaplains from all of the department's Corrections Facilities.
6. At that meeting the Chaplaincy Administrator communicated the announced policy of the Department that prison Chaplains were to treat all religions held by inmates in an "even-handed" manner.
7. The Courts have since found that prior to 1985, that there was unquestionably sporadic and uncoordinated applications of prison regulations and policies among Florida prison officials acting under the color of law in their dealings with the Black Muslims/ Nation of Islam adherents.
8. This pattern of resistance by chaplains throughout the Florida prisons is indicative of a bias against, or, at best, a grudging acceptance of the Black Muslims/ Nation of Islam.
9. Such sporadic and uncoordinated application of prison regulations and policies by Regional Chaplain Mr. Collins is denying me from assembling with adherents of Black Muslim/ Nation of Islam for a worship service.

Conclusion

While acting under the color of state law Mr. Collins has violated section 3 of the Religious Land Use and Institutionalized Persons Act of 2000 (RLUIPA), 42 U.S.C. § 2000cc - 1(a) - (2).

Continuation of Informal Grievance
see *Cutter v. Wilkinson*, 125 S. Ct. 2113 (2005).

to be forced to combine services with a sect of Muslims whose basic tenets are in extreme opposition to each other and who are intolerant of people who do not follow its absolutist teachings is placing me in harms way wherein I'll be denigrated and disparaged.

There are at least eight (8) different Christian denominations on this compound and none are forced to combine services.

There are three (3) Jewish services; the Assembly of Yahweh; the Hebrew Israelites, and Jewish service. They are not forced to combine services.

Resolution Sought

It is the policy of the Florida Department of Corrections that religious services, prayer meetings and the like should be permitted to all inmates regardless of their nature but always within the constraints of the need for the maintenance of security within the institution.

This griever seeks the same opportunity afforded to above named similar situation groups. To allow the Black Muslims/Nation of Islam a non mainstream religion to continue to conduct their own Juma Prayer worship services as has been permitted for the past 1 1/2 years. To allow us to conduct our worship service in the front of sanctuary while the Sunnis are behind the partition or split time as done during Kairas.

The Sunnis have an hour and the Nation has an hour. 1:30-3:30 each Friday. Respectfully Submitted
Johanne C. Bowie Jr.
111099

0803-404-121

Part A - Inmate Grievance

This is an institutional level appeal filed under ch. 33-103.006, F.S. 20.315 (1) (C) (1981). I am respectfully seeking further review of a denial of my informal grievance log # 03-93.

The response did not address my complaint. On 22 August 06, I arrived at Okeechobee, C.I. I submitted a request to Chapel to attend Juma Prayer worship service, under the Nation of Islam.

I attended Juma Prayer worship on or about 31 August 06. The Nation of Islam held their own Juma Prayer service in the front of chapel sanctuary. The Sunni Muslims held their Juma Prayer service in the back of sanctuary behind the partition.

Chaplain Smith was the head chaplain at that time.

He saw the need to allow separate Juma services.

After Chaplain Smith's termination Ms. Lowry became senior Chaplain and she did so to keep the groups separated.

Both Chaplains recognized that the central tenets of each group were in extreme opposition and very hostile toward each other. The only time the groups combined were during Ramadan meals and the two (2) feasts.

All the shift captains, D9 sergeants and officers are fully aware that there are two Islamic groups on this compound. Please see exhibit A for further information on this Sunni group and why it is virtually impossible for putting the groups together.

The above named Chaplains followed the rules, regulations and policies as are set forth in 33-503.001 (2)(a),(b)(c)(4)(c) 7.

3/27/08

DATE

FILE COPY

Johannie C. Bowie 111099

SIGNATURE OF GRIEVANT AND D.C. #

(- See Attachments - 1, 2, EX. A)

*BY SIGNATURE, INMATE AGREES TO THE FOLLOWING # OF 30-DAY EXTENSIONS:

8d

Johannie Bowie # Signature



INSTRUCTIONS

This form is used for filing a facility level as well as for filing appeals to the Office of the Secretary in accordance with Rule 33-103, Florida Administrative Code.

When the inmate feels that he is entitled by Chapter 33-103 to file a direct grievance he may address his grievance directly to the Secretary's Office. The grievance may be sealed in the envelope by the inmate and processed postage free through routine institutional channels. The inmate must indicate a valid reason for not initially bringing his grievance to the attention of the institution. If the inmate does not provide a valid reason or if the Secretary or his designated representative feels that the reason supplied is not adequate, the grievance will be returned to the inmate for processing at the institutional level.

11/20

because of my non-traditional Islamic beliefs, I am being compelled to attend worship service that do not adhere to the tenets of my sincerely held beliefs.

Remedy

The Nation of Islam is a recognized bona fide Faith. I seek the same opportunity for group worship that are granted to adherents of the eight Christian denominations here and the three Jewish denominations. Just as other non mainstream religions adherents such as the Satanist, Wicca, Asatru and the Church of Jesus Christ Christian.

I have a guaranteed constitution right to the same accommodations to exercise my religious beliefs.

3/27/08

Respectfully
John C. Bowie
111099

found the advocacy group National Association of Muslim Chaplains (NAMC) in 1976. Since then, the 58-year old cleric and NAMC have come to exercise near monopolistic influence over the selection of Muslim prison chaplains in New York state prisons, according to critics. Umar has personally recruited and trained dozens of prison clerics and ministered to thousands of prisoners. The government of Saudi Arabia helped finance Umar's two trips to that Muslim monarchy and continues to finance his dissemination of their harsh form of fundamentalism known as Wahhabism, a Saudi Arabian offshoot of Sunni Islam. Wahhabism stresses a literal reading of the Quran and is intolerant of people who do not follow its absolutist teachings.

Of his youth in Illinois, Umar says, "I went to jail too many times to count." Living in New York in 1971, Umar and a group of radicals he befriended were overheard bragging about their plans murder police. Caught with a 9mm pistol and crude homemade bombs, Umar visited Louis Farrakahn before being sent to prison for two years. That meeting led to a prison conversion to Islam and a name change from Wallace Genie Marks to Wallace 10X. Umar became one of New York's first Muslim prison chaplains shortly after his release in 1975. Later he changed his name to Warith Deen Umar.

Umar says that the focus of his preaching is "on work, family, and getting an education," but prison "is the perfect recruitment and training grounds for radicalism and the Islamic religion." Umar retired from his state prison chaplaincy in August, 2002, but continued as a contract Muslim chaplain for the federal prison in Otisville, NY. He also continued to visit New York state prisons as an unpaid volunteer chaplain. These visits continued even after New York barred him from its prisons on February 4, 2003, for stating that the 9-11 hijackers should be honored as martyrs. His statement also resulted in the termination of his federal contract.

New York State Senator Michael F. Nozzolio, Chairman of the Senate Crime Victims, Crime, and Correction Committee, is upset about the selection process

prisons which, until recently, relied almost exclusively on Umar to select its clerics. He characterized it as "too trusting, too loose and too naive."

The early 2002 arrest of Osameh Al Wahaidi, the Muslim chaplain at Auburn Correctional Facility, brought the propriety of the selection process to the front burner. Al Wahaidi, who is a citizen of Jordan residing in the U.S. on an R-visa, is charged with helping to raise money that was illegally sent to Iraq.

Two other New York Muslim prison chaplains, both selected by Umar, were fired for anti-American activity. "Sufwan El Hadi, imam at Cape Vincent Correctional Facility, was fired for saying that September 11th was God's punishment and that the victims got what they deserved," the Associated Press reported. The AP reported that the comment was made on September 13, 2001, but Hadi denied making the comment. "Aminah Akbar, chaplain at the Albion Correctional Facility for women, was fired for praising Osama Bin Laden as a hero, AP said. She also denied making the comment," which was allegedly made six weeks after 9-11. It was also political speech she had a First Amendment right to make, even if unpopular or foolish, so long as it was not inflammatory or a danger to prison security. Following labor arbitration Akbar was allowed to retire instead of being fired.

In an environment increasingly resembling a religious witch hunt, Nozzolio suggested that the prison system be forced to investigate all of its Muslim clerics. He also questions the need for 42 state-paid clerics for the 9,800 Muslim prisoners in the state's 65 prisons, noting that the federal system is able to get by with 10 Muslim clerics for 9,000 Muslim prisoners at 102 prisons.

"This is taxpayer money we are talking about," Nozzolio said. "Even if they are preaching the word of God and not the word of al-Qaida, we need to look at whether this is appropriate staffing."

Prisoners who are members of the minority Shiite sect of Islam also complain about the overwhelmingly Sunni prison chaplains. They claim that Sunni chaplains often stir up passions of their flock against Shiites by repeating an ancient

anti-Islamic Jewish conspiracy) in their sermons. Other complaints include Sunni chaplains calling Shiite prisoners "infiltrators and snitches" during Friday services.

In July, 1999, Frankie Cancel, a New York Shiite prisoner incarcerated at Fishkill Correctional Facility, won a ruling from a New York state judge (who is Jewish) that Shiites were entitled to their own religious services. Umar then visited Fishkill, announcing during Friday services that the ruling was a threat to Islam and Cancel and other Shiites were part of a Jewish conspiracy to undermine Islam. He said the Muslim community needed to be protected and told the prisoners to get ready for a "mission." He told them he had his "guns ready." Cancel and other Shiites interpreted this as a threat. Umar denied making the comment.

An appeals court upheld the ruling in Cancel's favor, but left much to prison officials' discretion. The prison officials have granted Shiites separate religious classes and told chaplains not to "disparage" them. See: *Cancel v. Goord*, 278 AD.2d 717, 181 Misc.2d 303.

Cancel filed a federal lawsuit seeking monetary damages for violations of his right to practice his religion. The judge threw out most of the defendants, but not Umar. Cancel was released from prison in 2002. See: *Cancel v. Mazzuca*, 204 F.Supp.2d 1284 (SD NY 2002).

It is estimated that there are 200,000 to 340,000 Muslim prisoners nationwide. They comprise 10 to 17% of state prison and jail prisoners. This seems to stir up fear in the hearts of fundamentalist Christian prison chaplains. Chuck Colson, a Watergate fame and founder of a nationwide prison ministry, says the Christianity "is something far superior to the Muslim faith, which he refers to as "a religion which breeds hate." This attitude is apparent in New York where the firings of a few Muslim prison chaplain threatens to become a full-scale witch hunt due more to unfounded fear than logic. A prime example of this is the Marc 2003, reassignment of Amin Awad, Muslim chaplain at New York City's Riker Island Jail. Awad is banned from contact

INFORMAL Grievance

This Informal grievance is submitted under the Authority of FAC 33-103.005; F.S. 20.135 (1) (c) (1981). This grievance is predicated upon the following: On 3/7/08 about 1:30 this inmate and several other Black Muslims/Nation of Islam adherent was stopped and questioned in the Chapel Sanctuary where the Nation of Islam have been conducting their own Juma worship service. We were told by Regional Chaplain Mr. Collins that there is only one Islam and we had to combine with the Sunni Muslims. Mr. Collin was well aware that two (2) Islamic Communities were on this compound. He asked us in the presence of Acting Chaplain Mr. Hardaker were we gang members and we stated no sir. Acting Chaplain Hardaker confirmed that there are two Islamic Communities and we conduct separate worship services. Mr. Collin stated this can not continue.

All requests will be handled in one of the following ways: 1) Written Information or 2) Personal Interview. All informal grievances will be responded to in writing.

(See Attachments 1, 2, 3)

DO NOT WRITE BELOW THIS LINE

RESPONSE

DATE RECEIVED: 3/13/08

Referred to Chapel
 The chapel has authorized services for different faiths. The Muslim faith services are held on Fri afternoons. You may attend them or any other services on the chapel calendar

[The following pertains to informal grievances only:
 Based on the above information, your grievance is Denied (Returned, Denied, or Approved): If your informal grievance is denied, you have the right to submit a formal grievance in accordance with Chapter 33-103.006, F.A.C.]
 Official (Signature): [Signature] Date: 3.17.08

Distribution: White -Returned to Inmate Pink -Retained by official responding, or if the response is to an informal grievance then forward to be placed in inmate's file.
 Canary -Returned to Inmate

Religions, including the Jewish, Roman Catholic, Black Muslims / Nation of Islam and various Protestant denominations are freely allowed within prisons, subject to oversight by the prison chaplain and in accordance with applicable prison regulations.

By an order entered by the United States District Court for the Middle District of Florida on April 30, 1971 in Moore v. Thompkins (case no. 69-263 - CIV - J and cases consolidated therewith), the Florida Department of Corrections was required not only to allow worship service, but to allow texts and periodicals of the Black Muslim / Nation of Islam Faith.

In August 1985, Mr. William E. Counselman, Chaplaincy Service Administrator for the Florida Department of Corrections set precedence when he convened a meeting of chaplains from all of the department correction facilities.

The Chaplaincy Administrator at that meeting stressed the need for a uniform application of the regulations and policies of the Department of Corrections by the chaplains at the various states prisons.

At that meeting the Chaplaincy Administrator communicated the announced policy of the Department that prison chaplains were to treat all religions held by inmates in an "even handed" manner.

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At that meeting the Chaplaincy Administrator communicated the announced policy of the Department that prison Chaplains were to treat all religions held by inmates in an "even handed" manner.

There are three (3) Jewish Services, the Assembly of Yahweh; The Hebrew Israelites, and the Jewish Service. Neither are made to combine their services.

The Hebrew Israelites are very similar in context and Ideological perspective patterned their legal issues to that of the Black Muslims / Nation of Islam and were awarded their own worship service and literature text in 1985.

Upon arriving here at Okeechobee, C. I. on 22 August 06, there have been no incidents of violence, racially or otherwise during this one and half year within the Florida prison system as a result of the Black Muslims / Nation of Islam conducting their own Juma Prayer worship services.

It is the policy of the Florida Department of Corrections that religious services, prayer meetings and the like should be permitted to all inmates regardless of their nature but always within the constraints of the need for the maintenance of security within the institution.

Resolution Sought

To be allowed the same opportunity afforded to the above named similar situated groups. The Nation of Islam for the past year and half have been allowed to conduct their own Juma Prayer worship service in the front part of sanctuary while the Sunni Muslims are behind the partition, or split time as is done during Kairas. The Sunnis have an hour and the Nation have an hour. 1:30 - 3:30

Respectfully Submitted
Johnnie C. Bowie

Worship service for the Muslim inmates is held on Friday afternoons at 1:00 p.m. or close to that time.

There is no separate time scheduled for different Muslim groups to meet. The Nation of Islam can meet with the Muslims. Although we try to accommodate all religious beliefs and their variant beliefs, Nation of Islam is Muslim and should gather with all the Muslim inmates for Jumah prayer.

Based on the above information, your grievance is DENIED.

You may obtain further administrative review of your complaint by obtaining form DC1-303, Request for Administrative Remedy or Appeal, completing the form, providing attachments, and forwarding your complaint to the Bureau of Inmate Grievance Appeals, 2601 Blair Stone Road, Tallahassee, FL 32399-2500.

4-07-08

SIGNATURE AND TYPED OR PRINTED NAME OF EMPLOYEE RESPONDING

SIGNATURE OF WARDEN, ASST. WARDEN, OR SECRETARY'S REPRESENTATIVE

DATE

COPY DISTRIBUTION - INSTITUTION / FACILITY
(2 Copies) Inmate
(1 Copy) Inmate's File
(1 Copy) Retained by Official Responding

COPY DISTRIBUTION - CENTRAL OFFICE
(1 Copy) Inmate
(1 Copy) Inmate's File - Inst./Facility
(1 Copy) C.O. Inmate File
(1 Copy) Retained by Official Responding

TO: Warden Assistant Warden Secretary, Florida Department of Corrections
 DEPARTMENT OF CORRECTIONS
 INMATE GRIEVANCES

From: Bowie Johnnie C. Jr. 111099 Okeechobee C. I.
 Last First Middle Initial Number Institution

Part A - Inmate Grievance

08-6-11451
 I respect fully seek further administrative review in accordance with Fla. Admin. Code 33-103.007. The informal Log # 03-93, decision rendered 3/17/08 and the denial of the institutional level appeal, attached hereto, Log # 0803-404-121.

Herein, I submit that the response at the institutional level avoided the issue. The response is not in compliance with standing Court Order of Middle District of Florida on April 26, 1997.

Please review *Mare v. Thompkins* (Case no. 69-263-civ-J. and cases consolidated therewith). The response is not in compliance with standing Court Order of the Southern District Fla. July 18, 1986.

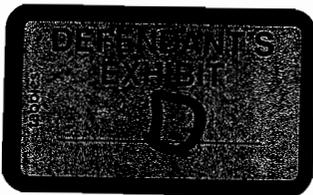
Neither is the response in compliance with Fla. Admin. Code 33-503.001 (2)(a), or Fla. Dept. Corr. Procedure 503.002 (1)(e) (4) (a) (7)(a) specific procedures.

There is also a violation of section 3 of the Religious Land Use and Institutionalized Persons Act of 2000 (RLUIPA), 42 U.S.C. § 2000cc-1(a)-(2). Please review *Cutter v. Wilkinson*, 125 S. Ct. 2113 (2005).

My First and Fourteenth Amendment rights have been violated since 3/7/08. None of the eight (8) Christian services are combined. None of the four (4) Jewish services combine.

Remedy

Same as sought in informal and formal.



4/18/08
DATE

SEE ATTACHED RESPONSE

Johnnie C. Bowie Jr. 111099
SIGNATURE OF GRIEVANT AND D.C. #

*BY SIGNATURE, INMATE AGREES TO THE FOLLOWING # OF 30-DAY EXTENSIONS 0

Johnnie B.
111099 Signature

INSTRUCTIONS

This form is used for filing a formal grievance at the institution or facility level as well as for filing appeals to the Office of the Secretary in accordance with Rule 33-103, Florida Administrative Code. When an appeal is made to the Secretary, a copy of the initial response to the grievance must be attached (except as stated below).

When the inmate feels that he may be adversely affected by the submission of a grievance at the institutional level because of the sensitive nature of the grievance, or is entitled by Chapter 33-103 to file a direct grievance he may address his grievance directly to the Secretary's Office. The grievance may be sealed in the envelope by the inmate and processed postage free through routine institutional channels. The inmate must indicate a valid reason for not initially bringing his grievance to the attention of the institution. If the inmate does not provide a valid reason or if the Secretary or his designated representative feels that the reason supplied is not adequate, the grievance will be returned to the inmate for processing at the institutional level.

Receipt for Appeals Being Forwarded to Central Office

Submitted by the inmate on: _____

Institutional Mailing Log #: _____

4-18-08
DISTRIBUTION: INSTITUTION/FACILITY
 INMATE (2 Copies)
 INMATE'S FILE
 INSTITUTIONAL GRIEVANCE FILE

404M7094
CENTRAL OFFICE
 INMATE
 INMATE'S FILE - INSTITUTION/FACILITY
 CENTRAL OFFICE INMATE FILE
 CENTRAL OFFICE GRIEVANCE FILE

81
(Received By) J. Chatterjee

MAILED
MAY 11 AM 11:02
FILED
MAY 11 AM 11:02

MAY 09 2008

Department of Corrections
Bureau of Inmate Grievance Appeals

PART B - RESPONSE

BOUIE, JOHNNIE INMATE	111099 NUMBER	08-6-11451 GRIEVANCE LOG NUMBER	(404) OKEECHOBEE C.I. GRIEVANCE INSTITUTION	D2115L HOUSING LOCATION
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Your administrative appeal has been reviewed and evaluated. The response that you received at the institutional level has been reviewed and is found to appropriately address the concerns that you raised at the institutional level as well as the Central Office level.

It is the policy of the Department to provide religious activities for Muslim inmates that are inclusive of the various Islamic groups. This policy includes Jumah prayer services.

Your administrative appeal is denied.

C. GREENE

SIGNATURE AND TYPED OR PRINTED NAME OF EMPLOYEE RESPONDING	SIGNATURE OF WARDEN, ASST. WARDEN, OR SECRETARY'S REPRESENTATIVE	DATE
	<i>[Signature]</i>	5/7/08

COPY DISTRIBUTION - INSTITUTION / FACILITY

- (2 Copies) Inmate
- (1 Copy) Inmate's File
- (1 Copy) Retained by Official Responding

COPY DISTRIBUTION - CENTRAL OFFICE

- (1 Copy) Inmate
- (1 Copy) Inmate's File - Inst./Facility
- (1 Copy) C.O. Inmate File
- (1 Copy) Retained by Official Responding

INMATE REQUEST

STATE OF FLORIDA
DEPARTMENT OF CORRECTION

Mail Number: D215L
Team Number: #6
Institution: Okla. C.I.

(Instructions on Back)

TO: (Check One) Warden Asst. Warden Classification Security Medical Mental Health Dental Other

09-78

FROM:	Inmate Name	DC Number	Quarters	Job Assignment	Date
	<u>Johnnie C. Bowie Jr.</u>	<u>111099</u>	<u>D215L</u>	<u>ED. AIDE</u>	<u>9/9/08</u>

REQUEST INFORMAL GRIEVANCE

Sir, I am being denied/deprive the accommodation to exercise my religious freedom guaranteed by the U.S. Constitution.

I have not been allowed to practice the central tenets of the Nation of Islam since March 7, 2008. My rights are being violated in several ways.

I want to attend Nation of Islam Jumah Prayer services

Resolve

To have the same opportunity of accommodation for my NON-TRADITIONAL faith as is afforded to other inmates similarly situated.

Respectfully Submitted
Johnnie C. Bowie

All requests will be handled in one of the following ways: 1) Written Information or 2) Personal Interview. All informal grievances will be responded to in writing.

DO NOT WRITE BELOW THIS LINE

RESPONSE Referred to Chaplain Pether

DATE RECEIVED: 9-10-08

You are on the list to participate in Jumah prayer every Friday at 1:00 pm in the chapel. Therefore the chapel is not denying you your right to worship. You may come AND worship every Friday at 1:00 pm in the chapel with the Islamic inmate population.



[The following pertains to informal grievances only:
Based on the above information, your grievance is DENIED (Returned Denied or Approved). If your informal grievance is denied, you have the right to submit a formal grievance in accordance with Chapter 33-103.006, F.A.C.]

Official (Signature): M. Pether Date: 9-11-08

Distribution: White -Returned to Inmate Pink -Retained by official responding, or if the response is to an
Canary -Returned to Inmate informal grievance then forward to be placed in inmate's file.

INMATE REQUEST

STATE OF FLORIDA
DEPARTMENT OF CORRECTIONS

Mail Number: Davis L
Team Number: #6
Institution: Okla. C.I.

(Instructions on Back)

TO: Warden Classification Medical Dental Other
 (Check One) Asst. Warden Security Mental Health

FROM: Inmate Name: Johnnie Bouie Jr. DC Number: 111099 Quarters: Davis L Job Assignment: Ed. Aide Date: 9/15/08

REQUEST FOR INFORMAL GRIEVANCE

I am being denied accommodations to practice the central tenets of my religious faith, by being compelled to join worship service with a Muslim sect that has vehement hatred toward my non traditional Islamic faith that is in extreme opposition ideologically. I am entitled to a reasonable opportunity of pursuing my non-traditional faith the Nation of Islam as is compatible to the opportunity afforded inmates who adhere to conventional religious precepts.

Resolve
Provide accommodation to adherents of the Nation of Islam to conduct their own Jumah Prayer Service.

Respectfully Submitted
Johnnie C. Bouie Jr.

All requests will be handled in one of the following ways: 1) Written Information or 2) Personal Interview. All informal grievances will be responded to in writing.

DO NOT WRITE BELOW THIS LINE

RESPONSE

DATE RECEIVED: 9-16-08

It is the goal of the chapel to facilitate all inmates in their religious observance. The chapel provides one afternoon a week for Jumah prayer to be attended by all Islamic inmates. This Jumah prayer is provided for you also.

[The following pertains to informal grievances only:
 Based on the above information, your grievance is DENIED. (Returned Denied or Approved). If your informal grievance is denied, you have the right to submit a formal grievance in accordance with Chapter 33-103.006, F.A.C.]

Official (Signature): M. P.H. Date: 9-17-08

Distribution: White -Returned to Inmate Pink -Retained by official responding, or if the response is to an informal grievance then forward to be placed in inmate's file.
 Canary -Returned to Inmate

DC6-236 (Revised 8/07)

Incorporated by Reference in Rule 33-103.019, F.A.C.



STATE OF FLORIDA
DEPARTMENT OF CORRECTIONS



DOT 01 2008

REQUEST FOR ADMINISTRATIVE REMEDY OR APPEAL

TO: Warden Assistant Warden Secretary, Florida Department of Corrections

From: Bowie Johnie C. Jr. 111099 Okeechobee C.I.
Last First Middle Initial Number Institution
0609-404-130

Part A - Inmate Grievance

This request for Administrative Remedy is predicated from response of Informal Grievance log # 09-115. The current policy and custom promulgated at this institution, wherein Islamic inmates are forced to "merge", is creating a hostile and unsafe environment. The Nation of Islam a distinct and unique Non-conventional Islamic Faith is forced to enter Jumah Prayer Service with a distinct sect of Sunni Muslim called Wahabists. They are very hostile and intolerant of any adherent to the teachings of the Nation of Islam or any other Islamic Faith other than Wahabist. This Sunni sect refuse to recognize the Nation of Islam as Muslims, they refuse to greet the N.O.I. adherents, they refuse to line up and pray with N.O.I. The only participation allowed the N.O.I. is to listen to them denigrate and disparage in an attempt to persuade N.O.I. to accept that Conventional Islamic Faith. The responsible officials know or they should know that their refusal to correct this violation of my Constitutional rights amount to deliberate indifference. My right as secured by the United States Constitution are being interfered with and this has been ongoing since March 7, 2008.

Resolve

To resume practice and policy that was in place prior to March 7, 2008, wherein separate Jumah Prayer services were held at the same time, in the same building in different areas.

Respectfully Submitted

9/22/08
DATE

FILE COPY

Johnie C. Bowie 111099
SIGNATURE OF GRIEVANT AND D.C. #

*BY SIGNATURE, INMATE AGREES TO THE FOLLOWING # OF 30-DAY EXTENSIONS:

8d

Signature

INSTRUCTIONS

This form is used for filing a formal grievance at the institution or facility level as well as for filing appeals to the Office of the Secretary in accordance with Rule 33-103, Florida Administrative Code. When an appeal is made to the Secretary, a copy of the initial response to the grievance must be attached (except as stated below).

When the inmate feels that he may be adversely affected by the submission of a grievance at the institutional level because of the sensitive nature of the grievance, or is entitled by Chapter 33-103 to file a direct grievance he may address his grievance directly to the Secretary's Office. The grievance may be sealed in the envelope by the inmate and processed postage free through routine institutional channels. The inmate must indicate a valid reason for not initially bringing his grievance to the attention of the institution. If the inmate does not provide a valid reason or if the Secretary or his designated representative feels that the reason supplied is not adequate, the grievance will be returned to the inmate for processing at the institutional level.

Receipt for Appeals Being Forwarded to Central Office

Submitted by the inmate on: 9-22-08
(Date)

Institutional Mailing Log #:

K. Moore
(Received By)

DISTRIBUTION: INSTITUTION/FACILITY
INMATE (2 Copies)
INMATE'S FILE
INSTITUTIONAL GRIEVANCE FILE

CENTRAL OFFICE
INMATE
INMATE'S FILE - INSTITUTION/FACILITY
CENTRAL OFFICE INMATE FILE

OCT 01 2009

PART B - RESPONSE

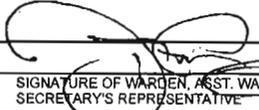
BOUIE, JOHNNIE	111099	0809-404-130	OKEECHOBEE C.I.	D2115L
INMATE	NUMBER	GRIEVANCE LOG NUMBER	CURRENT INMATE LOCATION	HOUSING LOCATION

Your Request for Administrative Remedy or Appeal has been received and evaluated, along with your attached informal grievance and response, and the following has been determined:

I find the response to the informal grievance be appropriate and to adequately address your issue.

Based on the above information, your grievance is DENIED.

You may obtain further administrative review of your complaint by obtaining form DC1-303, Request for Administrative Remedy or Appeal, completing the form, providing attachments, and forwarding your complaint to the Bureau of Inmate Grievance Appeals, 2601 Blair Stone Road, Tallahassee, FL 32399-2500.

SIGNATURE AND TYPED OR PRINTED NAME OF EMPLOYEE RESPONDING	SIGNATURE OF WARDEN, ASST. WARDEN, OR SECRETARY'S REPRESENTATIVE	DATE
		9/30/06

COPY DISTRIBUTION - INSTITUTION / FACILITY

- (2 Copies) Inmate
- (1 Copy) Inmate's File
- (1 Copy) Retained by Official Responding

COPY DISTRIBUTION - CENTRAL OFFICE

- (1 Copy) Inmate
- (1 Copy) Inmate's File - Inst./Facility
- (1 Copy) C.O. Inmate File
- (1 Copy) Retained by Official Responding

UNITED STATES DISTRICT COURT
SOUTHERN DISTRICT OF FLORIDA

JOHNNIE BOUIE, DC#111099,

Plaintiff,

vs.

CASE NO. 10-14277-JEM

WALTER A. MCNEIL, et al.,

Defendants.



Declaration of Rebecca A. Padgham

I, Rebecca A. Padgham, pursuant to 28 U.S.C. s. 1746, make this unsworn declaration under penalty of perjury and declare that the statements made below are true and state:

1. I am over the age of twenty-one years and have personal knowledge of the facts stated herein.
2. I am presently employed as a Management Analyst I by the Florida Department of Corrections, Bureau of Inmate Grievance Appeals, in Tallahassee, Florida.
3. Upon the request of Assistant Attorney General Joy A. Stubbs, I have reviewed the appeal file kept by the Bureau of Inmate Grievance Appeals for JOHNNIE BOUIE, DC# 111099. I reviewed the file to determine if Mr. Bouie filed any administrative appeals with the Bureau of Inmate Grievance Appeals alleging that he has been the subject of a retaliatory institutional transfer on January 23, 2010 and filed such an appeal on or before October 9, 2010. I found no administrative appeal filed by Mr. Bouie between January 23, 2010 and October 9, 2010 alleging a retaliatory institutional transfer.

4. The foregoing facts are known by me to be true from my review of the record. I am competent to testify to such facts and would so testify if I appeared in court at trial of this matter.

I declare under penalty of perjury that the foregoing is true and correct.


REBECCA A. PADGHAM

Executed on 2/13/12
(Date)

UNITED STATES DISTRICT COURT
SOUTHERN DISTRICT OF FLORIDA

JOHNNIE BOUIE, DC#111099,

Plaintiff,

vs.

CASE NO. 10-14277-JEM

WALTER A. MCNEIL, et al.,

Defendants.

RECEIVED
12 FEB 29 AM 9:40
ATTORNEY GENERAL OFFICE
GENERAL LEGAL SERVICES

Declaration of Alex Taylor

1. My name is Alex Taylor. I am the Chaplaincy Services Administrator for the Florida Department of Corrections. I have held this position since July 1999. Prior to that time, I have held positions in the areas of prison chaplaincy in the Texas correctional system, including serving 10 years as chaplain in the maximum-security Ellis Unit in Huntsville, and later becoming the Chaplaincy Services Administrator for the Texas Department of Criminal Justice. As Chaplaincy Services Administrator for the Florida Department of Corrections, my duties and responsibilities include establishing guidelines for the observance of religious practices in the correctional setting.

2. I give this Declaration to explain the Department's efforts to accommodate the religious needs of inmates within the Department's custody, and specifically respond to issues regarding religious services for inmates identifying themselves within the category of Muslim.

3. The Department has more than 100,000 inmates. 111 faith codes, an indexing of the religious preference registrations, are represented (although it is not possible to list all faiths). A listing of the faith group codes can be found in *Florida Department of Corrections Religious Technical Guide for Selected Religious Groups*. See Exhibit 1 (Faith Codes). In September of



2009, Chaplaincy Services counted 3,685 inmates within the inmate population as identifying with a faith group that made up the Muslim category. See Exhibit 2 (chart derived from a population report on September 25, 2009). This is about 3.6 % of the inmate population. See Exhibit 3 (chart representation of Muslims in FDOC on 1/1/2010). Although there is constant change in the inmate population, the percentages of religious preference choices stay fairly constant.

4. At present, the category of Muslim is made up of six separate Muslim faith groups. See Exhibit 2. These are: the generic selection "Muslim", Shiite, Sunni, Sufi, Nation of Islam, and Moorish Science. See Exhibit 2.

5. It is the policy of the Department to extend to all inmates the greatest amount of freedom and opportunity for pursuing individual religious beliefs and practices consistent with the security and good order of the institution. There are services and/or other opportunities available for each scheduled faith group to make religious observations. Individual inmates are permitted religious literature subject to Department rules regarding admissibility, possession of appropriate religious items, religious correspondence, and appropriate personal observation occasions. Each inmate is provided the opportunity to meet with his or her spiritual advisor at regular intervals. Certain limitations are necessary because the practitioners are convicted felons confined to a penal institution with limited resources. Chaplaincy functions amid the operations of the institution at large. While chaplains can provide input, chaplains cannot override determinations made regarding inmate movement, classification, or security.

6. The effort of Chaplaincy to provide inmates as much freedom and opportunity for pursuing individual religious beliefs is subject to the limitations of finite resources including the

designated space for religious activities, a fair and balanced program schedule providing for numerous faith group activities, and the availability of approved volunteers to supplement the chaplain's efforts. Recent budget cuts have affected the ability of chaplains to provide as many services to inmates. As such, chaplains must rely more heavily upon approved volunteers to conduct group services.

7. The Department's policies of providing an inclusive nondenominational service for Christians and an inclusive service for Muslims were already in place when I took the role of Chaplaincy Services Administrator in July of 1999. These policies further the Department's interest in affording the greatest number of inmates the opportunity to access institutional chapels where use is subject to appropriate time, space, and supervision. Institutional chapels are multipurpose buildings, with inmates using the chapel for purposes of study, personal contemplation, as well as congregant worship of groups of varying sizes. The scheduling of activities for some necessarily crowds out the activities of others. Additional noise and overflow can impact effective supervision. Moreover, provision of Chaplaincy services is affected by staff shortages and the administrative responsibilities chaplains must perform, necessitating heavy reliance upon approved volunteers to conduct group services. Accordingly, consolidating groups with major doctrinal similarities promotes efficient use of chaplaincy resources for the institution's inmate population. Holding separate services for Nation of Islam inmates undermines the fair distribution of limited resources of time, space, and supervision. Further, separate services for the different Muslim groups would disrupt the orderly operation of facilities. It would set a precedent that would be impossible to maintain for all of the numerous faith groups currently combined in the weekly nondenominational Christian service.

8. Unfortunately, from time to time, institutional chaplains deviate from the policy of providing an inclusive service for Muslims. Given that inmates regularly move and transfer among the Department's institutions, Chaplaincy Administrative Services strives to standardize religious accommodations for inmates at all of the Department's institutions as reasonably as possible. As Chaplaincy Administrator, I try to ensure that the Department's practice of providing inclusive Muslim services is consistently followed. The Department's interests in the practice is not diminished by deviations from field staff who misunderstand the practice or are otherwise reluctant to merge Muslim services for fear of engendering hard feelings by affected inmate groups. Likewise, the Department's interests are not diminished if such a deviation is not immediately noticed by staff at higher levels or immediately addressed due to competing issues.

9. I do not recall if I gave a particular order to Chaplain Collins with respect to Okeechobee C.I.; however, the Department's policy of having inclusive Muslim activities must be consistently followed by the institutions and I have instructed Chaplain Collins in this regard. Chaplain Collins was correct in ending the separate services and announcing a single service for all Muslim faith groups. Consistent and proper adherence to the Department's policy required that the deviant practice cease.

10. I am aware that Mr. Bouie has filed a complaint alleging that the Department has allowed "eight different denominations of Christians" and "three different groups of Jews" to have separate worship and prayer services at Okeechobee Correctional Institution.

11. As to Mr. Bouie's allegation regarding Judaism, there is only one weekly service for adherents of Judaism. If Mr. Bouie is referring to a group such as Hebrew Israelite or Assembly of Yahweh, he is mistaken in thinking that the Department's Chaplaincy Services categorizes such groups as Judaism or sects of Judaism.

12. Regarding Christians, there is an inclusive group that meets weekly at every institution which is termed nondenominational (however, non-Christians are permitted at this service as well). The scheduling of denominational group activities, however, depends on a variety of factors including time, space, and supervision which usually falls to an approved volunteer offering to meet a specific group need. Proportionate access to the chapel may be a factor as well. As illustration, there are more than 70,000 inmates identifying in some manner with Christian doctrine. See Exhibit 4 (Christian Groups in the FDOC). Obviously, for safety reasons, the nondenominational weekly service cannot accommodate 70% of an institution's inmate population in one service. Therefore, in chapel scheduling, multiple opportunities for religious expression are provided to ensure the greatest number of inmates have access to the chapel.

13. Different schools of Muslim teaching in the inmate population have participated in communal services and activities together for more than thirteen years for Jumah, feast days, and Ramadan. Muslim services are conducted in such a manner as to be non-sectarian and provide for all Muslim inmates regardless of the different schools of teaching among the various Muslim faith groups. Jumah generally starts with a short sermon known as the Khutbah and is followed by the prayers. The sermon in this setting should begin and end with the focal point being passages from the Koran. If a volunteer is not present, the local chaplain may, in his discretion, select inmate speakers for the sermon on a rotation basis. Should an inmate feel that an aspect of the service has become overtly sectarian or political, the grievance procedure is available to bring the matter to local chaplain's attention.

14. The Department's chapels are places for peaceful expression of faith. Appropriate supervision of chapel programming ensures this. Any inmate of any faith who would abuse chapel access by provoking a disruption in a religious service (or any program in a correctional institution) would be subject to removal from the service or program and possibly subject to other action depending on the nature and extent of the disruption.

15. Additionally, each Muslim inmate may pursue more specific beliefs through religious correspondence; the Muslim inmate may possess a variety of faith specific religious literature; and may be visited by the spiritual advisor of his or her choice. Chapel libraries may stock books donated about Islam that may be made available for study in the library as reference books to all on an equal basis.

16. The information contained in the foregoing Declaration is personally known to me and is true and correct to the best of my knowledge. I am over the age of 18 years and otherwise competent to testify to the facts contained in the Declaration.

I declare under penalty of perjury that the foregoing is true and correct.


ALEX TAYLOR

Executed on Feb. 27, 2012
(date)

APPENDIX 5 Faith Codes

**FAITH CODES
FOR
RELIGIOUS PREFERENCES**



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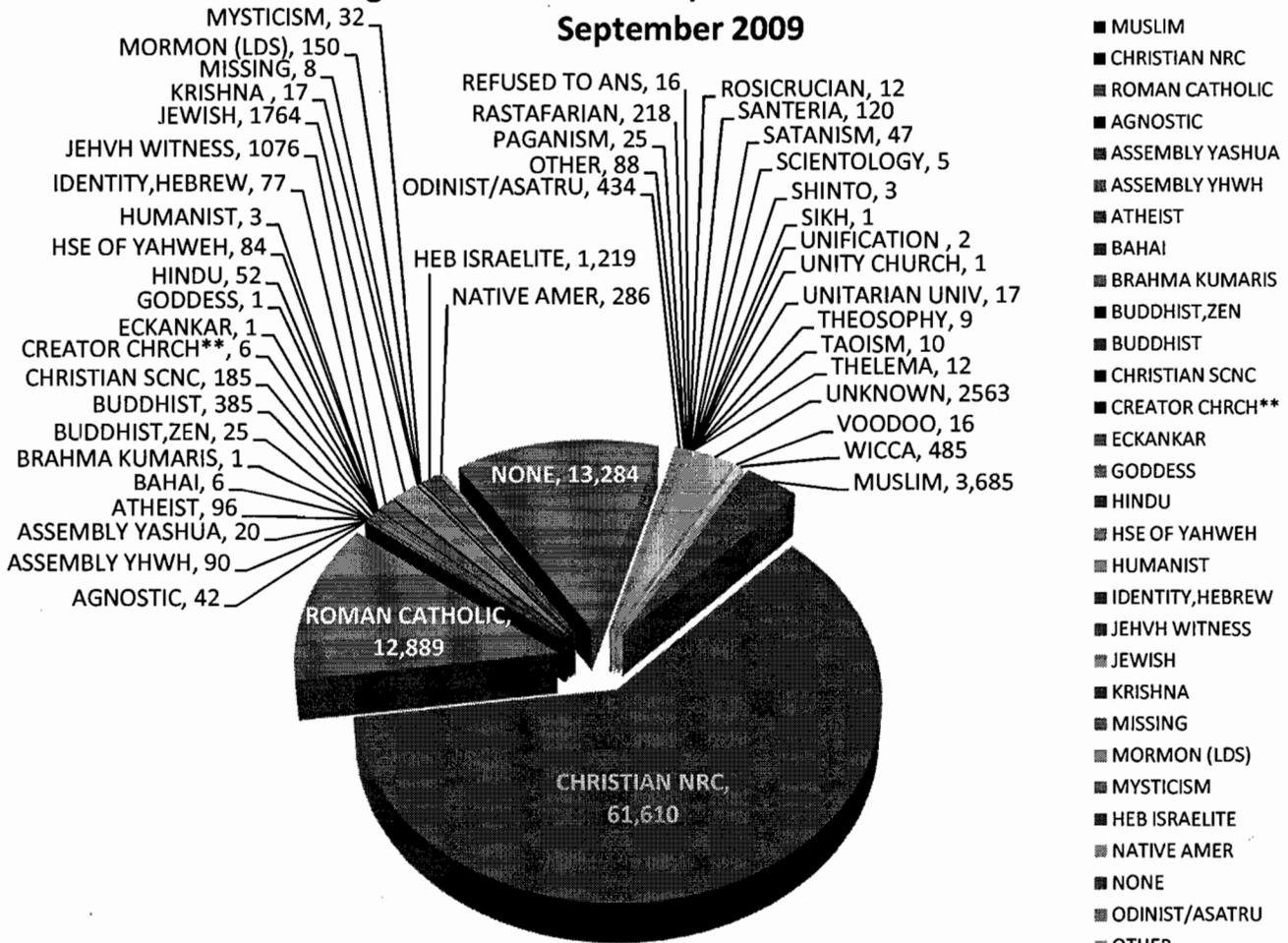
Florida Department of Corrections
 Chaplaincy Services
 Faith Codes ⁶

Code	Faith group	Code	Faith group	Code	Faith group
1.	Assemblies of God	38.	Foursquare International	75.	Ch. of the Creator
2.	Assembly of Yahweh	39.	Friends (Quaker)	76.	Eckankar
3.	Baptist	40.	Fundamentalist	77.	Goddess
4.	Baptist, American	41.	Fund. Ch. of America, Ind.	78.	Hindu
5.	Baptist, Freewill	42.	Holiness	79.	Humanist
6.	Baptist, General	43.	House of Yahweh	80.	Jehovah Witness
7.	Baptist, Independent	44.	Identity, Christian	81.	Jewish
8.	Baptist, Missionary	45.	Identity, Hebrew	82.	Krishna Consciousness
9.	Baptist, National	46.	Other	83.	Mormon (LDS)
10.	Baptist, Primitive	47.	Lutheran, Evangelical	84.	Moorish Science
11.	Baptist, Regular	48.	Lutheran, MS Synod	85.	Muslim
12.	Baptist, Southern	49.	Mennonite	86.	Muslim, Shiite
13.	Brethren	50.	Messianic Jewish	87.	Muslim, Sufi
14.	Catholic, Roman	51.	Methodist	88.	Muslim, Sunni
15.	Charismatic	52.	Methodist Episcopal, African	89.	Mysticism
16.	Christian	53.	Methodist, United	90.	Nation of Islam
17.	Christian Separatist	54.	Methodist, Wesleyan	91.	Nat. of Yahweh/ Heb. Isr.
18.	Christian Miss. Alliance	55.	Orthodox, Eastern	92.	Native American
19.	Ch. of The Nazarene	56.	Orthodox, Greek	93.	Odinist/Asatru
20.	Ch. of Christ	57.	Pentecostal	94.	Rastafarian
21.	Ch. of God, Apostolic	58.	Pentecostal Ch., United	95.	Rosicrucian
22.	Ch. of God, Global	59.	Presbyterian	96.	Santeria
23.	Ch. of God, Holiness	60.	Presbyterian Ch. in America	97.	Satanism
24.	Ch. of God, Indiana	61.	Presbyterian Ch. USA	98.	Scientology
25.	Ch. of God In Christ	62.	Protestant	99.	Shinto
26.	Ch. of God, Int'l.	63.	Reformed Christian	1A.	Sikh
27.	Ch. of God, Pentecostal	64.	Reformed Ch., Evangelical	1B.	Taoism
28.	Ch. of God, Philadelphia	65.	Salvation Army	1C.	Thelema
29.	Ch. of God, TN	66.	Seventh Day Adventist	1D.	Theosophy
30.	Ch. of God, United	67.	Agnostic	1E.	Unification Ch.
31.	Ch. of God, Worldwide	68.	Atheist	1F.	Unitarian Universalist
32.	Ch. of Jesus Christ Christian	69.	Bahai	1G.	Unity Ch.
33.	Paganism	70.	Brahma Kumaris	1H.	Voodoo
34.	Disciples of Christ	71.	Buddhist	1I.	Wicca
35.	Episcopal	72.	Assemblies of Yahshua	1J.	Refused To Answer
36.	Episcopal, Charismatic	73.	Buddhist. Zen	1K.	None
37.	Evangelical Free	74.	Christian Science	1L.	Unknown

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⁶ This code list may be found on the OBIS Screen (OT23) place the cursor on the faith code number to the right of "Religion." Press the F12 key first followed by the F1 key. The help screen will appear.

Religion in the Florida Department of Corrections September 2009



Note:

This chart is derived from the population report on September 25, 2009 and lists the number of inmates in each of 112 different religious preference choices. The total population on 9/25/09 was 101,178 inmates. Though there is constant change in the inmate population, the percentages stay fairly constant.

Christian NRC means Christian Non-Roman Catholic and is made up of 59 separate Christian faith groups.

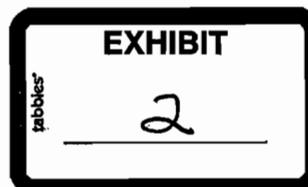
The category **Muslim** is made up of 6 separate Muslim faith groups. These are: Muslim, Shiite, Sunni, Sufi, Nation of Islam, and Moorish Science

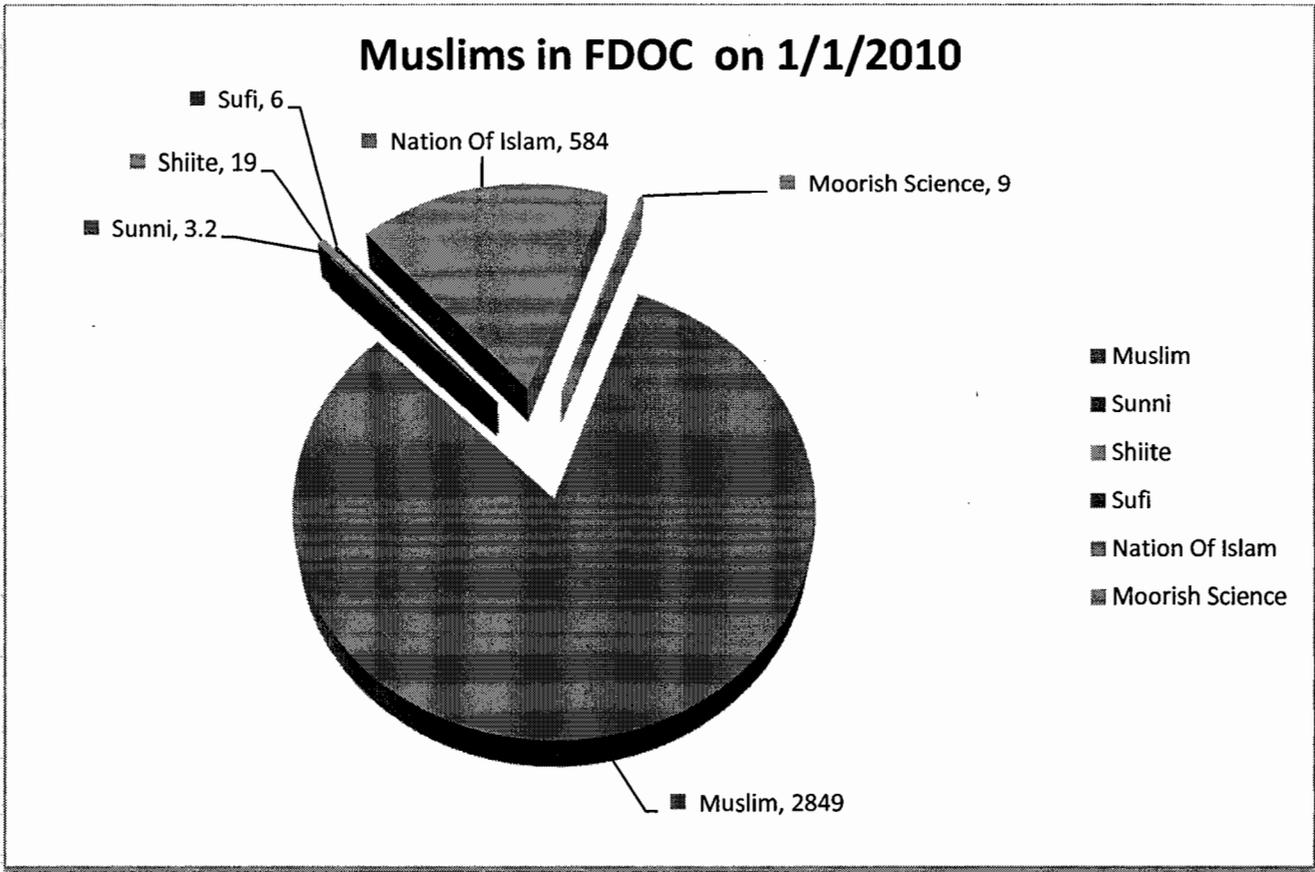
"OTHER" refers to religious beliefs of those inmates who have beliefs that are not represented in any organized religious body.

"MISSING" represents inmates that the department does not have religious information on.

**** Creator Chrch** is actually Church of the Creator. The name was the subject of a court action that resulted in this church being forbidden from using the name. There are inmates who self identified themselves as such prior to the court action.

- MUSLIM
- CHRISTIAN NRC
- ROMAN CATHOLIC
- AGNOSTIC
- ASSEMBLY YASHUA
- ASSEMBLY YHWH
- ATHEIST
- BAHAI
- BRAHMA KUMARIS
- BUDDHIST,ZEN
- BUDDHIST
- CHRISTIAN SCNC
- CREATOR CHRCH**
- ECKANKAR
- GODDESS
- HINDU
- HSE OF YAHWEH
- HUMANIST
- IDENTITY,HEBREW
- JEHVH WITNESS
- JEWISH
- KRISHNA
- MISSING
- MORMON (LDS)
- MYSTICISM
- HEB ISRAELITE
- NATIVE AMER
- NONE
- ODINIST/ASATRU
- OTHER
- PAGANISM
- RASTAFARIAN
- REFUSED TO ANS
- ROSIKRUICIAN
- SANTERIA
- SATANISM
- SCIENTOLOGY
- SHINTO
- SIKH
- TAOISM
- THELEMA
- THEOSOPHY
- UNIFICATION
- UNITARIAN UNIV
- UNITY CHURCH
- UNKNOWN
- VODOO
- WICCA



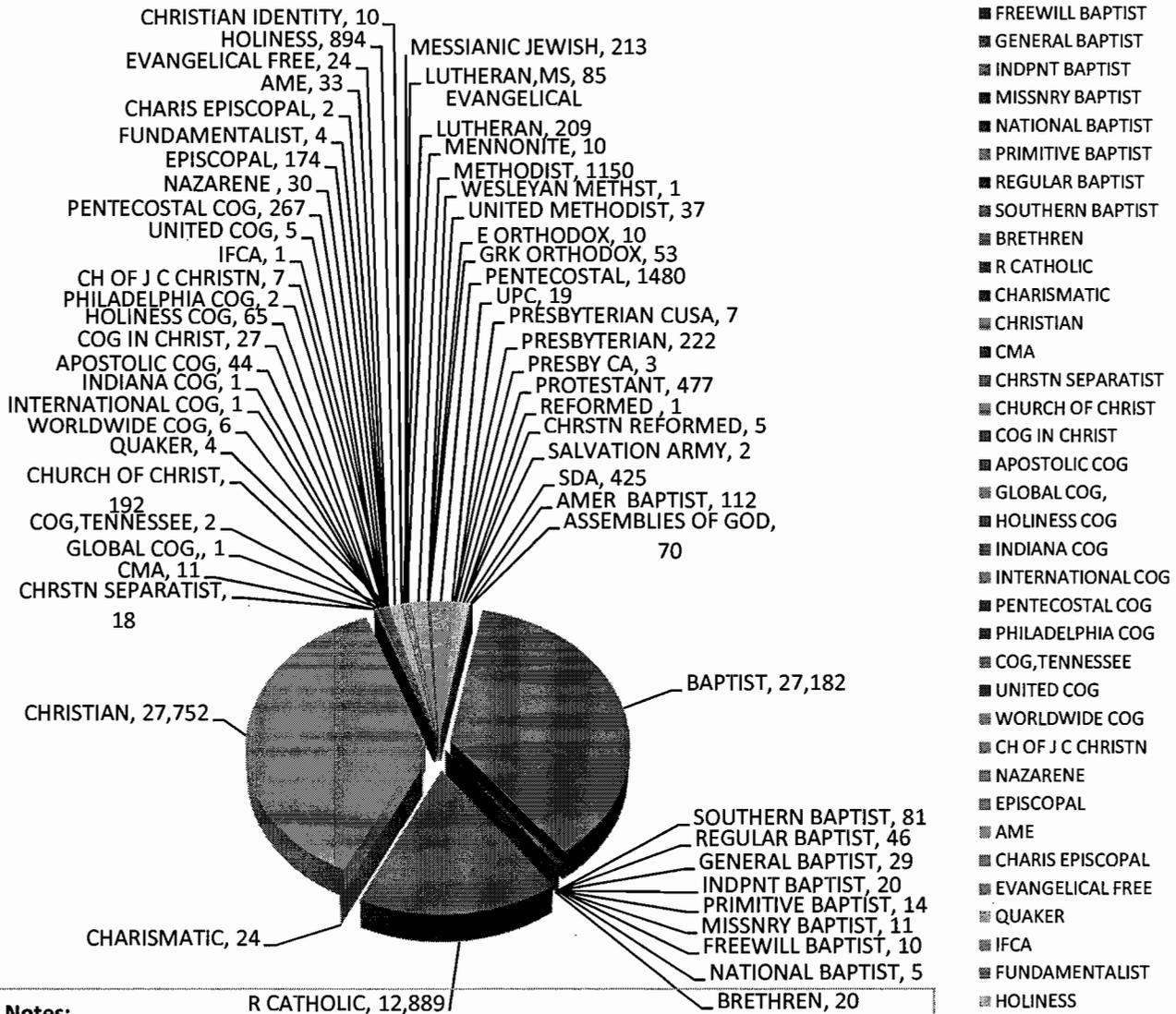


Muslim inmates make up 3.6% of the inmate population.



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CHRISTIAN GROUPS IN THE FDOC SEPTEMBER 2009



- AMER BAPTIST
- ASSEMBLIES OF GOD
- BAPTIST
- FREEWILL BAPTIST
- GENERAL BAPTIST
- INDPNT BAPTIST
- MISSNRY BAPTIST
- NATIONAL BAPTIST
- PRIMITIVE BAPTIST
- REGULAR BAPTIST
- SOUTHERN BAPTIST
- BRETHREN
- R CATHOLIC
- CHARISMATIC
- CHRISTIAN
- CMA
- CHRSTN SEPARATIST
- CHURCH OF CHRIST
- COG IN CHRIST
- APOSTOLIC COG
- GLOBAL COG
- HOLINESS COG
- INDIANA COG
- INTERNATIONAL COG
- PENTECOSTAL COG
- PHILADELPHIA COG
- COG, TENNESSEE
- UNITED COG
- WORLDWIDE COG
- CH OF J C CHRISTN
- NAZARENE
- EPISCOPAL
- AME
- CHARIS EPISCOPAL
- EVANGELICAL FREE
- QUAKER
- IFCA
- FUNDAMENTALIST
- HOLINESS
- CHRISTIAN IDENTITY
- EVANGELICAL LUTHERAN
- LUTHERAN, MS
- MENNONITE
- MESSIANIC JEWISH
- METHODIST
- UNITED METHODIST
- WESLEYAN METHST
- E ORTHODOX
- GRK ORTHODOX
- PENTECOSTAL
- UPC
- PRESBYTERIAN
- PRESBY CA
- PRESBYTERIAN CUSA
- PROTESTANT
- REFORMED
- CHRSTN REFORMED
- SALVATION ARMY
- SDA

Notes:

These 59 groups have major doctrinal similarities that identify them as Christian. Together they comprise 73.62% of the total inmate population (101,178 on 9/25/09). This amounts to 74,499 inmates on 9/25/2009. Many inmates select a generic category to identify a religious preference (*Christian, Baptist, Pentecostal, Fundamentalist, Charismatic*).

Abbreviations:

AME	African Methodist Episcopal
CMA	Christian Missionary Alliance
Charis Episcopal	Charismatic Episcopal
COG	Church of God
CH of JC Christn	Church of Jesus Christ Christian
E Orthodox	Eastern Orthodox
IFCA	Independent Fundamental Churches of America
Lutheran MS	Lutheran Missouri Synod
Presby CA	Presbyterian Church of America
Reformed	Evangelical Reformed
SDA	Seventh Day Adventist
UPC	United Pentecostal Church

