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AUSTRALIAN ARMY

LAND WARFARE DOCTRINE

LWD 0-2-2

CHARACTER

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AUSTRALIAN ARMY

LAND WARFARE DOCTRINE

LWD 0-2-2

CHARACTER

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30 September 2005

Issued by command of the Chief of Army

R.G. Wilson, AM
Major General
Commander
Training Command – Army
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2. It is certified that the amendments promulgated in the undermentioned amendment lists have been made in this publication.

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PREFACE


Preamble

1. It is in the nature of armies to be interested in character training and development. Every army is concerned in developing in its soldiers loyalty, discipline, courage and determination.

2. There are various reasons for this that may be significant from time to time, but there are two that remain constant and are the key factors. Firstly, war places a greater stress on combatants than people would normally experience, and there is a special requirement for a strong and sound character to be able to cope with that stress. Secondly, society places in the hands of the soldier its ultimate sanction: the deliberate and controlled destruction of life and property. For soldiers to bear this awesome responsibility, they must possess a character able to adapt to their environment and consistently make the right decisions despite the pressures of fear, chaos and danger.

3. In the Australian Army character training and development starts in the processes of recruit and officer training but development continues throughout a soldier’s career. It is a task required of instructors and staff at training establishments and by officers, non-commissioned officers and experienced soldiers in every unit.

Aim

4. The aim of this doctrine is to guide the development of appropriate character in Australian Army personnel so that they will execute their duty in accordance with the ethos, values and standards of the Australian Army.

Level

5. This publication is for all ranks. It is particularly aimed at recruits, initial employment trainees, staff cadets, officer cadets, army cadets and commissioned officers in Regimental Officer Basic Training.
Scope

6. This publication focuses on the qualities of character that are central to the generation of ‘fighting power’.

7. Chapter 1 states why the development of character is important for soldiering. It offers a description of character and its relationship to fighting power, individual behaviour, leadership and command. It examines the foundational influences of ‘Australian’ character to illustrate why Australians, in general, behave in a certain way. The Army’s purpose, identity, culture and the desired character attributes for military professionalism are described.

8. Chapter 2 briefly describes the combat environment, its impact on people and some issues for consideration. It uses the narratives of those who have placed themselves in harms way to illustrate the desirable character attributes that the Army seeks to foster through its ethos, values, traditions and standards of behaviour.

9. Chapter 3 describes the training environment, the constraints placed on soldiers and the Army’s expectations of those who volunteer to serve their nation. Issues that contribute to successful soldiering are also discussed.

10. Chapter 4 provides a model for character development using a teacher/trainer/mentor methodology. It provides guidance for leaders but is more specifically focused at instructional staff responsible for character training and development in the Australian Army.

Associated Publications

11. This publication should be read in conjunction with other publications and documents, in particular:

   a. *Defence Act*, 1903;


   e. *Defence Instruction (General) Personnel 15-1, Misuse of Alcohol in the Australian Defence Force*, 1980;
f. Defence Instruction (General) Personnel 15-2, Involvement by Members of the Australian Defence Force with a prohibited substance, 2005;

g. Defence Instruction (General) Personnel 15-4, Alcohol testing in the Australian Defence Force, 2003;


i. Defence Instruction (General) Personnel 35-3, Management and Reporting of Unacceptable Behaviour, 2004;

j. Defence Instruction (General) Personnel 36-3, Inherent requirements of service in the Australian Defence Force, 2002;


l. Land Warfare Doctrine 0-0, Command, Leadership and Management, 2003;

m. Land Warfare Doctrine 0-2, Leadership, 2002; and


On-line Doctrine

12. This and other doctrine publications are available via the Army Doctrine Electronic Library website located at: http://adel.defence.gov.au

Gender

13. This publication has been prepared with gender-neutral language.
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character
For the purposes of Army, character training and development, is described as, those inner qualities of a person that are evident in behaviour that is positive and constructive in the development of self, relationships and community.

esprit de corps
Esprit de corps embodies regard for the honour and interests of the body to which one belongs. It also encompasses team spirit.

leadership
Leadership is the art of influencing and directing people to achieve willingly the team or organisational goal.

professional mastery
Professional mastery integrates the components of fighting power. It is an expression of personal competence displayed by an individual’s ability to combine character, self-confidence, effective leadership, professional knowledge, professional military judgement and experience. It is measured by performance in battle and is a process of continual learning developed through education, training and experience.
ABBREVIATIONS

The following abbreviations are used in this publication. Standard abbreviations have not been listed in the abbreviations list but can be found at http://dlms.dcb.defence.gov.au or in Australian Defence Force Publication 04.1.3, Abbreviations and Military Symbols, 1995. Abbreviations shown in italics are specific to this publication and have not been accepted for joint Service use. Ranks, staff appointments, corps, commonly used measurements, publication titles and commonly used terms are used in their abbreviated format throughout the publication.

AIF Australian Imperial Force
CMOT Civilian and Military Operations Team
INTERFET International Force East Timor
NGO non-government organisation
UNOSOM United Nations Operations in Somalia

The Common Staff System (Training Information Bulletin 84, The Common Staff System, 1997) is a structured approach to identifying staff appointments and levels. It allocates letters to mark the service composition of the headquarters or component. Within the Army, the letters also designate the level of headquarters, as follows:

J Joint staff
N Naval component or headquarters
A Air Force component or headquarters
G Army component or headquarters at division level and above
S Army headquarters at brigade and below
SOJ Special Operations component of a joint headquarters

Numbers are then added to the letters to designate the division, sub-division and individual position within the sub-division. They refer to the following:

0 Command Group and Specialist Staff
1 Personnel
2 Intelligence
3 Operations
4 Logistics
5 Policy and Plans
6 Communications and Information Systems
7 Doctrine and Training
8 Force Structure and Development
CHAPTER 1

MILITARY CHARACTER

Of all the things that come to us by nature we first acquire the potentiality and later exhibit the activity; but the virtues we get by first exercising them... we become just by doing just acts, temperate by doing temperate acts, brave by doing brave acts.1

SECTION 1-1. INTRODUCTION

1. Australians have a distinctive approach to warfighting. The ADF’s doctrine reflects a balance between the historical experience of warfare and how challenges on future battlefields might be met. While the ADF’s philosophy of warfare is based on the thinking of westernised nations, the Australian perspective is unique. It is derived from the nation’s constitutional framework, geo-strategic influences, and national identity and culture, tempered by lessons from past conflicts. These complementary influences have shaped the distinctive ethos, character and sense of identity of Australia’s armed forces and the way that the present-day ADF conducts military operations.

2. This chapter explains why the development of character is important for soldiering. It describes character and its relationship to fighting power, individual behaviour, leadership and command. It examines the foundational influences of ‘Australian’ character to illustrate why Australians, in general, behave in a certain way. The Army’s purpose, identity, culture and the desired character attributes for military professionalism are described.

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SECTION 1-2. PRESUPPOSITIONS OF CHARACTER DEVELOPMENT

3. Character development is based on a number of presuppositions. These form the basis of how the Army wishes to develop and train its soldiers for the benefit of self, family, community, the Army and the nation.

Belief in the Value and Dignity of People

4. A belief in the dignity and value of people is of primary importance. It implies both a respect for self and a respect for others. It is a basic component of military law and many of the customs of military service. This dignity is not a privilege granted by community or state but rather is part of the fundamental nature of being human. Historically, in the western world, its origins stem from the Christian belief that God creates each person but such a belief is not confined to Christianity. The belief in a ‘Supreme Being’ underpins most faiths.

Acceptance of Personal Responsibility and Accountability

5. Each person is responsible for what they are, say and do. Heredity and environment have a tremendous influence on a person’s life, but ultimately, individuals must take responsibility and accountability for themselves and their actions. The Army leadership principle ‘seek and accept responsibility’ recognises this. It goes beyond mere acceptance. It requires soldiers to seek responsibility within the commander’s intent, to use initiative and not wait for responsibilities to be passed down. This is the heart of the concept of mission command.

Every Person can Improve

6. For each person there is the possibility of improving. This improvement is not in any way inevitable, but it is possible for each person to become ‘better’ in the sense of becoming more fully human. To become more fully human is to grow towards one’s potential in understanding one’s self, in responsibility, in fellowship with others and in understanding the meaning of life.

7. The best interests of individuals and of societies are served by encouraging each person to grow in this way. The best interests of the Army are served by encouraging this growth; in general, because the Army is part of Australian society and, in particular, because its practical
function is best served by having soldiers who are persons of integrity and responsibility.

8. Again, this presupposition is reflected in an Army leadership principle ‘know yourself and seek self-improvement’. Knowing oneself and making a conscious effort to improve lays the foundation for knowing others, and it requires individuals to set aside personal integration.

SECTION 1-3. UNDERSTANDING CHARACTER

9. Much has been written about the concept of character. It is notable from these writings that there is no common agreement about its meaning. Character remains a complex human phenomenon, and the range of definitions invariably reflects different perspectives. Reducing the concept of character to one-sentence descriptions may seem inadequate. However, for the purposes of Army character training and development, character is described as those inner qualities of a person that are evident in behaviour that is positive and constructive in the development of self, relationships and community.

10. Character is more than the sum of qualities a person might exhibit. It encompasses belief systems about individuals themselves, other people and the world, often rising out of a religious faith but certainly out of beliefs about the meaning and purpose of life. Such belief systems produce qualities, attitudes and behaviours that are part of a person’s identity, as distinct from those behaviours that are acted out in the development of a personal leadership style.

SECTION 1-4. THE PURPOSE OF MILITARY CHARACTER

11. The nature of military service is that soldiers will be called upon to serve in circumstances where peaceful resolution of conflict has failed. The purpose of developing a soldier’s character is to instill the qualities and attributes that allow them to adapt to their environment and to consistently make the right decisions despite the pressures of fear, chaos and danger.

12. Strength of character is essential for soldiering. It strengthens commitment to the team, builds courage, supports moral leadership and sustains endurance under stress. These attributes are vital to ensure the
morality and legitimacy of action in circumstances that may involve sudden death. The resilience that comes from strong moral character takes time to develop. It helps soldiers remain confident in the face of competing ideologies and propaganda, while allowing tolerance of belief and value systems held by others.

13. Soldiers are responsible to act only in a just cause. This responsibility strikes at the very heart of an individual’s belief system. Each soldier must have the moral courage to rationalise the application of force, in a manner appropriate to the situation, that is morally acceptable to themselves, the Australian community and broader international expectations about the sanctity of life and treatment of humans. It is not expected that soldiers have a detailed understanding of the law of armed conflict, humanitarian law or just war theory and tradition. It is expected, however, that they understand the basic principles and that, for any conflict, the sense of these principles is reflected in rules of engagement and orders for opening fire. The philosophy that underpins the Australian Army’s approach to rationalising the application force (the Just War Principles) is summarised in Annex A to Chapter 1.

14. On a more personal level, it requires a deep realisation of the moral and ethical responsibility for bearing arms. At the individual level, there is the conflicting requirement to adhere to some higher belief in the sanctity of life and the ultimate decision that may demand the taking of life at the risk of losing one’s own. The reality of ‘unlimited liability’ and personal sacrifice reflects the powerful commitment soldiers make and one that distinguishes soldiering from other professions.

15. Military character is not born on the battlefield. Developing character is a lifelong pursuit that is important to everyday life. As declared by Lord Charles Moran, medical officer to the 1st Battalion, The Royal Fusiliers:

\[
I \text{ contend that fortitude in war has its roots in morality; that selection [recruitment] is a search for character, and that war itself is but one more test – the supreme and final test if you will – of character. Courage can be judged apart from danger only if the social significance and meaning of courage is known to us, namely that a man of character in peace becomes a man of courage in war. He cannot be selfish in peace yet be unselfish in war. Character as Aristotle taught is a habit, the daily choice of right instead of wrong; it is a moral quality which grows to}
\]

2. Moran was a young medical officer in World War I and later became the personal physician to Winston Churchill during World War II.
maturity in peace and is not suddenly developed on the outbreak of war. For war, in spite of much that we have heard to the contrary, has no power to transform, it merely exaggerates the good and evil that is in us, till it is plain for all to read; it cannot change, it exposes.

Man’s fate in battle is worked out before war begins. For his acts in war are dictated not by courage, nor by fear, but by conscience, of which war is the final test. The man whose quick conscious is the secret of his success in battle has the same clear cut feelings about right and wrong before war makes them obvious to all. If you know a man in peace, you know him in war.

16. For the Australian soldier, the principal method for developing character is described by the Aristotelian concept of practicing virtue until it becomes habit.

Future Challenges

17. The battlefield of the future will place increasing responsibility on soldiers of all ranks where the smallest of actions may have operational, strategic or political implications. The future battlespace will be complex and characterised by the clash of technology, politics and culture, and where combatants, non-combatants, displaced persons, NGOs and the media will each struggle to achieve their ends. Such an environment requires soldiers with the mental agility and strength of character to adapt, yet remain mission focused.

18. The requirement to lead soldiers into battle is based on individual character and competence with an emphasis on desired leader behaviour. It is this that creates the foundation for the development of a level of trust between the leader and team members. A key assumption is that soldiers must first develop themselves before they can realistically lead others. Consequently, individual character development forms the core for the practice of Army leadership.

19. This can only be achieved if belief systems are central to the development of character and form a solid foundation for deriving values and behaviours. Positive character attributes are built on a foundation of well-formed beliefs and values.

The Soldier of the 21st Century

20. For soldiering in the 21st Century the Army requires certain behaviours that underpin success in complex warfighting. These behaviours developed by professional mastery are:

a. *Every Soldier is an Expert in Close Combat.* The disaggregated battlespace and the array of enemies likely to be encountered mean that there are no secure areas and every soldier needs to be genuinely capable of effective participation in close combat in complex terrain.

b. *Every Soldier is a Leader.* In day to day activities and on operations soldiers will take charge of themselves and lead their peers to act appropriately.

c. *Every Soldier is Physically Tough.* The physical demands of both operations and daily life require resilience and endurance.

d. *Every Soldier is Mentally Prepared.* The intellectual and emotional demands of both operations and daily life require intellectual preparation and psychological endurance.

e. *Every Soldier is Committed to Continuous Learning and Self-development.* From the day of induction each soldier is continuously provided with, and encouraged to take up, opportunities for the development of appropriate knowledge and skills.

f. *Every Soldier is Courageous.* The combination of intrinsic values and shared ethos ensures that soldiers have the courage to face uncertainty and make the hard decisions required by complex warfighting. This includes the moral courage to do what is right.

g. *Every Soldier Takes the Initiative.* The small team environment, complex terrain and mission command demand that soldiers act independently and without prompting based on their understanding of their immediate circumstances. Soldiers would strive to remain aware of the plan at the higher level in order to exploit fleeting opportunities and assist flanking teams in achieving success.

h. *Every Soldier Works for the Team.* Each soldier shares responsibility for their fellows and for the achievement of the team’s missions.
Soldiers understand that they do not face danger alone, and that they must rely on the team just as the team relies on them.

i. Every Soldier Demonstrates Compassion. The soldier will need to show compassion and empathy in barracks and when deployed on operations regardless of the nature of the task they are required to complete and the operating environment.

SECTION 1-5. BELIEF SYSTEMS

21. The root of character is a coherent belief and values system. The morale, stamina and, therefore, the combat capability of an Army relies as much on spiritual and moral qualities as it does on physical fitness and skills – perhaps more so when soldiers are under stress. There is ample evidence to indicate that operational service and adversity tend to focus people on what is important in life and sometimes leads to a complete re-evaluation of basic beliefs and life values. These spiritual and moral qualities are at the heart of a person’s character.

22. Beliefs are fundamental to the way people derive their sense of meaning and purpose in life. This has profound implications for soldiers who may be required to take life on the battlefield.

The Soldiers’ Prayer

23. Australian society is diverse, and the soldiers drawn from it increasingly reflect a broad range of spiritual views. The Army acknowledges and respects this diversity and the Soldiers’ Prayer provides a bond for individuals to rededicate themselves to the values and ideals of the Australian Army and the service of the Australian people irrespective of personal beliefs. It is an internationally recognised prayer in western nations. Its precise origins are not clear, but it is believed the prayer was developed in the period between the two world wars. It encapsulates those aspects of soldiering that the Army seeks to foster in its people.

_Almighty God, whose command is over all, and whose love never fails, let me be aware of your presence, and obedient to your will. Keep me true to my best self and help me to so live that I can stand unashamed before my mates, my loved ones and you._

_Give me the will to do my duty and help me to accept my share_
of responsibility with a strong heart and a cheerful mind. Make me considerate of those with whom I live and work, and faithful to the duties my country has entrusted to me. Let my uniform remind me daily of the traditions of the Army in which I serve.

When I am inclined to doubt, strengthen my faith. When I am tempted to sin, help me to resist. When I fail, give me the courage to try again.

Guide me with the light of your truth and keep before me the life and example of Jesus in whose name I pray. Amen.

24. A sound belief system also strengthens an individual to endure hardship in adversity. The power of inner strength drawn from a coherent belief and values system is no better illustrated than by the recollections of Signaller Hubert (Bert) Joseph Head, 8th Division Signals, following his liberation after three and a half years as a Japanese prisoner-of-war during World War II. Bert barely survived Changi and the dreaded ironworks in Osaka, Japan. He variously described the latter as ‘Dante’s Inferno’ and ‘hell on earth’, far worse than his experience at Changi. In his book, which is a graphic and disturbing account of survival in the midst of misery and human suffering, Bert reflected on how his ordeal had focused his perspective on life’s basic beliefs:

In pre-war years I had what might be termed an ‘accepted’ view of Christianity. I had accepted the beliefs of Christianity without giving them much, or any, thought. I had believed in a vague way that Christian teachings were the only worthwhile ones. I still feel that I would be a far better man today had I obeyed all the ‘do’s and don’ts’ I had to listen to from the pulpit in my youth.

It is my firm belief now, however, that it doesn’t matter at all whether a man is a Christian, a Jew, a Mohammedan or anything else. For each and every man on earth is answerable to his maker, not through his race, nor by the sect or religion by which he worships Him, nor by his sincerity in his faith in the precepts of his religion or church, but by his own individual spiritual and moral life. God is all merciful, irrespective of

4. Head recalled that the heat, din, confusion, bedlam, slavery and barbarism of the ironworks were the physical manifestation of images by the artist Gustave Doré of Dante Alighieri’s literary work ‘Inferno’ published in 1314.
what a man’s beliefs may be. And whatever our race and our creed, we all know deep in our hearts just how worthy or unworthy we are of being truthfully known as Christians, Jews, Mohammedans, or what you will, and thus of eventually meriting God’s blessings.

I think that an implicit love of, and trust in the mercy of, one’s God is very necessary however. And I think that those of us who have the requisite love of that remote Divinity are capable of receiving much comfort through it – whether we belong to a church or not.5

SECTION 1-6. CHARACTER RELATIONSHIPS

25. Character development is focused on the individual. It aims to develop certain values, attitudes and behaviours, which through effective leadership generates the necessary moral strength to win. The concepts and perspectives that describe the relationship of character to issues such as fighting power, individual behaviour, leadership and self-development reinforce that character is essential in battle and in peace.

Character and Fighting Power

26. Figure 1–1 illustrates how character relates to the generation of fighting power. Fighting power is a concept used to describe how the Army seeks to harness all its moral, physical and intellectual resources to win the land battle. Professional mastery, which is an expression of personal competence displayed by an individual’s ability to combine character, self-confidence, effective leadership, professional knowledge, professional military judgment and experience, integrates these components. It is measured by performance in battle and is a process of continual learning developed through education, training and experience.

27. Implicit in the description of professional mastery is that it changes as individuals continually learn and interact with their environment. It presupposes that individuals not only have the ability to perform given competencies but have an awareness of why they are being performed, the flexibility to perform them in a range of circumstances and the self-confidence to apply them in conditions of high risk and ambiguity.

28. The physical component of fighting power provides the ‘means to fight’ and the intellectual component the knowledge of ‘how to fight’. It is the moral component that provides the ‘will to fight’. Character is a foundational element of the moral component of fighting power.6

Character and Individual Behaviour

29. Behaviour is the hallmark of individual character. Because no two individuals are the same, when confronted with identical circumstances each individual will assess the situation and behave differently. Invariably, such decisions involve ethical judgements based on some

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moral foundation. Individual personality, the learning experiences encountered through life (both bad and good) and the immediate situation shape behaviour. Figure 1–2 illustrates some of the factors that influence behaviour grouped under the headings of person, environment and situation.7

![Figure 1–2: Factors Influencing Individual Behaviour](image)

30. When deciding how to react, it is important that each individual:

   a. understands the factors that influence their behaviour;
   b. recognises that character development is an ongoing process;
   c. remains honest to themselves, always; and
   d. strives to be consistent.

31. It is only through self-understanding and self-discipline that individuals develop consistency of behaviour that leads to a maturing of character.

Character and Leadership

32. The Defence Leadership Model. The Defence Leadership Model, illustrated in Figure 1–3 and described in LWD 0-0, Command, Leadership and Management, 2003 emphasises that desired leadership behaviours are underpinned by leadership capabilities, performance principles and values. The model forms the centrepiece of Defence leadership and

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7. Specific reading on individual and group behaviour is contained in LWD 0-2, Leadership, 2002.
identifies the behaviours that members of all ranks can be held accountable for in both the operational and barrack environment.

**Figure 1–3: The Defence Leadership Model**

33. **Army Leadership.** Army leadership is based on individual character and competence. The internal and external factors influencing individual behaviour illustrated in Figure 1–2 act on individuals, reinforce certain patterns of behaviour and further shape the development of individual character. This interaction is reflected in the leadership development concept of ‘be – know – do’ (Figure 1–4).\(^8\) Because character is inescapably linked to leadership, this concept also forms a basis for character development.

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\(^8\) Individual leader development is further described in LWD 0-0, *Command, Leadership and Management*, 2003, pp 3-8 to 3-11.
34. **Being.** At the core, ‘being’ involves the development of character and values. Implied in this is the requirement for reflection to understand oneself better, to live by Army’s values, both on and off duty and to instil Army’s values in subordinates through personal example. Values shaped by attitudes and beliefs lie at the heart of every individual. They are drawn from underlying or basic assumptions that are largely attitudes, norms and beliefs that, in turn, define how individuals think, feel and interact. People are attracted to the Army because of an alignment between their personal values and those projected by the Army. This alignment is demonstrated through an individual’s commitment to duty and an understanding of the implications of this commitment.

35. **Knowing.** ‘Knowing’ not only requires technical and interpersonal competence but also an appreciation of the strengths and needs of others. Knowing requires soldiers, regardless of ability, to develop professional mastery. This is done by continually seeking knowledge and refining the interpersonal and conceptual skills and the technical and tactical skills necessary to achieve desired outcomes.

36. **Doing.** ‘Doing’ is about action and the gaining of experience. It includes influencing others, taking action to achieve tasks and improving the team’s ability to undertake future missions. It requires the skill of
discernment – to critically assess and respond to situations, to operate creatively within the environment and be aware of the consequences of actions.

37. Put simply, the concept of be – know – do is the process through which soldiers develop their character and competence through training and experience. Implicit in this process is the need for soldiers to continually develop their personal and technical skills and meaningfully reflect on their behaviour and their interaction with others.

38. Character, the core ingredient for leadership, also resides at the centre of the Army’s concept of command, leadership and management as an integrated system of action. This concept is explained in LWD 0-0, Command, Leadership and Management, 2003.

39. Moral Dimensions of the Leader’s Character. The successful leader thinks and acts morally. Self-development, self-assessment and reflection within the individual’s moral character are necessary prerequisites for effective leadership. A sound knowledge of oneself and the humility to learn from honest advice leads to a maturing insight into one’s strengths and weaknesses.

40. Respect for the Effective Leader. Respect is a quality to be earned not one that is granted by rank or position. The Australian soldier respects the leader who demonstrates character that they can identify with, admire and seek to emulate.

Character and Command

41. The performance of command requires moral courage, competence, and a number of attributes, qualities and skills expected of every soldier. These include:

a. commitment to service,

b. living the Army’s ethos and values,

c. behaving ethically,

d. professional knowledge,

e. effective decision making,

f. managing risks, and
42. Soldiers are motivated by inspirational leadership and individuals who are commanders, leaders and managers concurrently. All three functions are required at the same time to complete tasks efficiently, effectively and ethically.

43. **Rank Relationships.** Commanders need to respect the troops they are privileged to lead. In return, troops will respect commanders who display appropriate professionalism. Commanders must work to create an environment of mutual respect and trust. Rank relationships are enhanced through decisiveness, courage and loyalty. While the Army demands respect for authority, it expects that authority will be executed through leadership, which includes generosity of spirit, recognition of subordinates’ needs, humility, example, integrity, professionalism and moral courage. Misuse of power is an abuse of authority. It degrades trust and, in turn, command influence.

44. **Mission Command.** Soldiers operate in small, semi-independent teams where individuals have to make many decisions, including when, within the rules of engagement, to fire on an enemy. Mission command implies a belief in the ability of soldiers to make ethical decisions in combat. Commanders, therefore, need to clearly articulate their intent, demonstrate trust and confidence in subordinates and allow them freedom to execute the commander’s intent. Terrain, weather and enemy action commonly interrupt command and control systems. History shows that detailed orders are often impractical once contact with the enemy occurs. History also shows that Australian soldiers perform best under mission command using initiative, teamwork and courage. Commanders, down to very junior levels, are expected to operate on their own initiative within broad directives and to be accountable for achieving the commander’s intent.

45. **Effective Decision Making.** Judgement, decisiveness and confidence are qualities of an effective commander at all levels. Commanders need to have the moral courage to accept the risks inherent in making timely decisions, given the ambiguity of combat. While mission success is paramount, the commander must demonstrate tolerance of errors by subordinates with the expectation of improved performance through such learning. Acceptance of a calculated risk is a product of proper planning and considered judgment. Impulsive enthusiasm is not a substitute for informed decisiveness. The commander must be realistic in what is to be achieved, support a subordinate’s position and act with courage to accept a certain amount of risk to achieve success. Therefore,
enhancing attributes of courage, trust and a willingness to accept risk is desirable but not to the extent where risk acceptance becomes foolhardy.

SECTION 1-7. AUSTRALIAN CULTURE AND IDENTITY

46. Examining the historical influences on Australian culture is useful to understanding why Australians have a distinctive approach to life. This is important because much of Australia’s involvement in 20th century and early 21st century conflict has been in the defence of its liberal western values and way of life, more than in the direct defence of the homeland. Understanding national culture and its modern influences is essential in determining the character required for the Army of the future.

Historical Influences on Australian Culture and Identity

47. The historical influences on Australia’s culture and identity⁹ come from its political origins of Anglo-Saxon government, philosophy and law, and its location as a predominately western Judeo-Christian society geographically close to Asia. While the latter has been at the heart of Australia’s modern security dilemma, it is the foundations of Australian political culture that have had a profound impact on how Australians view themselves as a nation and a people.

48. The Australian nation was born from a process of negotiation, consensus and referendum. Where many fought bloody wars and revolutions, their nations forged in blood and anger, Australia became a nation of equal self-governing states in a federation without violence. Thus, in 1901 when the modern Australian nation was formed, it was based on a political culture that reflected five broad and overlapping characteristics that were shaped by a need to survive in a vast and inhospitable land. These characteristics are referred to as utilitarianism, egalitarianism, collectivism, conformism and materialism. They are discussed in Annex B to Chapter 1 and can be summarised as follows:

a. fairness and equality for all;

b. mateship, and a fair go both socially and economically;

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c. conformance to a set of shared cultural values;
d. working as a team not an individual; and
e. prosperity.

49. Collectively, these five characteristics provided the foundation stones of the Australian Federation. The Army, also founded at Federation, is a significant institution in Australian society, and its social values reflect the same beginnings of nationhood. The early images of the bronzed Australian ‘digger’ and the ANZAC legend had a strong influence on the cultural identity of all Australians, not just its soldiers.

Cultural Adaptation

50. Australian society has matured significantly from the paranoia of the White Australia Policy and a ‘fortress’ approach to defence, to a nation embracing controlled immigration and multi-culturalism supported by a philosophy of defending national interests through regional engagement as means of security. As Australian society shifts from the traditional values of its origins to post-modern ideals of relativism and non-conformism, the challenge for the Army is to remain relevant to the reality of the 21st century post-modern Australian society it serves.

SECTION 1-8. THE ARMY’S PURPOSE, IDENTITY AND CULTURE

51. The Army’s purpose is to ‘Serve the Nation’ and it is perhaps paradoxical that the new Australian nation founded in peace should find its first defining moment in war. In the first test of Australia’s military spirit, from the deployments of the First Battalion of the Australian Commonwealth Horse to South Africa in 1902 and, subsequently, the ANZAC landings at Gallipoli in 1915, Australian soldiers developed a reputation for initiative, candour, bravery, good humour, mateship and compassion.

52. The influences that helped shape the Australian nation were essential to enduring the hardship and horrors of the Great War, and have remained the bedrock characteristics that have defined the Australian character and that of the soldier throughout our short history. There are many examples from subsequent theatres of operation, such as Malaya (Changi), Korea and Vietnam, that clearly illustrate that these fighting qualities have not diminished despite the societal changes that have occurred over time.
The reason for this is that the Army’s identity, culture and will to fight is founded upon a strong sense of ethos and values, forged from the customs and traditions of the Army; and the ethical and moral values of Australian society whose early beginnings were carved from a vast and inhospitable continent.

The Australian Soldier

Much has been written or said about Australian character, in particular that of the Australian soldier. Soldiers reflect the society from which they are drawn, and equally the digger is a strong influence on Australia’s cultural identity. As a group, Australian soldiers display certain features that include:

a. a sense of humour used to relieve tension in arduous circumstances. They can be irreverent and are seldom happier than when trying to outsmart authority. Leaders, therefore, need also to retain a sense of humour when confronted by this larrikin behaviour;

b. a strong sense of loyalty and ready acceptance of discipline from those they trust. They are most loyal to the people of their own small team and find strength in camaraderie. There is willingness for leaders to endure common hardships;

c. integrity, a sense of duty, honour and pride in the Army, while at the same time appearing to treat these attributes irreverently;

d. prizing commonsense practical solutions and being involved. They can be very resourceful and imaginative, and the best results are obtained by encouraging them to use these abilities. Initiative and improvisation are commonly found qualities; and

e. difficulty to lead. Leading Australian soldiers is not always an easy task. They like sustained, consistent, sensible direction, not micro-management. Until they are quite convinced of their leader’s capacity and sincerity, they will persist in questioning tasks and goals.

In many ways the Digger is a study in contradictions: he doesn’t crave war yet he will fight with unequalled ferocity; he hates spit and polish but will hold his discipline under the most trying conditions; he is tough yet compassionate; he hates his enemy until he surrenders, then he is generous in victory; he despises histrionics [over dramatic behaviour] but will cry
unashamedly at the loss of a mate; he believes he’s invincible but he’s not afraid of death; he will refuse promotion but unhesitantly take command in a crisis; he will poke fun at his leaders but defend them with his life; he represents an arm of the nation’s authority, yet he hates authority.10

The Army’s Ethos

55. On joining the Army, soldiers are instilled with the need to adopt certain norms of acceptable behaviour. Such norms are embodied in the Army’s ethos and values. Ethos relates to organisational identity. The term is loosely used to describe characteristics such as inner spirit, morale, esprit de corps, standards and values, purpose and mission. Ethos is what makes the Army unique.

56. The Australian Army’s ethos is based on service – to the nation, the Army, the unit and to mates – and the maintenance of high ethical and professional standards. The emphasis on service before self requires the Army’s soldiers to have a range of personal qualities, including discipline, respect and professionalism. The Army’s service ethos is characterised by the willingness of the Australian soldier to achieve the nation’s military objectives by the controlled use, or the threat, of lethal and non-lethal force. The ANZAC tradition is built on the sacrifice of those who put service to their country before their own personal safety and the love of their family. It is a tradition forged in battle and sustained in the Army’s approach to soldiering. It is a tradition of courage under extreme hardship and danger, a fierce spirit of independence, and the willing sharing of difficulties and opportunity among mates. Mateship embraces loyalty to leaders, subordinates and comrades, and is the foundation that bonds successful teams. It is the Army’s ethos of service that shapes the beliefs, ideals and standards that characterise and motivate Australian soldiers.

57. History shows that friend and foe respect Australian soldiers for their fighting ability, resourcefulness, initiative and compassion. The Army continues to value and foster these qualities along with the physical and mental toughness required to achieve its mission.

58. The Army also strives to provide the best possible support for its soldiers, the Army team and the Army family. This includes moral and spiritual support, free from prejudice and derision, which serves to reinforce the Army’s ethos at every level.

The Army’s Values

59. Values, in the broadest sense, identify what an individual or organisation deems important. Although values may relate to ethics or morality, they are not limited to matters of an ethical or moral nature. Values guide behaviour and help people make decisions. The Army’s core values of ‘courage’, ‘initiative’ and ‘teamwork’ come from its ethos. They are implicit in the Defence senior leadership values of ‘professionalism’, ‘loyalty’, ‘innovation’, ‘courage’, ‘integrity’ and ‘teamwork’.

60. **Courage.** Courage is the strength to do what is right, whatever the physical or moral challenges. Courage is more than risking life and limb for country, mission and mates. It is also about making hard decisions with honesty and integrity. It is acting in the best interests of the nation and the Army, in the achievement of the assigned mission, whatever the personal consequences. It is having the moral courage to balance the will to win with compassion and duty with mateship.

61. **Initiative.** The Australian soldiers’ independence of thought and action has been an enduring characteristic throughout the Army’s history. Initiative is about taking action when required even without specific orders or when issued orders no longer reflect the situation due to rapidly changing circumstances. It means showing resourcefulness in achieving the mission, innovation in solving problems and overcoming materiel deficiencies through improvisation.

62. The small size of the Army and the high value placed on soldiers’ lives have taught the Army to emphasise manoeuvre, to seize opportunities when they present themselves, and to give subordinates the freedom of action to exploit opportunities to the full. The Army has never been blessed with an overabundance of resources, and soldiers often find ways to win through with the use of initiative. Through effective command and leadership, the Army fosters initiative at all levels, with subordinates encouraged to utilise freedom of action to exploit fleeting opportunities in battle.

63. **Teamwork.** Teamwork is based on an individual and collective commitment to a common purpose. Teamwork requires sound leadership at all levels, individual competence and mutual trust forged in realistic and rigorous collective training. Loyalty to one’s leaders, subordinates and peers is the basis of trust and the Army ethos of mateship. Competition between groups within the Army is encouraged to develop spirit but rivalry must never cause distortion of the Army’s mission. Teamwork also extends beyond the Army to include activities as part of
the ADF and combined activities with allies and regional security partners to meet common objectives.

The Army’s Rules for a Fair Go

64. The standards of behaviour shaped by the Army’s ethos and values are expressed in plain language through the Army’s Rules for a Fair Go. They dictate certain standards of behaviour that are expected of the Army’s members. Importantly, individuals must not only apply these rules but also live by them. These simple rules are as follows:

a. bring honour to your country, the Army, your mates and yourself. Respect and use the Army values of courage, initiative and teamwork;

b. earn the trust and loyalty of your team. Do not let your mates down;

c. be accountable for your actions and decisions. Encourage your mates to do the same;

d. treat others as you want them to treat you;

e. lead by example. Look after all your people, all the time;

f. have the courage to stand up for what is right and stop unacceptable behaviour;

g. be honest, always;

h. respect the differences in others (such as gender, personality, race or religious beliefs);

i. make our chain of command work; and

j. use the military justice system; it is there to give you a fair go.

SECTION 1-9. CONCLUSION

65. The conduct of warfare is inherently complex and dangerous; ultimately, it is the character of the soldier that creates the will necessary to win in battle. It is the foundational element that strengthens soldiers to be committed to the team, to have courage and display moral leadership in
circumstances of chaos, fear, danger and uncertainty. It is founded on a coherent belief and values system.

66. The Army’s purpose to serve the nation draws on the national character and is underpinned by a strong sense of ethos and values, and ethical and moral standards of behaviour. The historical and modern day influences on Australia’s culture and identity assist in understanding the unique Australian character and the challenges faced by commanders privileged to lead soldiers.

67. Because character is a complex phenomenon, not readily described in one-sentence descriptions, the Army relies on an aggregated concept where the interrelationship of different perspectives is used to support character training and development.

Annex:

A. Just War Principles

B. Historical Influences on Australian Culture and Identity
ANNEX A TO CHAPTER 1

JUST WAR PRINCIPLES

1. Just war theory deals with the justification of how and why wars are fought. It includes theoretical aspects that deal with the ethics of justifying war (jus ad bellum) and those that govern fair conduct in war (jus in bello). These historical aspects describe a mutually agreed set of rules for combat that are continually evolving in response to technological advances in the means to wage war and developments in international relations.

2. The principles provide a useful guide for adversaries that are like-minded in their respect for human dignity. In its modern form they can be summarised as follows:

   a. A just war can only be waged as a last resort. All non-violent options must be exhausted before the use of force can be justified.

   b. The authority for waging war must be by a legitimate authority. Even just causes cannot be served by actions taken by individuals or groups who do not constitute an authority sanctioned by whatever the society and outsiders to the society deem legitimate.

   c. A just war can only be fought to redress a wrong suffered. The cause being pursued must be just and be fought with ‘right’ intentions, the only permissible objective of a just war is to redress the injury. The motivation must not include hatred or malice.

   d. A war can only be just if it is fought with a reasonable chance of success. Success must be probable rather than likely. Deaths and injury incurred in a hopeless cause are not morally justifiable.

   e. The ultimate goal of a just war is to re-establish peace. More specifically, the peace established after the war must be preferable to the peace that would have prevailed if the war had not been fought.

   f. The desired end should be proportional to the means used. In deciding whether or not to enter war, the principle of proportionality requires the assessment that the costs of war in damage and human suffering must be proportionate to the good expected to be achieved by the war. The question of proportionality ‘in’ war is slightly different and requires that the response to
aggression not exceed the nature of the original aggression. States are prohibited from using force not necessary to attain the limited objective of addressing the injury suffered.

g. The means employed must discriminate between combatants and non-combatants. Civilians are never permissible targets of war and every effort must be taken to avoid killing non-combatants. The deaths of civilians are justified only if they are unavoidable victims of a deliberate attack on a military target.

3. History has shown that these conventions have rarely been applied because of differing cultural and religious beliefs, perceptions of right and wrong, and understandings of what is just, honourable and ethical. Irrespective of how an adversary reacts, friendly force manoeuvre will remain legally obligated to international and national law.
ANNEX B TO CHAPTER 1

HISTORICAL INFLUENCES ON AUSTRALIAN CULTURE AND IDENTITY

1. The Australian state was formed in 1901. It was based on a political culture that reflected the five broad and overlapping characteristics of utilitarianism, egalitarianism, collectivism, conformism and materialism. Collectively, these five characteristics provided the foundation stones of the Australian Federation.

Utilitarianism

2. Utilitarianism remains the most important single characteristic of Australian political culture and is based on the view that a civilised society should reflect the greatest happiness of the greatest number of people. Utilitarianism emphasises social harmony, fairness and equality, and this is a dominant feature of Australian political life.

Egalitarianism

3. Egalitarianism is based on the ethos of mateship and a fair go, and is closely related to the spirit of utilitarianism. The Australian sense of mateship stems from the historic need for the early settlers to cooperate in an inhospitable and isolated frontier environment. This harsh beginning helped shape the intrinsic character of Australia’s social nationalism that gives priority to social and economic equality over individual rights.

Collectivism

4. Collectivism is closely linked to conformism brought about by the same influences that forged the sense of mateship and the need for belonging. Its focus is on group action rather than on individualism. In Australia, the political philosophy tended to emphasise benevolent state paternalism as the best means of achieving socio-economic goals for the benefit of all citizens.

Conformism

5. Because the Australian settler tended to be part of an outback community whose identity, survival and prosperity was ensured through social cooperation and conformism, survival was fixed by conforming to a set of shared, predominately British, cultural values based on the ideology of
‘White Australia’. This was secured largely by a policy of restricted immigration control. In order for cultural values to be strong, there was a powerful emphasis in Australian life on conformity to the Anglo-Celtic ethnic background and on unified central beliefs.

Materialism

6. Materialism is perhaps a natural consequence of a political culture firmly based on utilitarian values. Australian political debate, past and present, has been centred on economics and the administration of prosperity for as many citizens as possible.
CHAPTER 2

CHARACTER IN COMBAT

Soldiering is the only human profession in which success is shadowed by imminent physical destruction. It is utterly different from anything found in modern civil society. In the civilian world, no-one is asked to die in the name of business cost-effectiveness or sporting excellence, and civilian celebrity is not the same as military heroism.¹

SECTION 2-1. INTRODUCTION

1. By virtue of their profession, soldiers are asked to risk death and physical, mental and emotional injury. It is, therefore, necessary that soldiers have mental robustness and display qualities consistent with the Army’s experience of battle. Strength of character is vital during combat where positive attributes enhance operational success. Character developed during peace provides the foundation for coping with the demands and stresses of war.

2. This chapter briefly describes the characteristics of combat, its impact on soldiers and some issues for consideration. It uses the narratives of those who have placed themselves in harm’s way to illustrate the desirable character attributes that the Army seeks to foster through its ethos, values, traditions and standards of behaviour.

SECTION 2-2. COMBAT

Enduring Characteristics

3. Different operating environments have differing stresses that affect soldiers to varying degrees. The enduring characteristics of war (ie. friction, danger, and uncertainty) all play their part and each individual will react differently. Discipline, training and strength of character each contribute to minimising the adverse effects of these stresses.

4. **Friction.** Friction is caused by enemy action, adverse weather, complex terrain, poor coordination, insufficient or inaccurate information, and human error. These factors combine to make even the simplest of actions difficult to accomplish. Initiative, sound leadership, operational experience, thorough and flexible planning, and the confidence gained by realistic training reduce, but never eliminate, friction.

5. **Danger.** The danger associated with extreme levels of violence causes fear among combatants and can dramatically degrade the efficiency and effectiveness of soldiers and units. Realistic training and strong leadership reduce the negative effects of fear by generating high morale, confidence and resilience.

6. **Uncertainty.** Incomplete, inaccurate and often contradictory information about the enemy, the environment and the friendly situation, creates uncertainty in conflict. This uncertainty is often referred to as the ‘fog of war’. For commanders and their staff it means accepting the inevitability of uncertainty, planning for such uncertainty, accepting and managing consequent risks, and using judgement and discretion in decision making.

**Modern Combat**

7. The world faced by today’s commander is different from that of the Cold War and the immediate post-Cold War period. Rapid change, complexity and uncertainty with an unclear enemy characterise modern combat. In complex conditions commanders are increasingly likely to have to consider a wide range of factors, such as political, legal, cultural, religious and social issues.

8. The exercise of command is linked to the strategic context, the theatre of operations, and the technology available. A military force is unlikely to succeed unless its commanders understand the situation in which the activities of their forces and of their adversaries play but a part. Commanders in action will be subject to a wide range of influences including:

   a. continuous action (day and night);

   b. technological improvements delivering weapon systems with increased range, lethality, precision of fire and a wider range of effects;

   c. greater dispersion of more agile units;
d. an increased likelihood of fighting in complex terrain with an unavoidable emphasis on close combat; and

e. the paradox between greater stealth (due to dispersion and speed) and increased risk of detection due to greater numbers of more capable enemy battlespace sensors.

9. Complex warfighting will create even greater demands for information and continue to compress time and space. This trend presents inherent dangers, particularly the potential for over-reliance on equipment and automated command and control systems. Moreover, used unwisely, technology can become part of the problem, contributing to information overload and feeding the dangerous illusion that certainty and precision in war are not only desirable but also attainable.

Mass Communication Technology

10. Mass communication technologies have become a feature of the modern battlespace. The media has always played a part in warfare but a new era began during the Vietnam War. This was one conflict where television provided the ability for combat to be broadcast into people’s living rooms in near real-time. This had a significant impact not only on the tactical situation but also the mental wellbeing of both the soldiers and their families watching at home. A combat environment where individuals are placed under public scrutiny and their actions open to discussion, debate and deliberation as events unfold, places great stress on them. Commanders and soldiers must maintain the highest moral and ethical standards in how they behave and conduct themselves as the smallest of tactical decisions may have strategic consequences.

11. Future network-enabled operations in which strategic-level commanders can reach down into the tactical operations makes minor tactical decisions open to scrutiny. Commanders and leaders must remain aware of the potential for micro-management and the unnecessary stress this can cause subordinates. Micro-management must be resisted through active implementation of mission command.

Cultural Considerations

12. The Army experience of combat has historically been away from the Australian mainland. Realistically, the majority, if not all, future operations be they short of warfighting or otherwise, will most likely be in coalition, combined with allies or regional partners. Soldiers will be confronted with social norms, belief systems and standards different from
their own and those of the Army. A belief in superiority of one’s own culture, ignorance and/or disregard for another’s cultural uniqueness, rules and boundaries has the potential to reduce effectiveness, create poor impressions of the Army and may bring the individual and the Army into ill repute. Taking advantage of the diversity of the Army’s people can reduce the likelihood of this happening.

13. Figure 2–1\(^2\) shows Australian soldiers of the Al Muthanna Task Group during intensive patrolling in an area surrounding the south-western regional centre of As Samawah in Iraq. The evening patrols brought the soldiers into constant contact with the locals who would avoid the heat of the day to come out and greet the new neighbours. The soldiers from Combat Team Tiger used the meetings to understand more about the culture of the people from Al Muthanna and to explain their role in the region.

Figure 2–1: Members of 5th/7th Battalion, Royal Australian Regiment Talk to Iraqi Locals while Patrolling the Outskirts of As Samawah

Operational Stress

14. Combat affects the wellbeing of soldiers and ultimately their effectiveness. The real or perceived threat of death and injury, separation from family and loved ones, and environmental conditions are some
examples of the pressure placed on soldiers. When soldiers cannot cope, there is the potential for poor decisions and actions to emerge that are detrimental to individual and team behaviour and performance.

15. Lessons from history show that combat stress reactions are an inevitable consequence of military operations and that all soldiers are susceptible. The ultimate aim of effective operational stress management is the maintenance of the soldier to preserve the Army’s combat power. Effective leadership, unit cohesion, high morale and realistic training produce considerable buffering against operational stress. In addition, many soldiers displaying the symptoms of operational stress, if managed correctly, can quickly recover and return to useful function with a minimal risk of relapse.

16. It is a command responsibility for the operational effectiveness, health and wellbeing of personnel. Operational stress can reduce the performance of soldiers and can severely reduce the numbers available for operations degrading operational effectiveness. Every commander and their support team of medical staff, chaplains and psychologists should work together in order to prevent, as far as possible, stress reaction casualties during pre-deployment. While on deployment, they must maintain an awareness of soldiers displaying early symptoms of operational stress, initiate treatment accordingly, and carry out psychological debriefings and post-deployment follow-ups for those returning from operations.

17. During operations, stress can lead to administrative problems, illness, malingering, self-inflicted wounds and refusal to obey orders. After operations, accumulated stress can be a contributor to poor work relationships, job dissatisfaction, increased turnover, marriage/relationship problems and anti-social behaviour. It can also result in psychiatric illness.

18. It is important that commanders, especially junior commanders, understand the type of stress that they and their soldiers will encounter and the early warning signs so they can intervene to pre-empt, the development of operational stress. Where it cannot be pre-empted they must know the measures available to them to minimise the impact and initiate subsequent treatment.
Killing

19. Combat involves killing and a willingness to sacrifice one’s own life. Close hand to hand combat that results in the death of an enemy combatant is the ultimate test for any soldier. For commanders, irrespective of rank level, an acknowledgement that decisions and orders may result in the deaths of subordinates is an additional burden. Core beliefs and moral courage determine action in a given situation. The way that soldiers deal with thoughts and feelings after an event will reflect their strength of character.

20. A decision to kill requires ethical and moral decision making, particularly when there is not necessarily a direct threat to one’s own life. In recent history, there has been debate on the natural human resistance to killing or a hesitation to kill due to fear, inexperience, insufficient training and an inability to remain calm. The potential threat of future legal debate as to the interpretation of rules of engagement, orders for opening fire and the legality of an order to kill adds further uncertainty.

Maintenance of Moral Authority

21. Every society has its own view on morality based on its origins, culture, faith, heritage, law, traditions and outlook on life, and way of living. What is acceptable in one culture may be wrong in another. Perceptions of right and wrong differ. Conflict occurs when one’s view on what is right, just, ethical and honourable is different to another’s. While there are differences about what is considered moral within each society, these differences are likely to be more pronounced between cultures.

22. Despite the differing social views there are universal legal and moral values about the sanctity of life and treatment of humans. History has shown, however, that some cultures and individuals treat these ideals lightly. As noted by Tom Frame, Anglican Bishop to the ADF, ‘the laws of armed conflict presuppose the existence of virtuous people able to interpret them. The importance of discrimination and proportionality make no sense to individuals lacking a moral sense’. 3

23. Violence is as old as history itself; but, in current memory, the atrocities of Nazi Germany under Adolf Hitler and the treatment of prisoners of war by the Japanese during World War II are prime examples. The murderous regime of Pol Pot, whose Khmer Rouge killed more than a million Cambodians, the viciousness of the Rwandan genocide 4 and the brutality

of the Somali civil war are further modern examples of the brutality of human nature. More recently, the grievances of Osama bin Laden and other fundamentalist Islamic groups have come into prominence. The former’s response, through the concept of jihad (religious struggle), based on their belief that Western culture and its perceived decadence has intruded into the Islamic heartland, is not founded on political sovereignty or territorial integrity of states but rather to expand the realm of Islam. Others of the same faith do not necessarily support their actions in the name of their ‘God’, and this adds to the complexity of combat in understanding the causes that one is fighting for and fighting against.

24. Experience has shown that adherence to the law of armed conflict is a force multiplier not a constraint. During the 1990-1991 Gulf War, Iraqi forces surrendered en masse to US troops because they were certain of humane treatment.5

25. Having a moral sense, however, is a centre of gravity. The terrorist attacks in New York on 11 September 2001 and in London on 7 July 2005 struck at an unarmed civilian population and showed an absolute contempt for UN conventions and international law. While further attacks in London on 21 July 2005 failed, the perpetrators exploited a moral centre of gravity safe in the knowledge that the US and the UK would not respond by indiscriminately targeting civilians of nation states suspected or known to harbour terrorist elements. For people sharing a moral sense, revenge does not justify immoral behaviour.

26. During the second Iraqi war, the coalition’s moral sense was questioned and their moral centre of gravity was exploited by extremist elements. Dehumanising images of Iraqi detainees in Abu Ghraib prison in late 2003, some with soldiers adopting trophy-like poses over them, were revealed to the entire world. The behaviour of a few American soldiers contravened a moral sense of duty that had profound negative impacts. Iraqi supporters used these images in an attempt to undermine the collective will of, and public support for, the coalition. But an even more abhorrent outcome eventuated. Elements of an al-Qaida affiliated group sought to avenge the incident. They beheaded a captured American civil contractor and then broadcast footage of the execution on the internet. The dehumanising treatment of the detainees was out of all proportion to this reaction and adds further to the complexity of the differing cultural and

4. More than 780 000 Rwandans were slaughtered over a six month period.
moral attitudes about the value and dignity of people and what is considered just and ethical.

27. Sovereign states have different legal foundations. This brings into question whether one’s perception of a repugnant act is immoral if there is no legal basis to constrain such action. This is a key issue worthy of debate but beyond the scope of this publication to discuss. Suffice to say, it is important that soldiers are aware of the Australian legal interpretations of their battlefield actions. Above all, soldiers need to have a well developed ethical and moral framework in order to make appropriate decisions in combat. Aggression must be controlled, appropriate and in accordance with the Australian viewpoint.

28. For the Australian soldier there is no debate. Commanders must uphold the professionalism and discipline of the troops under their command. They must maintain moral authority in accordance with the Australian approach to warfare and the ethos of the Australian Army. At all levels of command, friendly force manoeuvre will remain legally obligated to international and national law, even if the enemy does not.

SECTION 2-3. CHARACTER IN COMBAT

29. Combat, specifically close combat, is the crucible in which a soldier’s character is tested. As described by Evans, for many soldiers combat occurs in an internal psychological world of fear, ambiguity, confusion and violence. Consequently, combat is sometimes described as incommunicable. Exposure to combat, where soldiers are confronted with death and destruction, places demands on them far in excess of normal experience. The character of the soldier determines the way that they respond to these extreme situations. There is no definitive list of character attributes but certain observations are common. Physical courage, endurance and mental toughness are not enough. Successful soldiering relies on each soldier fully developing the attributes of character. Paragraph 30. to paragraph 60. illustrate attributes worthy of consideration.

Belief in Cause

30. The soldier in combat may be faced with an internal conflict associated with ‘belief in cause’. When a soldier’s belief system is inconsistent with

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the combat situation, an internal struggle occurs. Field Marshal Sir William Slim answered the point simply in the following quote:

It was in Anzac that I first met the Australians. I never thought then that, nearly forty years later, I should, as Governor-General, be speaking to their children and grandchildren as I am today. You look like their children. You are straight of limb and clear of eye – and so were they. In my life I have fought with and against many kinds of soldiers, but I have never seen any who carried themselves more nobly in battle, more daringly or more stout-hearted, than those men of Anzac. And when I lay wounded among them, I found that they thought for others more than for themselves; that, like the bravest men I have met since, they were gentle, as well as tough. As you can be.

Those men of Anzac fought, endured, suffered and died for something, and so did the men who have come after them and fought, in other wars and other places, for the same thing. Do you know what that thing was? It was you. They fought and died so that you, their children and their mate’s children, could grow up in a country that was free – free, healthy and happy. And you are growing up in a country, Australia, that is as free, as healthy and, I believe, as happy as any in the world.7

31. Concepts of loyalty, honour and mateship may be challenged where individual beliefs are at difference with the cause, action taken and battlefield outcomes. The soldier in this situation must have the strength of character to reconcile their personal beliefs to their duty as a soldier.

As I was going over there I felt that there was at least a reason for being there. When I got there, I found out there really wasn’t; and as it went on, it really got worse… The enemy was willing to die, really willing to die for what they believe in – a lot of them anyway – and we weren’t… All we wanted to do was to go home. In my war that’s how it was.8

Dan Krehbiel

32. The stark reality of war and its consequences shatter any myth of a romantic notion of serving God and country. To remain effective in battle, soldiers must realise and prepare themselves for this reality before being committed to operations. To go into battle mentally unprepared can have devastating impacts on motivation, morale and character. The following quotes demonstrate the realities of war.

The shelling at Pozieres did not merely probe character and nerve; it laid them stark naked as no other experience of the A.I.F. ever did. For some it was beyond endurance. The experiences to which the infantry were at this stage subjected ripped away in a few moments all those conventions behind which civilised men shelter their true souls. The strain eventually became so great that which is rightly known as courage would not suffice.9

The young soldier goes to war with a feeling of immortality. It is like driving a car: accidents happen to other people. Thank God for that feeling, which kept us soldiering on under dire conditions. However, there comes a time when this illusion is shattered, maybe by the death of a close friend, or by one’s own moment of truth.

My first realisation came when we passed through the battalion command post. There, by the Regimental Medical Officer (RMO), lay four figures covered by groundsheets. The sight of boots and gaiters protruding from the ground sheets gave an indication that they were our boys. There they lay in their final anonymity, faces covered. Death had arrived amongst us. I guess this was when my illusion was first shattered and I realised that this was no game.10

Joe Vezgoff11

33. During the Battle of Maryang San Joe Vezgoff (see Figure 2-2)12 was seriously wounded about the head during an assault on an enemy

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12. Image sourced from Korea Remembered.
position, but still had the presence of mind to take charge of captured
enemy as stretcher bearers for friendly casualties including himself.

**Figure 2–2: Joe Vezgoff**

34. The Vietnam War (Figure 2–3)\textsuperscript{13} is an example where public opinion had
a profound impact on the mental wellbeing of soldiers. From the arrival
of advisers in 1962, until the last battalion left Nui Dat in November 1971,
almost 50 000 Australians, including ground troops, Air Force and Navy
personnel, saw service. Of these, some 500 were killed and almost 2400
wounded. The war was the cause of the greatest social and political
dissent in Australia since the conscription referendums of World War I.

\textsuperscript{13} Image sourced from AWM BUL/69/0029/VN.
Even though most Australians were against Communism, as it became clear that the war was going to be very difficult, if not impossible, to win and more and more people came to disagree with the argument used for Australia’s involvement in the first place, public resentment grew. In the well-known moratoriums of 1970, more than 200,000 people gathered to protest against the war in cities and towns throughout Australia. Persistent and graphic media coverage of battles, coupled with inaccurate reporting, turned opinion to the extent that the public started showing open hostility to soldiers.

Back home you don’t publicize the fact that you were in Vietnam, as, in discussing the war you could either be praised for keeping the ‘commies’ at bay or accused of being a baby killer. It’s a lot easier to avoid the subject. The anti-war movement is beginning to gain momentum, the ‘All the Way with LBJ’ sentiment of a few years earlier is turning sour.¹⁴

Geoffrey Jones

Control of Fear

36. Fear is a normal human reaction heightened to extremes by combat. All soldiers feel fear. The important thing is to control fear rather than letting it paralyse thoughts and actions. This requires courage, self-control and steadfastness.

I am afraid, to a lesser degree, in every battle. I cannot say that I have overcome my fear, but rather that my fear has not yet overcome me.\(^\text{15}\)

Everybody reacts differently to the stresses of combat and soldiers cannot be lumped together and classified as having a certain reaction to combat. One thing I know now is that the harder men train for combat the better they will fight when it eventually comes. The one thing our company could be thankful to Major Franz Kudnig for, was the hard training he imposed upon us and which stood us in good stead for when the proverbial hit the fan. There were and have been many men who were afraid in combat and have hidden that fear by bravado after the event and a long way from the field of battle. Some men declare their fear openly and others try to hide it. Anyone who says he was not afraid, is in my mind either a fool or a liar.\(^\text{16}\)

Courage

37. Courage is a core Army value that is displayed by soldiers in many ways. Courage is physical and moral. It includes the strength of character to do what is right in the face of personal adversity, danger or threat. The following four quotes and Figure 2–4 portray different forms of courage.

...courage is not merely a virtue; it is 'the' virtue. Without it there are no other virtues. Faith, hope, charity, all the rest don't become virtues until it takes courage to exercise them. Courage is not only the basis of all virtue; it is its expression. True, you may be bad and brave, but you can't be good without being brave.

\(^{15}\) Beldon, J., 1944, Still Time To Die, Harper and Brothers, New York
Courage is a mental state, an affair of the spirit, and so it gets its strength from spiritual and intellectual sources. The way in which these spiritual and intellectual elements are blended, I think, produces roughly two types of courage. The first, an emotional state which urges man to risk injury or death – physical courage. The second, a more reasoning attitude which allows him to stake career happiness, his whole future on his judgement of what he thinks either right or worthwhile – moral courage.

Now these two types of courage, physical and moral, are very distinct. I have known many men who had marked physical courage, but lacked moral courage. Some of them were in high places, but they failed to be great in themselves because they lacked it. On the other hand, I have seen men who undoubtedly possessed moral courage very cautious about physical risks. But I have never met a man with moral courage who would not, when it was really necessary, face bodily danger. Moral courage is a higher and a rarer virtue than physical courage.

All men have some degree of physical courage – it is surprising how much. Courage you know is like having money in the bank. We start with a certain capital of courage, some large, some small, and we proceed to draw on our balance, for don’t forget, that courage is an expendable quality. We can use it up. If there are heavy, and, what is more serious, if there are continuous calls on our courage, we begin to overdraw. If we go on overdrawing we go bankrupt – we break down.17

As in all other warfare, in thick or open country, in Asia or Europe, in advance or retreat, in attack or defence, the leadership of the officer and the fighting spirit of the soldier – the determination to beat the other man whatever happens – is the deciding factor. There are three principal factors in all fighting – good equipment, tactical skill and guts. but the greatest of all these is guts.18

GEN Sir Archibald Wavell

I remember that an Australian soldier, wearing just a pair of shorts and stripped to the waist, came around and towards us throwing hand grenades at us. And I remember thinking at the time that this was something that would have been very hard for a Japanese soldier to do ... I suppose the Australians had a different motivation for fighting but this soldier, this warrior, was far braver than any in Japan I think and when I think about it now it still affects me...19

PTE Shigenori Doi (144 Regt)

When ... the plan is put into execution, the fog of war, with its lack of information or its wrong information and its many unforeseen incidents, descends. The commander’s task is to steer a straight and determined course through this fog despite the many temptations to deviate. Moral courage is one of the greatest attributes necessary – courage to adhere to the plan, making only such minor adjustments as are essential. The biggest temptation is to disperse one’s forces to guard against all possible Jap moves. To succumb to this temptation is a sure road to disaster, for it enables the Jap to deal with each of them in turn with superior forces. This was the cause of early disasters in the Owen Stanleys.20

MAJGEN George Vasey

38. In Figure 2–4, MAJGEN George Vasey CB, OBE is discussing amenities with a young YMCA officer on Lakes Hill Track, Ramu Valley, December 1944.21

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39. Soldiers must also have the moral courage to intervene when actions by others disregard the standards of the Australian Army. Ian Mackay, an independent news correspondent, made the following observations during the Vietnam War when seeing behaviour on the battlefield not consistent with accepted practice. It illustrates the impact of the internal struggle for some National Servicemen as well as the impact on himself as a non-combatant.

One thing that has been significant has been the performance of National Servicemen in Vietnam. They fitted into the Army very well, but not many of the first batch volunteered to stay on as regulars. Many I have spoken to were glad they had gone but relieved to be home again alive. Nothing strange about
that, of course. But some resented the debasement of discipline and the necessity of having to forget ideals of behaviour and thought, and become a cog in a machine whose duty it was to kill other people. This is where the volunteer has it over the conscript. The average conscript was not a conscientious objector in the legal sense, and accepted National service as a job that had to be done, but many returned appalled, in retrospect, at what they had done in Australia’s name. One young man I know was an artist, and served in South Vietnam in an armoured personnel carrier group. He arrived in a relief column after the battle of Long Tan to see an Australian soldier walking through the enemy dugouts shooting any wounded he could find.

Everybody was pretty angry after the battle. I didn’t really blame the bloke, and some of the others said that a fair bit of that sort of thing went on. But I worry about it now. I don’t want to talk about it any more. I took a number of photographs of what was left at Long Tan but I have destroyed them. I wish I could stop thinking about it just as easily.22

Mateship and Teamwork

40. Mateship involves a sense of belonging and sharing, which is largely intangible but historically well documented. Mateship formed through shared experiences forges deep comradeship and understanding between soldiers. Effective leadership, loyalty and good humour all contribute to the building of mateship. It is a virtue that has characterised the Australian digger through the generations and one that holds them in good stead in the face of danger.

41. Teamwork relies on mutual trust, effective leadership and a common purpose. Strong team identification is crucial for combat. ‘Maurie’ Pears, a platoon commander serving with the 1 RAR and 3 RAR in Korea and Japan recollects the following:

I learnt many things about battle in Korea, principal of which is that ‘the team (‘mateship’) is everything’. No individual, no matter how brilliant, can achieve anything by himself. Korea taught me to care for my men and they will care for me. They were as close to family as I will ever get. They proved to be my

investment in the future and I was repaid a hundredfold.\textsuperscript{23}

**Steadfastness**

\textbf{42.} Steadfastness is about determination and remaining resolute and committed to the cause in the most difficult of circumstances. The apprehension of letting one’s mates down is a significant motivator.

\textbf{43.} This is reflected in the famous battle orders issued by LT F.P. Bethune (Figure 2-5)\textsuperscript{24} to his group of seven men in Number 1 Section, 3rd Machine Gun Company, when sent to defend an exposed position near Villers-Bretonneux in March 1918. Greatly outnumbered, their success required total resolve.


\footnote{24. Image sourced from AWM EXDOC 40.}
Figure 2–5: Lieutenant Bethune’s Orders as Written in His Field Notebook, 13 March 1918

44. The following is a transcript of LT Betune’s orders in Figure 2–5.

Special Orders to No. 1 Section 13/3/18

(1) The position will be held, and the section will remain here until relieved.

(2) The enemy cannot be allowed to interfere with this programme.

(3) If the section cannot remain here alive, it will remain here dead, but in any case it will remain here.

(4) Should any man, through shell shock or other cause, attempt to surrender, he will remain here dead.

(5) Should all guns be blown out, the section will use hand grenades and other weapons.

(6) Finally, the position as stated, will be held.

Yours truly,

W. Bethune Lt

/gf No: 1 section
If the section cannot remain here alive, it will remain here dead, but in any case it will remain here.

Should any man, through shell shock or other cause, attempt to surrender, he will remain here dead.

Should all guns be blown out, the section will use Mills grenades and other novelties.

Finally, the position as stated, will be held.

The perseverance of the Australian soldier is further illustrated by the steadfastness of the members of a machine gun platoon supporting the advance of 2nd/12th Battalion through Giropa Plantation east of Buna Mission against a tenacious Japanese resistance on the morning of 1 January 1943:

I was in LT Mike Steddy’s Machine Gun platoon. Mike was with six guns supporting the left flank of the advance. We were beside one of the bunker mounds just inside the plantation, when PTE Charlie Knight went onto the mound to check out where best to place his gun to provide a clear field of fire in support of the advancing sections. Charlie slumped back dead having been shot in the centre of the forehead by a sniper’s bullet.

Mike then ordered me to move my gun down to the left edge of the bunker. His wish was for me to give fire support to our men, whilst he would move to the right edge of the bunker and see if he could locate where the enemy sniper fire was coming from. No sooner had he done this then he too succumbed to a sniper’s bullet in the centre of the forehead.

Shortly afterwards PTE Brian Shone was coming back with PTE Sawford from delivering a message to the A Coy Commander. They also passed through the general area in which the sniper was operating and Shone was killed. That was not the end of it, by a long shot. One of the 3 inch mortar crews came across to provide further impetus to the assault, and PTE Tom Davis and PTE Dick Green were also killed.25

46. Despite the demoralising impact of coming under sniper attack, the members of the machine gun platoon pressed on. The battalion constantly searched for the sniper who was eventually located and killed the next day.

47. Figure 2–6\textsuperscript{26} depicts PTE Geoff Lowe seeking out the sniper, shortly after LT Mike Steddy’s death, while supporting the advance of the 2/12th Infantry Battalion, AIF through the Giropa Plantation on the morning of 1 January 1943.

![Figure 2–6: Private Geoff Lowe in Action Shortly After the Death of Lieutenant Mike Steddy](image)

Loyalty

48. The Australian soldier has a strong sense of loyalty and accepts discipline readily from those they trust. They will risk life and limb if they are confident in their leadership.

\textit{It’s so difficult to sum up my impressions after 40 years. Perhaps among the main ones were a feeling of inadequacy compared with competent, experienced NCOs (non-commissioned officers). Difficulty in understanding how 9 Platoon’s part fitted in the overall plan. An initial sense of}

\textsuperscript{26}Ibid.
not really being part of the battle; the look on the faces of the men as they stood over their fallen mates; the comradeship and steadfastness of the men of 9 Platoon who uncomplainingly did everything that was asked of them and more. Above all, a frightening but most humbling experience. I shall never forget what the NCOs and men of 9 Platoon taught me about soldiering and the essential human values of living and dying.\textsuperscript{27}

\textit{LT Arthur “Bushy” Pembroke (3 RAR)}

\textbf{Good Humour}

49. Even though LT Bethune may not have expected his orders to be obeyed to the exact letter, he had enough knowledge of and confidence in his men to be able to write such an order. It also reflects the dry humour that is characteristic of Australians in relieving tension in difficult circumstances. As Bethune continued:

\begin{quote}
\ldots not only was such a thing as surrender to the enemy an impossibility to such men as these, but \ldots they knew that I knew they could not consider such a possibility, and so between us we enjoyed, in silence, the joke that, to an outsider, might have seemed a little grim.\textsuperscript{28}
\end{quote}

50. Humour is an effective coping mechanism that makes hardship easier to bear. Australians have a fondness for making light of difficult circumstances, particularly at the expense of authority. Sometimes simple silliness is often an effective means to distract attention from the perils of a situation.

\begin{quote}
There is the story of two lost Australians who, happening on a British General, ask where they are. ‘Do you know who I am?’ responds the general angrily, whereupon one Australian turns to the other and says, ‘Cripes Bill, here’s a bloke who’s worse off than we are. We don’t know where we are, but this poor blighter doesn’t know who he is’.\textsuperscript{29}
\end{quote}


Hardiness

51. Soldiers on the battlefield will often experience fatigue and discomfort. The effective commanders will seek to give their soldiers sufficient rest and relief from hardship when and where possible; however, the soldier needs to draw on the qualities of hardiness, determination and resourcefulness to endure the privations of combat. An unselfish and caring attitude to other members of the team helps to ease the burden and maintain morale. LT Reginald Saunders 2nd/7th Battalion30 (Figure 2-7) displayed hardiness and determination after the Allied defeat in Crete. Saunders escaped and lived on the run for 11 months, concealing himself in caves and searching for food at night. He wore the same set of clothes from 30 June 1941 until his escape from the island on 7 May 1942.

The pressure was tremendous. Each night the Germans were horribly close but too exhausted to close in on us. They would sleep until daylight, and we’d have to move as hard as we could in the dark to put some distance between them and us. On almost no food and no sleep, it wasn’t easy. For two days, we ate no food of any kind … As we waited above Sphakia, a few of the lucky ones caught chickens and ate them raw … entrails and all … for the last couple of days we were without water… At times we were almost running to keep up with the battalion. Every one of us knew that it was a race against time, as it had been in Greece, and that anyone who stopped has had it.31

52. After his escape from Crete, Saunders rejoined his battalion in New Guinea and was later wounded in action.

30. LT Reginald Saunders was the first Aboriginal to obtain a commission in the Australian Army. Image sourced from AWM083/66.
Figure 2–7: Lieutenant Reginald Saunders, 2nd/7th Battalion is Congratulated on Obtaining his Commission by Lieutenant Thomas Derrick VC, 2nd/48th Battalion, 25 November 1944

Initiative

53. Initiative is one of the Army’s espoused core values. On the battlefield, independence of thought and action and the ability to exploit opportunities is encouraged. The basis of the concept of mission command that places emphasis on a common intent between all levels of command, and mutual trust between superior and subordinate commanders, requires initiative and a well-developed sense of what can be colloquially called ‘rat cunning’. GEN Sir Francis Hassett commented on these and other attributes of the Australian soldier when reflecting on the battle of Maryang San, in Korea (Figure 2–8).32

The fighting by the 3rd Battalion at Maryang San was a sequence of stories of ordinary soldiers rescuing their mates, plugging gaps, pushing on hard, ignoring wounds to stay in the fight. They were not fearless in the sense of impetuous or hot-headed. They were prepared to accept great risks, they knew what had to be done, and they were determined to do it.

There are plenty of brave soldiers the world over, and some of them are very skilful also. But it is the added qualities of

32. Image sourced from AWM P02498.003.
commonsense, initiative, and concern for his fellows, so amply demonstrated by 3 RAR at Maryang San, that put the Australian soldier in a class apart. Unquestionably, the soldiers won the Maryang San battle, not just because they were brave, but because they were smart also. They recognised that, if we were to get 317 [Maryang San] at all, let alone without massive casualties, then they would have to move quickly. This they did.

There was no heroes’ welcome home for these warriors. They left Australia [in 1950 and 1951] as individuals or in small groups and returned the same way, unheralded and unsung. Somehow, it did not seem to matter. There was much quiet satisfaction just in knowing one had fought at Maryang San.33

Figure 2–8: Maryang San

Compassion

54. Of all the virtues of effective soldering, compassion reflects the unique character of the Australian soldier. For the Australian soldier, compassion is instinctive. Compassion lies at the heart of the belief in the value and dignity of people. It involves destroying the enemy’s will to fight rather than their ability to fight.

55. A soldier’s belief system is tested by the taking of life. A strongly developed moral code enables the soldier to decide between just and unjust killing in war. It is presumed that the soldier is prepared to take life in circumstances of ‘just cause’, and it is a normal human reaction to feel remorse at the taking of life. A soldier of character has the ability to rationalise these conflicts and display compassion for an enemy who has lost the will to fight. MAJGEN Duncan Lewis reflected on this following the 2003 war in Iraq.

I think the thing that sets the Australian soldier apart is humanity. That’s the most important thing. They’re human beings and they treat other people that they come across, whether they be friend, foe or neutral, as human beings. They’ve shown amazing degrees of compassion to those in need.

I’ve always said: it’s more difficult not to shoot someone than to shoot them. I think that’s an axiom of modern military operations. It’s more difficult and more challenging not to engage somebody by fire than not to engage them, [sic] and my Special Forces blokes in both Afghanistan and Iraq have displayed time and time again that they’re able to discriminate between those that they should engage and those that they shouldn’t. And, of course, by not engaging it doubles the success because it’s a win-win situation. I think that is very important.34

56. Compassion is a universal quality held by people of just virtue, be they friend or foe. The Turkish leader Kemal Attaturk (Figure 2–9)35, who as Mustapha Kemal, was the commander of the Turkish forces defending the Gallipoli peninsula in 1915. He wrote the following words that are inscribed on the memorial to the allied soldiers at Anzac Cove. The

memorial, erected by the Turkish government in 1938, stands as a moving reminder of a former enemy’s compassion for fallen soldiers on both sides of the conflict (see Figure 2–10).  

Those heroes that shed their blood  
And lost their lives:  
You are now lying in the soil of a friendly country,  
Therefore rest in peace.  
There is no difference between the Johnnies  
And the Mehmets to us where they lie side by side,  
Here in this country of ours.  
You, the mothers,  
Who sent your sons to faraway countries,  
Wipe away your tears.  
Your sons are now lying in our bosom  
And are now at peace.  
After having lost their lives on this land they have  
Become our sons as well.

Figure 2–9: Members of Australia’s Federation Guard March Past a Poster of Ataturk, the Father of Modern Turkey, at the Turkish Gallipoli Memorial 24 April 2005

Figure 2–10: Memorial to Allied Soldiers Gallipoli
57. On operations other than conventional war, such as humanitarian relief, peacekeeping, peace enforcement and nation building, the willingness of Australian soldiers to extend themselves beyond what is required, to show compassion and the common touch can build bonds and bridges between cultures. As recorded by Bob Breen, the impact of the 1st Battalion, Royal Australian Regiment Battalion Group’s nation-building efforts in Somalia, in general, and the CMOT in particular, was summarised well by Peter Kieseker, Manager of CARE Australia in Baidoa in this next quote.

According to the UNOSOM directives, the Australians were not required to rebuild warehouses or schools or jails, or help with the town’s water supply. The forklift drivers did not have to move containers all over town so that NGOs could have secure stores. The diggers did not have to build playground equipment for the orphanage. The CMOT personnel did not have to listen to endless elders and try to arbitrate on domestic issues. They did not have to let the elders come in close to them — they could have kept them at arm’s length as the French did. But they did do all of these things and more. The Australians were there to ‘rebuild a nation’ and to do that you need the nation’s people to take the initiative.

…The Australian forces were the only army to receive a letter of commendation from the NGO community in Baidoa – not to mention being the focus of a thanksgiving song by the community of elders of Baidoa.37

58. GEN Peter Cosgrove recalled an incident of a compassionate nature when commander of INTERFET:

I can recall in the Oecussi enclave a young corporal from Support Company 3 RAR. These troops were our security force down there and I was visiting them. I used to visit them on frequent occasions. I was way down in one end of the Oecussi enclave about as remote as you can get and in amongst a group of about 10 or 15 3 RAR soldiers when this corporal said: “Sir, can we get a doctor down here?” And I said: “Why are you crook?” He said “No, we’re alright and we see our doctor or the medico from time to time when we need them but

where I am, I’m down right on this little village and there’s just us infantry soldiers here and we need a doctor and it’s for the locals”. I said: “Yeah, well I suppose I could look into that but you know we’re still struggling to get the medical system laid out here in all of East Timor.” I said: “What’s the story?” He answered: “Well, about a week ago a bloke brought his wife to me and she was having a baby and he was tearing his hair out because she was in very strong labour and he didn’t know what to do and we just got on with it.” I said: “What do you mean?” He said: “Well, we delivered the baby.” I said: “Was that a first for you?” He said: “Absolutely.” He said in the end it was reasonably uncomplicated, everything worked out OK and the baby’s alright, the mother’s made a good recovery and that’s fine. I said: “Oh good. All’s well that ends well.” And he said: “Yeah but yesterday a lady presented with a breech birth. I’m not really good on those!”

Restraint

59. Restraint is closely linked to compassion. Witnessing the violent deaths of fellow soldiers in war is a sad and traumatic experience. In the case of enemy prisoners being taken in combat, the temptation to avenge the deaths of comrades must be avoided. A soldier of sound character never lets anger and grief turn into uncontrolled rage and hate. While firm and decisive leadership is necessary to avoid unjust retribution, every soldier needs to accept personal responsibility for their actions and demonstrate the self-discipline the Army expects from its soldiers. This is founded on respect for people and pride in the Army.

60. A personal belief system that acknowledges that evil exists, and that people suffer and die as a result, can help a soldier acknowledge this feeling of sorrow and refrain from seeking vengeance. The following observations by Lord Charles Moran during his service with the 1st Royal Fusiliers in the Great War reflects the attributes of restraint also expected from Australian soldiers.

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The English are not good haters. During the thirty months I was with the 1st Royal Fusiliers I cannot recall a single man who lost his temper with the enemy. So it is not easy for us to understand Ludendorff’s saying that the emotion of hate is a power which ought to be made use of in time of war. In a people of the socialized type, such as the English, unity depends on a different kind of bond, and our morale does not rest on the narrow intensities of aggressive rage. Even in the winter of 1917 when we no longer believed in anything we never grew bitter.

SECTION 2-4. THE TOMB OF THE UNKNOWN AUSTRALIAN SOLDIER

61. The tomb of the unknown Australian soldier resides in the Hall of Memory at the Australian War Memorial in Canberra. Fifteen stained glass windows that represent a defining quality of Australian servicemen and women flank the tomb. The windows incorporating images of Australian soldiers, airmen, sailors and a nurse, all from World War I are divided into three sets of qualities as follows:

a. **Personal Qualities.** The South Window represents the personal qualities of Resource, Candour, Devotion, Curiosity and Independence.

b. **Social Qualities.** The West Window represents the social qualities of Comradeship, Ancestry, Patriotism, Chivalry and Loyalty.

c. **Fighting Qualities.** The East Window represents the fighting qualities of Coolness, Control, Audacity, Endurance and Decision.

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39. Ludendorff was the supreme German military commander in 1916 who also intervened in the civilian rule of Germany. When the German military offensive collapsed he fled to Sweden. He and his second wife, Mathilde, were proponents of a new 'Aryan' racist religion. Ludendorff wrote pamphlets accusing the Pope, the Jesuits, the Jews and the Freemasons of a common plot against Aryans.


41. The stained glass windows and the mosaic walls of the Hall of Memory were designed by Mervyn Napier Waller (1893-1972). He had fought with the AIF as an artillerman in World War I and lost his right arm at the battle of Bullecourt in 1917. He was commissioned to create the mosaic and stained glass windows in 1937.
62. While some qualities are stated in terms not in common use today, they remain enduring and serve as a reminder of the bravery and sacrifice of our ancestors.

SECTION 2-5. CONCLUSION

63. Close and violent combat is characterised by uncertainty, friction, fear, chaos and danger. Understanding the nature of combat, its stresses and the factors that help soldiers perform in such conditions is fundamental to understanding combat success.

64. Battlefield success requires soldiers with steadfastness, perseverance and courage in the face of adversity underpinned by a coherent belief and values system. It embodies a will to win and the psychological robustness not to succumb to despair and hopelessness. Decisive action applied with compassion, integrity, loyalty to the team and mates, and confidence in the rightness and morality of the cause, characterise the Australian approach to warfighting. All of these are distilled into the ethos of the Australian Army and its values of courage, initiative and teamwork.
CHAPTER 3
THE TRAINING ENVIRONMENT

SECTION 3-1. INTRODUCTION

1. Military service places demands on individuals that are not faced in general society. Implied in this is the need to develop soldiers able to meet the challenges of service life and, ultimately, close combat. Adherence to a set of shared values and the Army’s ethos provides the foundations of successful soldiering.

2. This chapter describes the inherent requirements of military service, the constraints placed on soldiers and the Army’s expectations of those who volunteer to serve their nation. Issues that contribute to successful preparation for combat are also discussed.

SECTION 3-2. THE CALLING

3. There are many reasons why citizens choose to volunteer for service in the Army. These may include a desire to serve the nation, meet a thirst for challenge and adventure, fulfill a family ideal or tradition or just to satisfy a long held wish to be a soldier.

4. On joining, the enlistee inherits all of the history and expectations that accompany the wearing of uniform. This requires the upholding of and adherence to the Army’s values, customs and traditions in both appearance and viewpoint. This is not instantaneous, and the new enlistee must develop certain attitudes through a process of socialisation. Maintaining expected standards is vital to ensure the community’s continued trust, confidence and support.

5. Soldiers are more closely regulated than other members of society since they are entrusted with the capacity to apply lethal force. Along with that trust is a greater expectation and an additional set of rules. These rules are contained in the Defence Act, the Defence Force Discipline Act and associated legislation. As well as the general rules of Australian society, these military rules bind soldiers.
6. ADF regulations also impact on the lifestyle of soldiers. These regulations broadly define the military lifestyle and service. They are described in DI (G) PERS 36-3, *Inherent Requirements of Service in the ADF*, 2002 and are summarised in Section 3-3. Acknowledging these requirements of service does not stop soldiers forming their own opinions in relation to social matters. When opinions differ from government policy, the soldier is expected to put them aside.

**SECTION 3-3. INHERENT REQUIREMENTS OF MILITARY SERVICE**

7. **Operational Service.** The defence of Australia means that all military personnel face the possibility of deploying to or near to war zones. While the degree of exposure to combat depends on a number of factors, soldiers may be called upon to engage in direct action against enemy forces. Even in peacetime, ADF members can be called upon to deploy to unstable areas where the risk of violence is high, and they may be required to engage in offensive or defensive action to protect themselves and others.

8. Normal military duty entails a degree of personal risk. Such duties include major exercises, search and rescue missions, and natural disaster relief.

9. **Command and Discipline.** Soldiers are subject to military law, with its own judicial arrangements and punishments. In addition to normal civilian law, ADF personnel are legally bound to follow all lawful commands regardless of the risk to life. Deployment orders could require personnel to live, work and fight anywhere in Australia or overseas at short notice.

10. **Unrestricted Service.** Soldiers may be required to work long hours, on shifts, irregular hours or a combination of these with no say as to whether they wish to do so. Penalty rates or overtime are not paid, but the Service allowance is intended to compensate the majority of soldiers for the special demands of Service life. While most commanders will endeavour to recompense soldiers for overtime, there is no guarantee that this will occur.

11. **Military and Trade Skills.** Soldiers are required to acquire and maintain military skills as well as those trade skills and professional qualifications applicable to their employment. Military skills include competency with weapons, combat proficiencies, and drill and ceremonial procedures.
12. **Postings and Deployments.** Posting policy reflects the need to fill current vacancies and to rotate Service men and women through operational, staff and training appointments to develop their skills and experience. Such rotations are not always possible within the same geographic area. Accordingly, ADF personnel and their families, will normally experience a significant number of moves, between different localities, during their career. Such moves can often have a disruptive effect on family life, particularly in regard to children’s education and the employment prospects for spouses/partners.

13. Deployments within Australia and overseas occur for peacekeeping missions, exercises and natural disasters. In many cases, soldiers are required to deploy at short notice to areas providing only basic amenities. Such deployments separate members from their families for extended periods.

14. **Medical and Physical Fitness.** The ability to maintain medical fitness is a fundamental requirement for entry to and retention in the Army. Soldiers are required to undertake arduous physical training during initial entry courses and ongoing throughout their career. The highest level of medical fitness is required for such training. High standards of physical fitness are equally necessary to carry out assigned operational tasks. With the Army’s increasing short notice deployments, all soldiers must be capable of achieving and maintaining a prescribed level of physical fitness as a function of operational preparedness.

15. Soldiers who cannot meet these standards may face discharge from the Army, as they may jeopardise the safety of others or unfairly cause their duties to be performed by others. Additionally, any injury or illness permanently affecting medical fitness for duty also may ultimately result in discharge from the Army.

16. **Dress and Grooming Standards.** Teamwork and esprit de corps are essential to the Army. To foster these attributes and to allow for identification of its members, the Army has dress and grooming regulations. By wearing the uniform, and by having the same general style of appearance, soldiers develop a sense of belonging and being part of the Army with long-standing and proud traditions. Such a sentiment develops the required morale necessary for the proper functioning of the Army. Well-groomed soldiers also help to promote a sense of confidence and pride in the Army among the Australian community.

17. Military dress and grooming normally reflects community trends. Not all fashions in clothing, accoutrements and appearance will, however, be permissible for ADF personnel when on duty or in uniform. Specific rules
may be introduced for certain groups or in special areas to allow for operational, hygiene and safety requirements.

18. **Regulation of Lifestyle.** The community expects its Army to be of the highest calibre, both physically and ethically. To this end, a number of regulations govern the lifestyle of soldiers. These regulations relate to areas such as the non-medical use of drugs, consumption of alcohol, sexual behaviour and indebtedness.¹ Many of the practices banned by military regulations are sometimes permissible under civil law and, in many cases, seen by some in the community as an acceptable lifestyle.

19. In addition to the inherent requirements of service listed in this section, on joining the Army soldiers are instilled with the need to adopt certain norms of acceptable behaviour. Such norms are embodied in the Army’s ethos and values and are discussed in Chapter 1.

**SECTION 3-4. THE SUCCESSFUL SOLDIER**

20. No definitive list exists that adequately describes the character required for successful soldiering, but history has shown that there are a number of attributes that are recognisable in the behaviour of those who have succeeded in the Army. For ease of understanding, character attributes that promote success in military service can be grouped into three areas. The successful soldier is one who is able to maintain a balance in life, promote mateship and teamwork, and achieve tasks.

21. The functional approach to leadership, that forms part of the Army Leadership Model, is based on John Adair’s theory of group needs comprising task, group maintenance and individual needs. Similarly, this concept applies to successful soldiering as illustrated in Figure 3–1.

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¹ An adverse state of indebtedness, financial obligation or other pecuniary difficulty can increase a person’s vulnerability to coercion or temptation. A favourable assessment of an individual’s financial status is, therefore, essential to prospective (or continued) access to classified information, valuable assets or to specified secure areas.
Effective soldiering is not about exclusive and total dedication to one’s job, accepting the imposition and demands of the military lifestyle, and thriving on the challenges. To be successful as a soldier, a balance must be struck between the requirements of military service and the demands of non-Service life. This frequently involves fulfilling the role of parent, husband, wife or partner. The essence of these roles is the ability to make and keep quality relationships with others. Inability to do so usually results in unhappiness, depression and temporary or permanent psychological incapacity that seriously interferes with the ability to function as a soldier. Being valued and respected as individuals (at home and at work) is a primary human need and people, typically, become stressed and unhappy when this need is not met. Neither should soldiers neglect the needs of their family. They must appreciate that military life also affects those most close to themselves. The soldier and family together form part of the broader Army community.

Balance in life requires understanding, patience, the ability to listen and recognising the signs of a ‘lack of balance’. It requires a conscious effort from individuals, and the effective soldier is able to do this.

Mateship and Teamwork

Making and maintaining team relationships requires particular attributes of character that everyone possesses to a greater or lesser extent. In the Army, people interact with others both as colleagues, as leaders, as supervisors and subordinates. Sometimes this is done under
circumstances of severe pressure and stresses that can lead to tension if a situation is not handled properly. Character contains both positive and negative attributes. The positive attributes promote success in dealing with others, while the negative attributes create disagreement and ultimately lead to failure. Attributes are developed over time, based on experience, education and successful interaction with others.

25. Loyalty, cooperation, mutual respect and trust are major features of mateship and teamwork. Soldiers work best for and with people who display integrity, sincerity and candour when relating to others. Deceptive and dishonest behaviour does not promote mateship because it destroys personal loyalty and trust. Successful soldiers:

a. believe in a fair go and are accountable for their actions and decisions based on sound reason and moral principles;

b. are measured in what they say and do. They are patient with others whose performance falls short of what is expected and develop others rather than being dismissive of them;

c. are humble, not boastful of their achievements. When dealing with subordinates, the old adage of ‘fair, firm and approachable’ applies;

d. have regard for cultural diversity and differing points of view applying understanding, openness and compassion when needed;

e. treat workmates, subordinates and superiors with respect and tolerance; and

f. do not let their mates down.

26. The successful soldier acts with drive, energy, determination, self-discipline and willpower. As a leader, they set the example for others to follow. Their actions express the underlying qualities of dependability, sound judgment and reliability that promote cooperation in others. They have mental and physical stamina that encourages others to persevere and achieve. Team cohesion and synergy is paramount. To maintain personal wellbeing, members balance personal needs with the welfare of their mates. Putting the needs of others before one’s own is an attribute often described as selflessness. Selflessness, as exemplified in the ANZAC tradition, is the basis of mateship and teamwork.
Task Completion and Mission Achievement

27. The successful soldier completes tasks to the required level, attains the goals set and contributes to unit capability and mission achievement. Perseverance, determination and resolve are essential qualities of character for task completion. The successful soldier deals with stress and challenges constructively and with a cool head. Fear, ambiguity and stress frequently lead to a failure to see all available courses of action.

28. In the non-operational environment frustrations abound. Some are the result of the nature of the ADF and the way it functions. Other frustrations are caused by the shortcomings of colleagues or subordinates. The successful soldier is patient when confronted by frustration and uses flexibility, resourcefulness and ingenuity to overcome obstacles that stand in the way of task completion.

29. Effective soldiers use their judgment and beliefs to set goals and priorities that lead to mission attainment. They act with decisiveness and are confident in their judgment, which is based on sound reason and professional competence. They understand and use their initiative within their commander’s intent.

SECTION 3-5. UNACCEPTABLE BEHAVIOUR

30. Australian soldiers understand the need for rules and authority as well as regulation of lifestyle. The stresses of soldiering, particularly during long periods of non-operational activity, can breed certain behaviours that are counter to effective soldiering and are not tolerated. Paragraph 31. to paragraph 41. outline some of the issues that commanders, leaders and soldiers must remain aware of if they are to effectively discharge their duty and obligations to the Army.

Drug and Alcohol Abuse

31. ADF policy on drug and alcohol abuse and its management is detailed clearly in a number of instructions including:

a. DI(G) PERS 15-1, Misuse of Alcohol in the ADF, 1980;

b. DI(G) PERS 15-2, Involvement by Members of the ADF with a prohibited substance, 2005;

c. DI(G) PERS 15-4, Alcohol testing in the ADF, 2003;
d. DI(G) PERS 15-5, Testing for prohibited substances in the ADF under Part VIII A of the Defence Act 1903, 2005; and  
e. DI(A) PERS 66-1, Alcohol Use and the Management of Alcohol Misuse in the Army, 1994.

32. **Alcohol.** The Army has a duty of care to its members to maintain a safe workplace. The problematic or dependent use of alcohol can contribute to accidents in the workplace, illness, anti-social behaviour and diminished performance. Such behaviour is incompatible with this expectation of a safe workplace and the inherent requirements of service in the Army. While all members have a right to exercise personal judgement in matters relating to their private lives, they also share the responsibility for maintaining a safe workplace.

33. **Drugs.** Illicit drug use also poses a continuing threat to Army’s ability to generate capability as it undermines safety, morale, security and the public perception of the Army. Drug involvement leads to reduced performance, health impairment, presents a security risk and has the potential to put a soldier and/or other personnel at unnecessary risk. Such behaviour is unacceptable in an Army that requires members to maintain high standards of work performance, behaviour, and physical and mental fitness. In addition, the Army has a responsibility towards its younger soldiers on behalf of their parents to protect them from undesirable pressures, which may lead to involvement with illegal drugs.

34. Alcohol and drug testing are tools that assist members and commanders to meet their mutual obligations. The need for such tools highlights the unacceptable incidence of alcohol and drugs abuse that contributes to a breakdown of mateship and trust – essential ingredients for combat.

**Discrimination, Harassment, Sexual Offences and Fraternisation**

35. DI(G) PERS 35-3, Management and Reporting of Unacceptable Behaviour, 2004 states the ADF policy on dealing with and eliminating discrimination, harassment, sexual offences and unacceptable sexual behaviour and provides guidelines for dealing with such behaviour.
36. Maximising operational effectiveness of the Army requires group cohesion, respect for command relationships, respect for individuals, the willing acceptance of individual and collective discipline, and the maintenance of morale. Accordingly, soldiers must refrain from behaviour that:

a. undermines another soldier’s ability to contribute to unit cohesiveness;

b. is contrary to, or inconsistent with, the standards of professional and personal conduct required to achieve such operational effectiveness;

c. is unlawful under civil, criminal or military law;

d. has a detrimental effect upon operational efficiency or effectiveness;

e. is prejudicial, or is likely to be prejudicial, to group cohesion or command relationships by affecting the health or safety of the individual or the group;

f. takes advantage of, or threatens, the person or personal integrity of a subordinate, peer, superior or an underage soldier; or

g. brings, or is likely to bring, discredit on the ADF.

37. Any behaviour that is offensive, belittling or threatening and is directed at an individual or group of people is unacceptable. It may be the result of some real or perceived attribute or difference (such as disability, race, gender, sexual preference, age or religion). The behaviour is also unwelcome, unsolicited, unreciprocated and usually, but not always, repeated. Unacceptable behaviour is behaviour, which a reasonable person, having regard to all the circumstances, would consider to offend, humiliate or intimidate other personnel.

38. Unacceptable behaviour must not be confused with legitimate comments and advice from commanders and workplace supervisors. This behaviour includes negative comments or feedback on the work performance or work related behaviour of an individual or group that is intended to assist personnel to improve their work performance and/or conduct. Legitimate comments designed to improve work performance or conduct are not unacceptable behaviour.

39. Another may perceive conduct, which may appear innocent to one person, quite differently. This difference in perception may lead to a
complaint of unacceptable behaviour. To avoid such situations, conduct by all members must be above reproach in all aspects of the workplace. Therefore, all soldiers need to be aware of the definitions of unacceptable behaviour provided in the relevant policy.

Theft

40. Theft has a detrimental effect on the environment of mutual trust and personal integrity that is vital to the effectiveness and morale of the Army. Any theft related offence, is therefore, regarded far more seriously in the Army than in the civil community where the protection of property is the main consideration.

41. DI(A) PERS 67-5, Theft, 1996 details the Army’s policy. In many instances, inadequate security measures or failure to comply with prescribed accounting procedures facilitates theft related offences. Commanders must, therefore, ensure that security training is conducted and that all unit members are aware of their individual responsibilities in relation to personal and unit security. They also must ensure that those unit members responsible for the management of public and non-public monies comply with appropriate accounting procedures.

Rough Justice

42. Soldiers have strong bonds of loyalty to each other and their units, particularly when their lives depend on teamwork and team cohesion. They loathe thieves, drug takers and shirkers whose actions may bring their unit into disrepute or endanger lives. They readily accept rules and fair and just discipline, but may attempt to administer their own discipline, particularly when there is a perception that the military justice system is inadequate, unwieldy or slow. This is illegal.

43. Disturbing public allegations of brutality and ‘rough justice’ within the Army’s parachute battalion - the 3rd Battalion, the Royal Australian Regiment (3RAR) in the late 1990s resulted in an investigation by the Joint Standing Committee on Foreign Affairs, Defence and Trade in April 2001. The inquiry detected four areas of apparent weakness. Inadequacies within the Military Justice System and Military Police Force, as well as a culture of silence from victimised soldiers and a culture of ignorance through the failure of commanders to detect what was happening and to act upon it.
44. Regarding the prevalence of rough justice, the committee concluded, ‘We do not feel that the evidence shows that this system of illegal justice was employed outside of A Company 3RAR. There is certainly no evidence to show that it occurs in the wider Army or Defence Force’. The parliamentary inquiry found that, in combination, these weaknesses contributed to the development and perpetuation of an illegal system of ‘justice’ and punishment; and the failure by authorities to more rapidly identify and prosecute personnel responsible for permitting and enforcing an illegal system of justice and punishment.

45. This conclusion was supported by a subsequent ADF-wide inquiry by Justice Burchett, QC, who found ‘no evidence to show a state of affairs involving the prevalence of assaults of this kind so as to amount to a culture, or a general practice. Nor … any acceptable evidence that the assaults were in fact more widespread, or … that any officer or non-commissioned officer above the rank of corporal condoned any of the assaults’.

46. Despite these reassuring conclusions, the fact remains that assaults did occur. No matter what the provocation, individuals who circumvent natural justice and due process have a false concept of teamwork, loyalty and trust. Protection of such individuals is a statement by others that they condone inappropriate behaviour and brings into question the strength of their own moral courage. Individuals must have the moral courage to balance a sense of duty with mateship. It is not a question of the belief that ‘you don’t dob on your mates’. In such circumstances, this belief is a misguided one.

47. Importantly for commanders and leaders, they must take quick and appropriate action over disciplinary issues to maintain morale and prevent soldiers and their mates taking matters into their own hands. An outcome of this incident was the reinforcement of the Army’s ethos and standards in plain language – ‘The Army’s Rules for a Fair Go’.

Bastardisation and Unacceptable Initiation Practices

48. Bastardisation is a term that may be used to refer to a ritualistic infliction of pain or humiliation upon a cadet, trainee or recruit. It may be used more loosely to include the imposition, particularly in circumstances of

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some humiliation, of illegal punishments for real or fanciful infringements of discipline.

49. Justice Burchett, QC, who conducted extensive consultations throughout Australia and received numerous submissions on the issue of bastardisation, acknowledged that the practice was not prevalent or consistent with the ethos of the ADF today. He warned, however, against complacency, that bastardisation is not a ‘dead practice’ and that the issue must be watched. His observations reinforce that character for warfighting is not in-built but must be developed.

It is clear that, in the past, bastardisation practices have existed at some military institutions, and discipline by the fist has been practised by some (perhaps always only a few) in a number of units. The Inquiry found a very general view across the ADF that these practices are inconsistent with the ethos of the Defence Force today, with the training received at recruit schools and elsewhere, with the equity and diversity programme, and with the general practice in units of the ADF represented by the 2350 members the Inquiry contacted. Whatever may have been the case with such practices in the past, they have not been followed in the great body of the Defence Force for a number of years. There may be a few exceptions. [section deleted].

It would be disingenuous, and ultimately dangerous, to leave the matter there – dangerous, because a problem overlooked is a problem against which there is no forearming. Entrenched traditions die hard, and it is not many years since there existed bastardisation practices which created an atmosphere favourable to the use of illicit means of discipline. It is not only, or even perhaps chiefly, the influence of these practices that must be guarded against; but also attitudes which some who join the Australian Defence Force bring with them from their community, or from the media, or from Hollywood portrayals of military life. That they come with views already formed in this way was repeatedly shown by discussion groups with trainees who said they had expected the military environment to be much tougher than it was. There are, in the services, some officers and non-commissioned officers who may have been influenced by attitudes that are unacceptable in today’s military. Those attitudes – they were well explained by
[Private O] in a statement to which I have referred – may be hidden for a time, to surface in favourable circumstances. Therefore, it will be necessary to remain watchful against any resurgence.\textsuperscript{4}

**SECTION 3-6. CODES FOR SUCCESSFUL TRAINING**

50. In the second half of 2004, the COMD TC-A, MAJGEN Maurie McNarn, issued behavioural codes for instructors and trainees to reinforce the importance of the Army’s values and the expectations that the Army demands from its people in the training environment.

The Instructors’ Code

51. The Instructors’ Code, included in Annex A to Chapter 3, reinforces the behaviours required of staff entrusted with the teaching and developing the Army’s soldiers. It is headlined with the following words:

> **This Code embodies the values of the Australian Army – Courage, Initiative, Teamwork. It applies equally to all instructors (military: Army, Navy and Air Force; and civilian). It identifies the behaviours we pride ourselves on and reflects the traditions long established by respected military leaders and role models.**

An instructor’s values, attitude and behaviour are powerful influences that should enhance a trainee’s ability to learn and develop. Behaviours commensurate with this Code will build the foundation of an effective learning environment in which trainees can realise their potential, and in which instructors can work with confidence. Behaviour contrary to this Code can undermine an instructor’s integrity and leads to a loss of trust, confidence and respect; ultimately, it can undermine the Army’s credibility in the eyes of the Australian community. We must accept our obligation to be diligent in our approach to training our soldiers; to preserve their safety, dignity and self-respect; and to ensure our professional standing as a training institution. I entrust this responsibility to all

\textsuperscript{4} Ibid, p 7 and p 55.
The code, while developed specifically for instructional staff within TC-A (including the tri-service establishments under command) is still relevant for all Army personnel placed in a position of trust to lead, teach and mentor soldiers. It provides another guide for those attitudes and behaviours the Army expects from its leaders and people.

**The Trainees’ Code**

53. The Trainees’ Code, included in Annex B to Chapter 3, provides guidance for initial trainees for the transition into Service life as detailed in its headline statement:

_In volunteering to serve in the Australian Defence Force, you have undertaken a demanding yet rewarding challenge in life. Army service remains unique amongst professions and is one in which you should openly take pride. The essence of Army life hinges around a commitment to training, learning and personal development. It is a commitment that demands ‘Courage, Initiative and Teamwork’, and presents limitless opportunities to those who are keen enough to identify and seize them. However, opportunity comes with an equal demand for personal commitment to meeting the challenges of Service life. Training in the Army is about preparing soldiers to confront challenges and being successful in combat. At the commencement of your military career there appears to be no greater challenge than the transition into Service life itself. The transition is tough but many fine soldiers have been successful before you and many more will follow you. Initial training is aimed at setting you up for success into the future. This Code should guide you as you confront these challenges and as you shape yourself for life in the profession of arms and in service of your nation. I wish you good soldiering._

54. The code reinforces the Army leadership principles and are useful for all soldiers at all stages of training.
55. The military environment is unique and demanding. It requires soldiers to restrict their lifestyle and adhere to certain standards of behaviour. Such standards, founded on the Army’s ethos and values, are essential to develop soldiers capable of meeting the challenges of service life and ultimately close combat.

56. The effective soldier is one who is able to maintain balance in life, forge and foster teamwork and complete tasks to the required level.

Annex:

A. The Instructor’s Code

B. The Trainees’ Code
ANNEX A TO CHAPTER 3
THE INSTRUCTOR’S CODE

1. **Lead, Teach and Mentor.** Know your trainees and care for their safety and welfare. Encourage and build your trainees to develop individual and team identity, a common sense of purpose, self-confidence and team spirit. Draw on your experience to instruct and advise trainees on how to confront the challenges of training. Communicate effectively to inform, motivate, control and provide constructive feedback to your trainees. Think about how best to express your reactions to, and assessment of them. Influence those trainees who easily meet the training challenges to help those who struggle.

2. **Be Firm, Be Fair and Be Consistent.** Match your words with your deeds. When administering rewards or punishment, make decisions that are ethical and well thought through, which treat your trainees with respect and dignity, without prejudice. If your leadership style is consistent, your trainees will know ‘where they stand’, will respect and anticipate your expectations of them, and understand that you value them as individuals and as team members.

3. **Respect Your Trainees.** Acknowledge diversity as adding strength and depth to your team. Know your own prejudices, strengths and weaknesses. Think about the effect your words and actions may have on your trainees. In your dealings with trainees from other Services and other Nations, acknowledge the values of the RAN and RAAF and respect the cultures of international trainees.

4. **Display Integrity and Earn Your Trainees’ Respect.** Authority is bestowed on you by virtue of your rank. Hold yourself responsible and accountable for your decisions and actions. To be an effective instructor, you need to anticipate and empathise with the needs of your trainees, and be measured in all of your dealings with them. You must earn their trust and loyalty. If you act as a role model and see yourself as a mentor – not a gatekeeper – your trainees will respect and follow you. When you secure their respect, they will strive to emulate your values, character and professional demeanour.

5. **Encourage Initiative.** Reward participation and effort. Be quick to recognise the accomplishments of your trainees, be open with praise and correct errors constructively. Build a climate of respect and personal courage. Cultivate their character, principles and sense of humour.
Challenge your trainees to think, appreciate their contribution to the team
and acknowledge their use of initiative.

6. **Be Approachable.** Use a sense of humour to sustain your appearance of
enthusiasm, motivation and to reduce a trainee’s frustration. Balance your
frustration with empathy for trainees who need additional attention or
assistance. Allow your trainees to see that you want to help them and
recognise that by doing the best you can for your trainees, they will give
their best.

7. **Build Values of Loyalty and Selfless Service to the Team and to the
Nation.** Cultivate pride in service to the nation. Uphold Army values and
respect the values of the RAN and RAAF. Behave in a way that embraces
Army’s ethos and promotes its traditional, hard-won values and
attitudes. Offer only honest, respectful and impartial advice to members
of your team, including your peers and superiors. Give credit due to
others. Demonstrate the moral courage to be critical of behaviour you
observe that compromises this Code and take ownership of the actions
required to correct them.
ANNEX B TO CHAPTER 3
THE TRAINEES’ CODE

1. Embrace the Inherent Requirements of Australian Defence Force Service. Unique demands upon Service men and women, distinguish the profession of arms from civilian employment. Your military commitment will be hallmarked by operational service, where you may be called upon to engage in direct action against enemy forces. You will be subject to command and discipline under military and civilian law; required to provide unrestricted service whereby you are on call at all times; and may work long and irregular hours. Further, you are subject to mastering military and trade skills; weapons and combat proficiencies; as well as postings between differing localities and deployments away from families. The highest levels of medical and physical fitness, and enforceable dress and grooming standards are demanded. You should also expect regulation of your lifestyle to conform to the community’s expectations of the ADF.

2. Accept Personal Responsibility for What You Do and What You Say. The nation has entrusted you to bear arms and use lethal force – such trust demands respect for authority and the highest standards of integrity. Always be accountable for your behaviour. The consequences of your actions are attributable to only one person – you. Exercise judgement and be considered in your decisions, your actions and your words. Complete acceptance of responsibility for your actions and words reflects significant personal courage, fortitude, strength of character and integrity. Responsibility also extends to ensuring the security and maintenance of your personal and unit equipment.

3. Embrace Army’s Values as Your Own. At all times behave in a way that reflects the Army’s institutional values of ‘Courage, Initiative and Teamwork’, and show respect for the values of the RAN and RAAF. Trust between team members is founded in each team member’s commitment, confidence and clarity of thought, willingness to take action and conviction to achieving the task at hand. Successful soldiering is built upon personal courage (both physical and moral) and teamwork, and relies on collective effort, camaraderie and loyalty.

4. Grow Your Personal Qualities. In the military – in training and in war – it is your strength of character that will transcend the hardships and challenges that confront you. Character is the bedrock upon which everything else is built. Situations will occur outside of your control and that of your instructors – do not take everything personally. Build your
courage and integrity upon truthfulness, honesty and openness. Place value in maintaining loyalty to your mates and be selfless in defending their safety and reputation. Avoid idle gossip and respect the need-to-know philosophy. Do not stand by when the wrong thing is being done. In the face of adversity, display your personal strength through exercising judgement and restraint, being dependable and consistent, and maintaining your sense of duty. To succeed under pressure and under scrutiny, you will require unwavering maturity, judgement and strength of character. Integrity is not face value or correctness - integrity is absolute honesty.

5. **Look, Listen, Learn and Take Notes.** Remember that the most critical aspect of communication is listening. Listen to what others have to say; you will learn something from everyone. Be alert, accept performance counselling and avoid petulance. Demonstrate openness to new ideas and listen to other’s viewpoints. Observe and learn from good and bad role models. Get involved and fully participate in both class and field environments and always give your best. Carry a notebook to record facts that help develop knowledge and ideas that will assist in your personal development. Develop your understanding of, and confidence with, the Military Justice System.

6. **Be Critical of Yourself and Hone Your Self-Discipline.** Recognise your own strengths and weaknesses and be accountable to yourself, to your peers and superiors. Exercise self-control and learn from your mistakes. Develop your punctuality and effective use of time. Always complete study, tasks and responsibilities within directed timeframes. Alleviate stress by establishing a balance between study, physical fitness and personal administration. Maintain your pride and self-respect and extend respect to others around you. Rise above any desire to use performance-enhancing substances. Understand that fraternisation or intimate relationships with instructional staff or other trainees will break down team cohesion and undermine trust. Alcohol consumption is not a part of military service and remains a personal choice on social occasions. The irresponsible consumption of alcohol is unprofessional and does not mitigate unacceptable behaviour.

7. **Be a Dedicated and Useful Member of Your Team.** Your training will be tough; do not let the challenge defeat you. Apply yourself with persistence and determination; be mentally tough, muster personal courage, stamina, and selflessness. Expect to be taken out of your comfort zone; you must appreciate that you have to have mental strength to tap all of your physical strength. Work through adversity; you will achieve things beyond your expectations. Contribute to your team consistently and to the best of your ability. Work in a safe manner; avoid undue risk to
yourself, others and your equipment. Maintain your personal preparedness for operations at the highest level. Be prepared to work hard and never quit.

8. **Maintain a Positive Attitude Towards Learning.** Competence is more than just your individual technical mastery; it includes your knowledge and interpersonal skills. Army training will assess your skills, knowledge and attitude. Try your best to develop the skills that you are being taught - maintain a positive attitude towards learning – appreciate the serious nature of the subject matter. Build upon your competence through practice and experience. Never cheat, plagiarise or claim the work of others as your own. Things will not always go your way and it is easy to become frustrated – do not take it out on others. Defend your convictions with intelligence not arrogance or stubbornness. Use your sense of humour to offset frustration. During training, it should be expected that you might fail one of the many skills taught and tested – do not be disheartened, this is normal; you will be retrained and retested.

9. **Seek and Accept Assistance.** Sustain open and effective communications with your peers, your instructors and your family. Show personal courage by asking instructors for help with training that you are struggling to master, and seek assistance from welfare and medical support agencies if personal problems are distracting you from training. Accept constructive criticism from instructors – they are there to help you succeed – no one wants you to fail! Throughout your training you will be guided, corrected and motivated by your instructors; they are trying to help you reach your potential and lift your performance to a higher standard – their goal is to make you the best soldier you can be.

10. **Strive to Lead.** In time, and with knowledge and experience, you will earn the opportunity to lead other soldiers. Prepare yourself well. Build your character and master your profession. Understand the military rank system and embrace the chain of command. Be prepared to earn the respect of others. Your true qualities are formed over time and will reflect in your personality, personal values, integrity and commitment. A robust character is the most important quality in a leader.
CHAPTER 4

DEVELOPING CHARACTER

SECTION 4-1. INTRODUCTION

1. One of the basic presuppositions of character development is that for each person there is the possibility of improving. Basic principles of character can be taught and learned, but it has little effect unless such behaviours are understood, internalised and become part of an individual’s view on life and way of living. Character takes time to develop, shaped by a person’s life experiences and how they will react in a given circumstance. People of strong character are consistent in how they behave and react to like circumstances.

2. This chapter provides a model for character development using a teacher/trainer/mentor methodology. It provides guidance for leaders but is more specifically focused at instructional staff responsible for character training and development in the Australian Army.

SECTION 4-2. CONTEXT FOR CHARACTER DEVELOPMENT

The individual soldier will require personal qualities of a very high order. In addition to deep reserves of mental and physical toughness, he or she will require diverse cultural and linguistic skills. We have left behind the era of the ‘Strategic Corporal’ and entered the age of the ‘Strategic Private.’

In the complex environment constituted by the conflicts of globalisation, the judgement of an individual digger can have enormous strategic effects. Consider, the irreparable harm done to the Coalition Centre of Gravity in Iraq by the actions of a handful of very junior soldiers at the Abu Ghraib prison.

Their actions undermined the moral authority of the entire mission in Iraq and, ultimately, demanded a response from the President of the United States. That was a failure of leadership.
But it was also a failure of training. Those soldiers clearly lacked fundamental skills, and lacked any appreciation of how they could affect the mission.\(^1\)

3. The type of soldier the Army needs in the future, as described by LTGEN Leahy, provides clear implications for how the Army must approach character development. In this emerging environment character development within the Army must:

a. incorporate a futures focus;

b. recognise the complexity of modern military life;

c. appreciate the volatility, uncertainty, complexity and the ambiguity of the modern battlespace;

d. integrate concepts such as the role of the ‘strategic corporal’ and the ‘strategic private’;

e. be aware of the widening gap between societal values and those espoused by Army;

f. acknowledge that, despite developments in technology, warfare is human in nature;

g. grasp the implications of political and media engagement in military activity reaching down into daily operations; and

h. provide a framework where soldiers can be prepared for the mental toughness and resilience required for warfare in the modern battlespace.

SECTION 4-3. THEORETICAL FRAMEWORK

4. To effectively train recruits, officer cadets, and junior and senior leaders, it is central for instructional staff to understand an individual’s ability to both grasp and apply the concepts of character. Leaders and instructors must have a clear understanding of the theoretical basis upon which to make assessment and so effectively target training to the group and to individuals.

\(^1\) Address to the Australian Command and Staff College by LTGEN Peter Leahy, CA, 7 September 2004.
5. Young adults in their 20’s and 30’s experience notable developmental changes in terms of the basic problem-solving strategies they use to deal with ethical issues. These are linked to fundamental changes in how people perceive society and their role in society. Studies have shown that the extent to which individual change occurs is associated with the number of years of formal education, and that a person’s behaviour is influenced by moral perceptions and judgements. Deliberate educational attempts to influence awareness of moral problems and the reasoning or judgement process have been shown to be effective. Chaplains have considerable expertise to offer in this educational process.

6. The following models developed by Jean Piaget and Lawrence Kohlberg provide a useful basis to understand intellectual and moral development. Piaget’s concept has enduring applicability despite being first published in the first half of the 20th Century.²

**Intellectual Development**

7. The Swiss developmental psychologist, Jean Piaget (1896-1980), one of the most influential researchers in the area of developmental psychology during the 20th century, believed that the mind of a person evolves through a series of genetically determined stages to adulthood. According to Piaget, people are constantly creating and recreating their own models of reality and achieving mental growth by integrating simpler concepts into higher level concepts at each stage. He traced four stages in this development that always follow the same sequential order. Piaget’s developmental concept is summarised in Table 4–1³.

**Table 4–1: Piaget’s Stages of Intellectual Development**

<table>
<thead>
<tr>
<th>Developmental Stage</th>
<th>Overview</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sensorimotor Period (2 to 4 years)</td>
<td>Intellectual development is dependent on the action of senses and responses to external stimuli. Characteristics include reflex actions, imitation and play. After the appearance of language (from 1 ½ to 2 years) development of pre-conceptual thought emerges.</td>
</tr>
</tbody>
</table>

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² Instructional staff wanting to examine developmental issues further can examine more recent concepts from B.F Skinner on ‘Operant Conditioning’ and A. Bandura’s theory of ‘Self-efficacy’.

8. The first three stages bring the person to the ‘concrete operational’ stage, which is the beginning of logic in a person’s thought processes. Learners at this stage begin conceptual and symbolic thought but lack a systematic approach to problem-solving and thinking. They still rely on concrete objects and illustrations. Generally, it could be expected that, at some stage through adolescence, people develop from this level of thinking and reasoning to the higher level proposed by Piaget.

9. The fourth stage, the period of ‘formal operations’, extends into adulthood. It is characterised by an orderliness of thinking and a mastery of logical thought allowing more flexible kinds of mental experimentation. People learn in this final stage to manipulate abstract ideas, make hypotheses and see the implications of their own thinking or that of others.

10. At the recruit training level, it could be anticipated that some trainees might still be at a concrete operational level, though most will be at the next developmental stage. Officer cadets would be expected to be at the formal operational stage because of the higher intellectual aptitude required in the selection process.

Development of Moral and Ethical Behaviour

11. The noted American psychologist, Lawrence Kohlberg (1927 - ), found that a person’s ability to deal with moral issues is not formed all at once. Just as there are stages of growth in physical and intellectual

<table>
<thead>
<tr>
<th>Developmental Stage</th>
<th>Overview</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-operational Period (4 to 7-8 years)</td>
<td>Thoughts are based on perceptual cues but there is no understanding of contradictory statements. Characteristics include language development. There is gradual coordination of representative relations.</td>
</tr>
<tr>
<td>Concrete Operational Period (7-8 to 11-12 years)</td>
<td>Logical ways of thinking begin as long as it is linked to tangible objects. Characteristics include classification and understanding.</td>
</tr>
<tr>
<td>Formal Operational Period (11-12 and older)</td>
<td>Reflective intelligence develops. People are able to deal logically with complex situations. They can reason hypothetically and think scientifically. Characteristics include constructing tests and drawing conclusions.</td>
</tr>
</tbody>
</table>
development, the ability to think morally and to make moral decisions also develops over time.

12. In Kohlberg’s model the earliest level of moral development is that of the child, called the ‘pre-conventional’ level. The person at the pre-conventional level defines right and wrong in terms of what authority figures say is right or wrong or in terms of what results in rewards and punishments.

13. The second level of moral development is the level that most adolescents reach. Kohlberg calls this the ‘conventional’ level. Adolescents at the conventional level have internalised the norms of those groups among whom they live. For the adolescent, right and wrong are based upon group loyalties (ie. loyalties to one’s family, to one’s friends, to the team or to the nation). It is also characterised by performing good or right roles and maintaining conventional order.

14. If people continue to develop morally, they will reach what Kohlberg labels the ‘post-conventional’ level. The person at the post-conventional level stops defining right and wrong in terms of group loyalties or norms. Instead, the adult at this level develops abstract moral principles that define right and wrong from a universal point of view. The moral principles of the post-conventional person are principles that would appeal to any reasonable person because they take everyone’s interest into account. This concept is summarised in Table 4-2.4.

Table 4–2: Kohlberg’s Concept of Moral Development

<table>
<thead>
<tr>
<th>Development Stage</th>
<th>Kohlberg’s Moral Level</th>
<th>Basis of Moral Judgment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Child</td>
<td>Pre-conventional</td>
<td>Authority figures, needs rather than standards.</td>
</tr>
<tr>
<td>Adolescents</td>
<td>Conventional</td>
<td>Group loyalties, performing good or right roles and maintaining conventional order.</td>
</tr>
<tr>
<td>Maturity</td>
<td>Post-conventional</td>
<td>Universal abstract moral principles, self-conformity, shared standards, rights or duties.</td>
</tr>
</tbody>
</table>

15. Many factors can stimulate a person’s growth through the three levels of moral development. Kohlberg found one of the most crucial factors is education. At the recruit training and officer cadet levels, it could be expected that a person might be at pre-conventional to conventional levels. Army leaders would be expected to function at the post-conventional level. This understanding forms the basis upon which character development is focused.

16. Table 4–3 shows these two theories side by side to illustrate where a person may be morally and intellectually at any time in their development.

**Table 4–3: Intellectual and Moral Development**

<table>
<thead>
<tr>
<th>Age</th>
<th>Piaget Intellectual Development</th>
<th>Kohlberg Moral Development</th>
</tr>
</thead>
<tbody>
<tr>
<td>Early Childhood</td>
<td>Sensorimotor Period</td>
<td>Pre-conventional morality</td>
</tr>
<tr>
<td>Late Childhood</td>
<td>Pre-operational Period</td>
<td>Reward and punishment orientation</td>
</tr>
<tr>
<td>Early Adolescence</td>
<td>Concrete Operational Period</td>
<td>Conventional morality</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Praise and authority orientation</td>
</tr>
<tr>
<td>Late Adolescence</td>
<td>Formal Operational Period</td>
<td>Post-conventional morality</td>
</tr>
<tr>
<td>Young Adult</td>
<td></td>
<td>Social-contract and ethical orientation</td>
</tr>
</tbody>
</table>

**SECTION 4-4. CHARACTER DEVELOPMENT TRAINING MODEL**

17. This section is intended to show commanders and instructors how they can be instrumental in the character development of their soldiers and junior officers by guiding trainees’ experiences and helping them to learn from these experiences. Soldiers and junior officers need to be encouraged to be ‘reflective practitioners’ (i.e. to intentionally evaluate events, experience and advice) committed to a process of ongoing development, not just of others but also of themselves. While it may be claimed that ‘experience is life’s greatest teacher’, a much more precise statement would be that ‘evaluated experience is life’s greatest teacher’.
18. Developing character is a process of formalised instruction or training, combined with guided experience and subsequent reflection. Informal development through experience and reflection continue throughout a person’s lifetime. The desired outcome of formal character training in the Army is that the soldier or junior officer has been:

a. instructed in the desired character attributes and behaviours of service in the Australian Army;

b. given opportunity to practice personal development, or development of these in others, in a suitable range of contexts, relevant to their level; and

c. guided in reflection upon this learning and experience.

19. This concept is illustrated in Figure 4–1.

![Character Development Model](image)

**Figure 4–1: Model for Character Development**

20. It cannot be emphasised enough that the process of personal reflection is not an obscure exercise to be easily dismissed; rather, it forms the accepted basis for self-development and improvement in most major professions. In guiding a soldier or junior officer’s character development, a commander or instructor must begin with the trainee’s own personal life experiences. The educational principle here is moving from evaluating the known (own experience) to the unknown.

21. Initial character training could begin with uncovering and evaluating the attitudes, values and beliefs of the individual trainee and moulding and shaping these through values clarification exercises within a training
environment. The essential component of this aspect of character development is guided reflection as illustrated in Figure 4–2. This process is similar to the debriefing technique used in conducting an after action review process. In character development, as indeed with professional military development, the process of reflective thinking is a powerful means of learning from experience and is vital if the individual truly wishes to improve. Chaplains are well placed to introduce the reflective thinking process during initial character training.

Additionally, commanders and instructors can give trainees guided experiences through scenario-based syndicate discussion, tactical exercises without troops, and experiences through the use of case studies and audiovisual media, such as films. Again, the guided reflective aspect of these experiences is important.

**Figure 4–2: A Model for Guided Reflection**

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**EXPERIENCE**

Filter 1:
What happened? What did I do?

Filter 2:
Why did I choose to act that way?

Filter 3:
What aspects of character were not demonstrated?

Filter 4:
What can I learn about myself?

Filter 5:
How might I think and act differently in the future?

**CHANGE/IMPROVEMENT**
Requirements for Character Training Instruction

23. When skills are to be taught or information given, the normal principles of teaching apply. When the aim is to motivate or inspire, and to implant or modify attitudes, beliefs and values, the following factors are important for instructors:

a. they must be honest with themselves and the class. Lack of honesty and sincerity is often apparent to others and will quickly negate any value that the instruction might have had;

b. they must be authoritative but not authoritarian. This means being sure about what is being taught and the reasons for it, but not attempting to foist attitudes, values and beliefs on others without regard for their need to understand and to choose;

c. they must be enthusiastic but not fanatical. Fanaticism (unreasoning and unreasonable zeal) may achieve short-term goals, but it does not build character. Enthusiasm, in the form of an intense and eager interest, is likely to be contagious and will often initiate and support character development;

d. they must be ‘focused’. They must know what is to be achieved at any particular time, concentrate resources on it and resist the urge to try to accomplish everything at once; and

e. above all, they must cooperate. There are many people involved in Army character training and development, and it is imperative that each is aware that others are playing a part in the process. For example, those who have the regular day-to-day contact should be aware that a formal character training course may also be a part of the process.

24. Two of the significant characteristics that the Army seeks to inculcate are cooperation and teamwork. It is vital that these be seen as characteristics of instructors in character training instruction, and that those who instruct see themselves as part of an overall, planned process that requires all of its parts to work together in order to achieve maximum success.

Army Continuum of Character Development and Training

25. The Army provides formal character training at a number of stages throughout the early military life of the soldier and junior officer. As with any training context, it must be flexible to meet changing circumstances.
With the complex environment faced by the soldier, it is expected that the supporting learning outcomes would continually adapt.

**SECTION 4-5. STRUCTURED CHARACTER TRAINING**

26. Instruction in character training, that is, as formal teaching periods, is an important first step in character development. It is important because it provides the opportunity to address the understanding of the class, to provide total perspectives and to motivate and inspire. Instruction should not be overdone because the development of character is not confined to instruction. It easily becomes counterproductive if overused, and because practice and guided reflection form the basis for more meaningful understanding. Individuals grow and develop over time, and this requires each individual to reflect on what is being taught.

27. The major thrust of structured training is through demonstration by instructors and the use of peer group support and encouragement. In this section, character training instruction refers to a training process that is directly planned, supervised and evaluated. There are a number of methods to do this as follows:

   a. formal teaching periods,
   b. instructor demonstrations,
   c. training through senior classes,
   d. peer group support, and
   e. CO’s hours.

**Formal Teaching Periods**

28. In officer and recruit training institutions, formal teaching periods include addresses by commandants, chief instructors, chaplains, company commanders and platoon staffs, and guidance officer interviews. Periods on character development, the psychology of leadership, officer development, military history (where pride in the Army heritage is fostered), customs for the Service, films and regular character training periods, are all a part of formal teaching.
29. In other units, formal teaching periods in character training will normally be restricted to addresses by the CO or his deputy, the RSM, the company or squadron OC, the CSM or SSM, and the platoon or troop commanders. The main avenue, other than this, is a program of CO’s Hours.

**Instructor Demonstrations**

30. In officer and recruit training institutions where basic characteristics are to be inculcated, instructor demonstration is a vitally important means of character training. Only those personnel who are aware of this responsibility, and who are able to carry it out, should be accepted onto the staff.

31. Instructor demonstration is most important at recruit training establishments, where the time available for the training course does not permit extensive use of a senior class as character trainers for juniors. At recruit training establishments, therefore, the key person in character training is the section commander. No effort should be spared in their selection, preparation and supervision.

32. Staff at all levels should endeavour to demonstrate in their bearing, conversation and actions, both in initiatives and responses, the qualities of character that are desired.

**Training through Senior Classes**

33. It is traditional at RMC Duntroon, where the length of the course makes it possible, and to some extent inevitable, for the senior class to have a significant role in training juniors. This may be on a formalised one-to-one basis or through a more general responsibility, as well as the senior class providing a rank structure.

34. Staff and, in particular, company commanders are required to monitor the effectiveness, or otherwise, of this means of character training and to ensure that staff actively support it.

**Peer Group Support**

35. In most groups there will be those who already possess the desired qualities to a considerable degree or who are more open to teaching and influence. These members will be able to encourage and support those who need help in this regard. For example, those who lack determination may be helped to develop it by other members in the team, particularly with encouragement from instructors.
36. As well as this, a group can be encouraged to attain a character of its own which is more than the sum total of the character of its members. Such a group can provide support and encouragement in the growth of all of its members. Groups may also impose sanctions on individuals who fail to develop desired qualities.

37. Character trainers should be aware of the limitations of group character, insofar as it tends always to be more self-centred than many of the individuals in it would normally be. This bias towards self-centredness should be countered by finding opportunities to emphasise consideration for people and causes outside the group.

38. A capable character trainer will be able to use the peer group to supplement training as a means for individuals to practice and reflect on the formal instruction received. This will be easier in the more controlled environment of a training establishment than in a normal unit.

**Commanding Officer’s Hours**

39. CO’s Hours came into the Australian Army from the British Army. They were traditionally known as Padre’s Hours because chaplains took carriage of much of the formal character training instruction. The title CO’s Hour, rather than Padre’s Hour emphasises the fact that CO’s are responsible for all aspects of the welfare of their troops, including their moral and spiritual welfare. Chaplains have an integral role in presenting CO’s Hours addressing the moral, ethical and spiritual aspects of character based on their expertise in the subject matter, experience and theological training.

40. The CO’s Hour shares the general aim of character training, but is focused particularly on moral education and the inculcation of moral values. The aim is to encourage soldiers to develop a sense of personal and community responsibility, based on a code of sound moral values. CO’s should set aside regular periods for this training during normal working hours and it should be attended by all ranks. Local conditions will determine the frequency and length of CO’s Hours.

**SECTION 4-6. UNSTRUCTURED CHARACTER TRAINING**

41. A great deal of character development in the Army is unstructured, meaning that it is unplanned in any direct sense. This is probably the most significant influence the Army has on the individual, and it forms an
important part of the reflective process. Unless it is taken into account, instructors in structured methods will constantly find that their best efforts are unsatisfactory or even completely wasted. This section discusses a number of unstructured character development methods including individual instruction, the effect of role models, and the influence of group and incentive-based approaches.

Individual Instruction

42. Individual instruction refers to the unplanned and perhaps spontaneous talks that may be given by someone in a position of leadership, whether this leadership is exercised by virtue of rank, position, superior knowledge or experience. Such talks arise naturally in the course of normal working and living and may take place during work or in general conversation during times of relaxation. It may be simple comments on the way the Army does things or on what the Army expects of its members. It may be remarks on what is the soldierly way to be or how to do things in a particular situation. It may be an outburst against ‘the system’ that arises out of frustration or disappointment.

43. It is to be expected that much of the trainee’s understanding of the Army will come from informal conversations with staff and that this will play a part in modifying or developing many beliefs, attitudes and values. Similarly, it is to be expected that a new soldier in a unit will be strongly influenced by the general conversation of more experienced officer or unit staff.

44. To a limited extent, some control can be exercised in this area through the careful selection and preparation of those who are given leadership by rank, at all levels. If those people have been given the opportunity and encouragement to think through the values and characteristics that are desirable for a soldier to have, there is a greater likelihood that their spontaneous comments will assist in the general aim of character training, rather than negate it. Nevertheless, because at any time there are many factors that influence what may be said at a particular time, there is no way to directly control those who hold leadership positions by rank, much less those who hold leadership by virtue of knowledge or personality.

45. Individual instruction is greatly assisted if those in senior positions do all in their power to make the system work as it is meant to, with fairness and concern for all soldiers. This will help to foster a positive attitude towards the Army’s ideals of character in all ranks.
Role Models

46. It is a normal part of individual development for a person to choose one or more significant people as role models. To some extent, this is a growing up process. It is a step on the way to becoming an independent person, that is, a person who works out for himself or herself what his or her values are to be. One needs to take on ready-made ways of being, and of looking at life, before one is in a position to develop one’s own life.

47. Modelling is a powerful factor in character development, especially in a person’s early years in the Army; in some instances, people may endeavour to model themselves totally on someone perceived to be a most significant person. This kind of total modelling is rare; it is more usual for a person to choose to cultivate the attitudes, values, habits and ideals of more than one person. There is no way of controlling the choices a person makes in this regard, although it sometimes becomes apparent that a particular person has a charisma or transforming behaviour that attracts many followers, and there may be opportunity for some influence in such a case.

48. What should be done is to encourage people to reflect on what they are doing and to become as much their own person as possible. Modelling is not ‘wrong’, but the maturing person should be encouraged to develop beyond this process.

49. As a general rule, people in positions of authority tend to have an influence on others, either positively or negatively, simply by virtue of their position. This influence may have negative effects if staff members do not endeavour to be models of the things they want to promote. Behaviour is far more powerful than the influence of persuasive words in the process of inculcating values. It is not by accident that an Army leadership principle is ‘Lead by Example’.

Group Influences

50. Groups are important for people. Without active membership of one or more groups, life tends to be meaningless, frightening and, generally, depersonalising. Sometimes an individual takes on totally the meaning system of a group or team, with its values, beliefs, and ideals. This occurs when an individual sees membership as vitally important and identifies more closely with one group than another. Some people in the Army are in this situation, where their total life is based on what they perceive the Army to be.
51. Others may have active membership in several groups and operate on one system of values within each group, such as one system at work, another at home and another in leisure time. In this case, the Army’s values may be very significant at work but have little significance elsewhere. In these instances, the situation has a strong influence on behaviour. Another person may have further developed their ability for self-reflection. That person may be a member of several groups, but does not simply accept the meaning system of any group or accept its values uncritically. Such a person is able to consider values and may or may not be influenced by them.

52. The intention here is not to outline a theory of development in the individual’s need of groups or to consider the psychological needs involved; rather, it is to point out that the individuals in a group may operate in different ways. Character trainers should remain aware that their own situation is not an indication of the way others operate within groups.

53. It is also of interest to note that groups are not always what a superficial glance might suggest them to be. A group may be formally structured, but the real dynamics of the group may have much more to do with an informal structure than with the formal one. Trainers should be sensitive to the different involvements of individuals within a group, to the informal networks that will have formed and which may be the key to what the group is really about.

54. It is possible to promote the kind of atmosphere where relationships are encouraged to develop and values are likely to be accepted. This requires patience, sensitivity and respect for persons and can be expected to result in a situation conducive to character training. The aim, in this case, is indirect, that is, in the sense that it intends only to set up the kind of atmosphere where the desired results are more likely to occur. Whether, in fact, they do is dependent on factors that cannot be directly controlled.

**Incentive-based Methods**

55. Incentive-based methods are concerned with an exchange of rewards or punishments to gain compliance or action towards a desired outcome. It is also part of the Army’s character training process and is frequently used for this purpose.

56. The leader may provide simple encouragement to the follower to undertake work and receive reward or require commitment to organisational norms and values. This exchange is situationally
dependent. Military life is underwritten by a set of formal and informal rules that guide and govern behaviour. Many of the exchanges or transactions associated with satisfactory or unsatisfactory performance are obvious, such as the award of medals and commendations, promotion and disciplinary action.

57. Incentives also involve the subtle interactions between leaders and followers. For example, rewards can include formal and informal praise and encouragement, recognition for a job well done, the granting of a privilege of some kind or entrusting with greater responsibilities and the like.

58. Punishment may involve being overlooked for a project or being ignored by the leader in favour of other team members, extra duties or deprivation of privileges. These incentive-based exchanges are a part of the fabric or culture of the Army.

59. The incentive-based approach is characterised by the simple axiom; ‘that behaviour that results in a positive exchange is likely to be rewarded; behaviour that results in a negative exchange is not rewarded’. It is also driven by follower self-interest. To make effective use of incentives, they should be presented at the time of the displayed behaviour, should focus specifically on the situation and the recipient must value them. Rewards that are not valued have no effect.

60. Incentive-based behaviour is used as follows:

a. to encourage desirable organisational outcomes,

b. to reinforce high performance behaviours through the use of public acknowledgement and recognition,

c. to discourage poor performance or behaviour by administering punishment or reprimands, and

d. to influence through an exchange and not through legitimate power or authority.

61. When leaders apply incentive-based behaviour, they use ‘specific to a situation’ punishments and corrective actions when responding to deviations from established or desired standards. They also encourage follower ‘compliance’, but they may not motivate followers to act beyond the ‘reward for effort’ exchange. Incentives only influence follower performance up to a point. When this point is reached, the follower decides the value of the reward and the individual importance of
continuing the behaviour. This approach is generally only reactive to present issues and not oriented to the future.

62. While reward may be an effective factor in character training, punishment should be used for this purpose with caution. While punishment may control behaviour, it is often not effective in training character and may well have a negative effect in this regard. This is not to say that punishment cannot be used at all in a positive way to train character, but the evidence available does suggest that punishment may often be unproductive or even counterproductive.

63. Those using punishment to control behaviour should be aware that its extensive use may have a negative effect on character development and, in the long-term, may well create more problems than it solves. Note, however, that it is the effect on character training that is being discussed here, not control of behaviour.

SECTION 4-7. MILITARY ETHICS

64. Ethics is simply a set of principles or standards by which actions may be judged good or bad, right or wrong. Military ethics is the application of ethics to military endeavours.

Teaching Ethics

65. The focus of education in military ethics is to develop an individual’s intellectual capacities for making well-reasoned ethical decisions and explaining those decisions to others. This is a critical skill in complex warfighting and one that can be taught.

66. Military ethics programs should be delivered in conjunction with both leadership and character development programs and should emphasise the Army’s ethos and values. Courses in military ethics that are delivered to soldiers, NCOs and officers, ranging from recruit training to the Australian Defence College, do not aspire to provide a recipe for resolving moral dilemmas. It is not assumed that there is some formula acceptable to all reasonable persons of good will that unfailingly identifies the right answer in every situation for every difficult moral choice. No handbook or framework can be a substitute for the skills of judicious deliberation. Recognising this, military ethics courses are best delivered using the case study method and, wherever possible, using Australian historical and contemporary examples.
67. The Army and the Australian Defence College have both developed military ethics programs suitable for delivery at all levels. Case studies can be tailored to the audience and involve people with personal experience of the incidents. Experience has shown that a good approach is to provide the students with the appropriate material and, as syndicates, discuss the issues and come up with answers to the questions. Facilitated discussion is used to bring out teaching points recognising that there are rarely answers to the dilemmas.

68. Case studies do not attribute blame and are recognised as being an excellent way of learning from the ADF’s organisational failings. Positive case studies like the ADF’s performance in relation to the 2002 Bali bombings, and humanitarian efforts in the tsunami-ravaged Indonesian province of Aceh following the devastation of 25 December 2004, are also important.

69. Education in military ethics is an important and evolving process for the Army and is recognised as being a powerful tool in the character development process.

SECTION 4-8. CONCLUSION

70. The development of character in soldiers and junior officers cannot be left to a haphazard approach of osmosis by experience. There must be a clearly structured process of instruction, practice and guided reflective thinking. This process alone will provide optimal conditions for the development of the required character in the Australian soldier and junior officer.

5. The Australian Defence College programs for The Australian Defence Force Academy, The Australian Services Cadet Scheme and The Centre for Defence and Strategic Studies include case studies on Breaker Morant; MAJGEN Gordon Bennett and the Fall of Singapore; the ADF experience in Rwanda in 1994 to 1995 (including the Kibeho massacre); the Army Black Hawk disaster of 1996; the use of torture in the War on Terror; the RAAF F-111 fuel tank desel/reseal program; the Bali bombing of 2002; the HMAS Westralia fire of 1998; the Children Overboard affair of 2001; and various allied friendly fire and other incidents.
BIBLIOGRAPHY


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