

FM 16-100

DEPARTMENT OF THE ARMY FIELD MANUAL

**CHARACTER GUIDANCE
MANUAL**



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FIELD MANUAL
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DEPARTMENT OF THE ARMY
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*This manual supersedes FM 16-100, 2 May 1966.

The Character Guidance Program is an indication of the United States Army's appreciation of the individual. It seeks to reinforce the character of men of all ranks in order that they may accept a personal responsibility inherent in current obligations. Used effectively, the Program becomes a dependable foundation for morale, efficiency, and discipline in the command.

SECTION I

INTRODUCTION

1. Purpose

This manual provides the background, policy, procedures and objectives on which the commander will implement the Character Guidance Program.

2. Scope

a. This manual describes the responsibilities of Commanders, Staffs, Instructors, and Character Guidance Councils and provides chaplains and other staff officers with working principles and proved instructional methods to increase the contribution of the program.

b. Users of this manual are encouraged to submit recommended changes and comments to improve the manual. Comments should be keyed to the specific page, paragraph, and line

of text in which the change is recommended. Reasons will be provided for each comment to insure understanding and complete evaluation. Comments should be forwarded direct to the Chief of Chaplains, ATTN: CHPL, Department of the Army, Washington, D.C. 20315.

3. Definition

Character guidance includes all actions that tend to encourage growth in individual moral responsibility. In an age of modern warfare, the good combat soldier needs character along with technology—heart is as important as hardware. The Character Guidance Program works by raising the soldier's moral estimate of himself, his fellow soldiers, and of his duty.

SECTION II

CHARACTER GUIDANCE PROGRAM

4. Purpose

a. The Character Guidance Program is a basic aid to the attainment of the commander's mission. It is "devised to assist the commander in promoting healthy mental, moral, and social attitudes in the personnel under his command" (AR 600-30). Character guidance training is a recognized and basic component of our military training. The effectiveness of the American soldier is not based on his tactical skill alone but depends upon a reasoned devotion to duty. The whole intent of the program is to develop better soldiers by surrounding them with ideals and wholesome influences that deepen their conviction of responsibility to their country and to their fellow man.

b. The value of the Character Guidance Program is recognized in AR 350-30, which directs commanders at all levels to correlate training support of the Code of Conduct with their Character Guidance Programs. This regulation further emphasizes that all members of the Army will receive instruction directed to "the basic truths and advantages of our democratic institutions." A practical method of integrating training in the Code of Conduct with the Character Guidance Program is developed in the appendix to this manual. The Code of Conduct is a rule of military life; the Character Guidance Program provides sound motives for individual dedication to its precepts.

5. Scope

The Character Guidance Program is sufficiently broad in application to affect all activities of all military personnel. It stresses moral leadership and mutual trust on the part of officers and noncommissioned officers as an important condition of character development in troops. The program reinforces good example with scheduled troop instruction in

ethical and moral principles of character development. Such instruction in basic moral principles of character development. Such instruction in basic moral principles in nonsectarian and nondenominational, although it emphasizes the moral basis of good soldierly conduct. The program is not a substitute for the voluntary religious program of the command, which is the proper and acknowledged sphere of denominational religious activity. Instruction in the Character Guidance Program involves three basic steps—the first step is to set before the individual soldier the best possible and most noble ideal; second, the effort is made to get the ideal accepted by the soldier in the concrete form of sound principles; the third is to establish in the individual the habit of acting in accordance with the principles which he has been taught so that he will be guided by them the rest of his life.

6. Objectives

The general objective of the Character Guidance Program is to encourage the individual to develop moral responsibility and self-discipline. These are the keys to a high standard of personal conduct throughout the Army, on and off the post, in training or in combat. AR 600-30 also lists specific objectives, namely—

a. An Understanding of the Dignity of Man.

(1) Human beings have an innate dignity. Every soldier must have an appreciation of being a person to be an adjusted, useful member of society, his community, and the Army. Recognition of individual worth is to be found in the historical documents of the nation, such as the Declaration of Independence. It affirmed that every human being has rights that no government or group in society can violate.

(2) The Character Guidance Program at-

tempts to sharpen the individual soldier's realization that he is capable of nobility and that he is inherently valuable to the Army. The program also stresses the principle that the soldier who evaluates correctly his own dignity will also place in high esteem his fellow soldiers, his military superiors, and his country. In itself, the Character Guidance Program is an affirmation of the dignity of the individual.

b. Logic of Self-Discipline.

(1) The bedrock foundation of character is self-discipline. A successful accomplishment of the Army mission depends on the *character* of soldiers. Character is strong or weak, depending on the practice of self-discipline.

(2) The word "discipline" means training. Training corrects, molds, strengthens, or perfects. Self-discipline is this and much more; it is training motivated by personal conviction. No one is born with self-discipline; everyone, however, is born with a need for it. Within each of us there are drives which encourage us to do what we want to do instead of what we should do—to do what is pleasant instead of what is necessary. The first step toward developing self-discipline is, of course, the realization that we need it to overcome our personal character weaknesses, to develop our natural abilities, to become effective members of the Army team.

(3) The logic of self-discipline is evident from the fact that life is not blind growth, but rather it consists of development by choice. Every day we make decisions which are either a step forward or a step backward. Every choice affects our degree of self-discipline and ultimately our character.

(4) Self-discipline is a never ending process. Self-discipline cannot be developed in a period of 1 week, 1 month or 1 year. The things we deny ourselves, the good deeds we repeat, have to be done continuously. Just as the military unit must continually train to remain at peak efficiency, so, too, must the individual continually train himself through self-discipline to maintain his strength of character.

c. An Awareness of Individual Responsibility. The sign of maturity is the acceptance of responsibility.

(1) "Awareness of individual responsibility" means the soldier must understand the consequences of his own attitudes and behavior. He must understand that he is accountable for his thoughts and actions, that he cannot excuse his misconduct by blaming others. The responsible person is aware that society is held together by the intangible power of morality just as the atom is kept from falling apart by an invisible force called "attraction." The Army unit, the squad, or the division is made an effective fighting force by the unseen moral power which binds it together and fits it for action as a reliable team.

(2) The military training program attempts to teach all military personnel moral standards that conform to accepted ethical principles and the Constitution of the United States. The Army attempts to make this instruction meaningful and realistic in order to provide working standards of good behavior. AR 350-30 points up that knowledge and awareness alone are not adequate; the soldier must also be motivated to act on his knowledge.

(3) The opportunity for developing a sense of responsibility begins the moment an individual takes his oath of enlistment. If it is taken with pride, and understood as a very special obligation of responsible citizenship, it marks the beginning of a fruitful experience in his personal development. The soldier stands in the tradition of millions of men before him who have served and sacrificed for freedom. He assumes a direct and personal responsibility to defend the Constitution of the United States against all enemies, foreign and domestic. The Character Guidance Program aims at improving a sense of responsibility in the American soldier. Factual studies from several sources have indicated that lack of individual responsibility is a point of weakness in the American soldier under severe stress. The President's Advisory Committee on Morals and Religion appointed by President Truman in 1946 found that many American young men had no awareness of individual and moral responsibility. Their attitudes tended to be selfish, destructive, and antisocial. They were not aware of the moral basis of the law. The findings of this committee were similar to those of the

Defense Department Advisory Committee on Prisoners of War which was organized following the Korean War to study how moral development of our soldiers could be better realized.

d. Acceptance of Social Obligations.

(1) Not only does the soldier have moral responsibilities—he also has social responsibilities to the community of which he is a part.

(2) The Character Guidance Program points out the need of restraint in the exercise of one's rights so that the lawful rights of others will not be violated. More than in any other society, this is required in the military community. Where men work together, eat together, train together, live together, there must be a heightened realization and a sharpened understanding of mutual rights and corresponding responsibilities and obligations. The man in uniform must be conscious of the fact that not only does he have rights, but others have the same rights.

e. Respect for Lawful Authority.

(1) Authority is the cement in any social structure. Without authority no group can work toward a common purpose. Man has been created a social being. He belongs to groups all through his life—a family, a class, a business organization, a club, a community, a nation. In every group man is subject to authority—even when he exercises it himself. All men are subject to authority. No one is beyond the rules nor above the law. This principle is a keystone of democratic society.

(2) The Character Guidance Program develops respect for authority by stressing the why and how of military authority and relating it to the common experience of life. Only the conditions under which it is imposed distinguishes military from civilian authority. The soldier who promises himself that after discharge he will never again get a GI haircut or wear a uniform or clean a latrine is merely griping about a set of present conditions that he will eventually exchange for a new set—punching a time clock, catching a midnight plane at the command of the boss, or paying the taxes on his new house.

(3) The exercise of authority is essential

to good order in every group activity from a debate to a battle. Authority is a two-way proposition. It imposes a course of conduct on the individual, but it also works to protect him. Police authority keeps a man from jaywalking and possibly getting killed. It prevents him from blithely ignoring his taxes, but it also protects him from having his house robbed by someone who does not respect justice.

(4) The Character Guidance Program teaches respect for military authority as a necessary ordering of individual activities to promote group strength and efficiency. In combat, group strength and efficiency are the individual's best life insurance; therefore, military authority is made more nearly absolute than civilian authority. The Army cannot operate without complete obedience to authority; it does not impose authority, however, on the basis of fear or on the privilege of rank. It does require the taking of an oath or affirmation voluntarily and without reservation. It places respect for authority on the firmest, most universal basis—moral obligation.

f. Satisfaction in Proper Performance of Duty.

(1) All duty is unpleasant when it is performed grudgingly; in that spirit it is seldom done well. The Army cannot accept poor performance in routine duties, because such performance builds a habit of inefficiency or failure. Military authority must be intolerant of less than perfect performance of critical duties, because improper performance can mean sudden death to the soldier, to the mission, or even to our country.

(2) The Character Guidance Program emphasizes pride in doing every job, not because the job itself is always vital, but because, in the Army, every job is a duty. The important thing is how the individual approaches a duty. The soldier who distinguishes between important and unimportant duty has missed the point of military training. The man who is not prepared to give his best at all times, as a reflex of manly pride, is matching wits with failure. It is the part-time soldier, the shrewd operator, the goof-off, who loses his pass privilege. In time of war, his half-hearted approach to duty may even lose the company.

(3) A sense of pride in the performance of duty transforms every task into an opportunity to prove one's ability to one's self and to one's superiors. The Army rewards work well and proudly done with promotions and privileges, but the greatest reward is the soldier's own satisfaction when he can say, "That was my best!"

(4) On the parade ground, the whispered, unofficial command is, "Look proud!" The soldier who puts duty on the moral basis of his Oath of Allegiance can "look proud" even when he is scrubbing a GI can.

g. Patriotic Response to Our Democratic Foundations.

(1) The Character Guidance Program is designed to give the American soldier a deeper knowledge and love of the country he serves, and a better understanding of why it is worthy of his service, and, if need be, of his very life. This is why the instructor works continually to deepen and strengthen the knowledge of the moral principles which have been basic to American life. In order to accomplish this, the instructor will make reference to historic documents such as the Mayflower Compact, Declaration of Independence, and the Constitution of the United States.

(2) The United States is involved in a rapidly changing world in which individual dignity and human rights are constantly violated. The soldier, who in a real sense is a representative of his country when he is overseas, must be an informed advocate of our democratic institutions. This can be accomplished by teaching the principles inherent in the growth and development of our nation.

h. Recognition of Opportunities Which the Army Affords.

(1) Character guidance instruction emphasizes the opportunities for the development of good character, a satisfaction for dedicated service performed in behalf of the mission and a chance to become a better person and a better citizen. Good instruction weaves pertinent facts of our historical origin and destiny into the life of the soldier so that he develops an appreciation of his country, its goals, purposes, and history.

(2) Character guidance points to the

great opportunities to the individual for self-development and growth in character. The average man can learn fundamental values and disciplines that can be applied in the home, in any business, profession, or other pursuit in life. The Character Guidance Program stresses the positive opportunities for constructive self-development that are offered to every citizen-soldier as he trains to serve his country. The total program provides these opportunities both on and off duty. The discipline of military service, the ability to work with all kinds of people under all kinds of circumstances, have beneficial results throughout life. Off-duty activities provide the soldier with a well-rounded program; hobbies, crafts, vocational training, supervised recreation, entertainment facilities, additional schooling, religious programs, and traveling abroad.

7. Basis for the Program

a. General. A major purpose of the United States is to preserve and nurture the whole complex of institutions, values, and the "way of life" that expresses the consensus of the society within its borders. This function is articulated in the Preamble of the Constitution, wherein it is stated that the purpose of government is to "form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity." In keeping with the Constitution, our Government uses its powers to implement its concern for the welfare, justice and liberty of the people. In doing so, *it acts upon the consensus of values in the society, which theoretically creates the government and empirically sustains it.* The consensus of values that prevails in any given society is in a constant state of transition and readjustment. Sometimes that transition is rapid and unstable; sometimes it is gradual and stable. It is with these dynamic values, which are the undergirding principles of both our Government and our society, that the Character Guidance Program is concerned. For this reason, Character Guidance is an integral part of the Army training program, not an addition or surface refinement. If an

American soldier is to serve his country fully, he must be trained to understand the principles on which the nation was founded and continues to operate. Since these principles deal with the fundamental goals, rights, and responsibilities of both individuals and groups in the nation, they constitute the *moral basis of American society* and are the proper subjects for discussion in the Character Guidance Program.

b. *The Moral Principles of a Democratic Society.* In the United States there is a deeper source of love and devotion to country than the material advantages and benefits which are bestowed upon every citizen. It is in the character of the people, in their moral convictions, and in the type of civilization they exhibit. The United States is a richly diverse and pluralistic culture, therefore, it is not surprising that various American subcultures have distinct ways of thinking and acting which are rooted in almost every national and ethnic group in the world. The power of the nation lies in the patriotic loyalty to the moral foundations of democratic life that all these groups have exhibited. Not only are we one nation from many peoples, but also we have a broad consensus on moral values with many enriching interpretations.

(1) *Equality.* The institutions founded for self-government in the United States were established with the intent to secure equality for all. Abraham Lincoln expressed the moral principle that undergirds the expansion of opportunity in American society in these words: "Most governments have been based practically upon the denial of the equal rights of man; . . . ours began by affirming these rights." National commitment to the extension of equality of opportunity has gone a long way toward reducing prejudice between groups from differing racial, religious, and national backgrounds.

(2) *Justice.* American ideals for the realization of justice are as high as any which men have pursued. Every thoughtful citizen believes in justice for all men, the rights of free speech and action within the limits of the law, legal guarantees against discrimination in educational, housing, and employment opportunities. These ideals are predicated upon

the moral principle that every human being has inherent dignity which is to be protected by the full force of the law of the land.

(3) *Freedom.* Limited government is a fundamental principle of American democracy. This means that there are basic human rights that are beyond the reach of any government. These rights are guaranteed in our Bill of Rights. This conception of man in society rests upon the moral principle that man is endowed with freedom of choice at birth, and that he has the capability to discern the difference between right and wrong and to choose between them. This principle that man can discern between right and wrong makes him a moral being, hence, subject to fundamental moral principles as distinguished from animals who possess no such freedom of choice.

(4) *Validation of moral principles.* The Character Guidance Program does not indorse any source of authority as the exclusive way of proving the validity of moral principles. Validation of moral principles is the right and the responsibility of the individual. The individual soldier is trusted to use the resources of his background (church, home and community) to clarify and sustain his moral convictions. The Character Guidance Program reinforces these resources by adding the knowledge and experience available from philosophical, cultural and scientific sources.

(5) *The unfinished agenda of American Democracy.* Equality, justice, and freedom have not been fully realized in all segments of our society. The nation has much to do to assure that the blessings of liberty are extended to depressed and alienated groups of Americans. The moral principles of the democratic system, when applied to poverty, ignorance, and unfair employment practices, will furnish the motivation and justification for completing the unfinished agenda of American democracy. The Character Guidance Program encourages the military community to understand the problems of our society and put the full force of their individual moral convictions to work toward the realization of the American Dream.

c. *Constitution.*

(1) Our Founding Fathers believed firmly that conformity with moral principles

leads man to the fulfillment of his own purpose and nature. Maturity, security, harmony, peace and happiness were understood to be the fruits of moral living.

(2) The whole complex system of checks and balances of the Constitution, with its Bill of Rights, is designed precisely to safeguard these same moral principles and obligations. The full meaning of the Constitution cannot be grasped without an awareness of its moral vigor. It is to this Constitution that every member of the Armed Forces binds himself when he takes his oath.

d. Military Precedent.

(1) The principles embodied in the Character Guidance Program have a long history in the American military establishment. The men who declared our independence and those who composed our revolutionary army were not only inspired and sustained by moral principles, but were aware that whatever they built in terms of a political, social, or military structure could endure only through faithfulness to those same principles.

(2) Washington often used his general orders to discuss such moral issues as profanity, prejudice, freedom, loyalty, and individual responsibility. Officers were reminded of their duty to set an example of right conduct for their men, and discussions were initiated to implement the content of Washington's orders.

(3) The first American regulations for the Navy contained a specific moral demand that continues in force, with changes only in wording, in present *Navy Regulations*: "The Commanders of all ships and vessels belonging to the Thirteen United Colonies are strictly required to show in themselves a good example of honor and virtue to their officers and men, and to be very vigilant in inspecting the behavior of all such under them, and to disown and suppress all dissolute, immoral, and disorderly practices; and also, such as are contrary to the rules of discipline and obedience, and to correct those who are guilty of the same according to the usage of the sea."

(4) In the War of 1812, General Andrew Jackson patterned his division orders after the general orders of Washington, reaffirming the

moral principles and standards contained in them and adding significant discussion of the sources of freedom, which lie in the moral sphere.

(5) President Abraham Lincoln, in his first General Order to the Army, quoted with new approbation the First General Order of Washington. During the Civil War, individual commanders in the Union Army instituted systems of lectures and discussions on the causes of the war, the nature of slavery, and the character of American free institutions, while civilian organizations supplied individual soldiers and units with materials for their moral guidance. For those who could not read, a plan was submitted that called for officers and certain noncommissioned officers to be trained to lecture and organize discussion groups.

(6) Our military history is illuminated by the statements of preeminent commanders who reaffirmed not only the rightness but also the stern necessity for the development of strong moral character among the defenders of our nation and its heritage. This necessity explicitly resulted in the initiation of the Character Guidance Program after World War II and has been further reaffirmed in the Korean and Vietnam conflicts.

8. Present Need

a. Present State of World Affairs.

(1) The logical place that the Character Guidance Program holds in military training is attested to by reason and moral tradition. It is unnecessary to go beyond the present state of world affairs to accentuate its vital importance not only to the military mission but to the survival of the American way of life. Today's world has witnessed the denial of natural rights and human dignity on a scale perhaps unparalleled in history. The worth of the individual and the most basic principles of ethics have been distorted and outraged.

(2) Time and again, the great conflict of our times has been identified as a struggle between opposing ideas—freedom against dictatorship and the rights of man against tyranny of society. The opposing strengths in this conflict, then, can no longer be considered

from the viewpoint of men and arms alone when the field of combat extends into the realms of the mind and the spirit. Individual integrity must be matched against the will to corrupt, debase, and destroy.

(3) The military training program must include more than physical development and instruction in military subjects; it must strengthen the mental and moral fiber of the individual to insure that he will be a military effective. The necessity of the Code of Conduct as a guide to the behavior of military personnel starkly illustrates the modern urgency and the growing need to join moral power to our technological power.

b. Character Needs of the Modern Soldier. Army research (Human Resources Research Office Report) emphasized the tremendous importance to effective American soldiering of the character-building influences of home, family, and community. Under combat pressure it is not the loud-swearers, bravado-soldier of peacetime who does the required job for his country on the battlefield. Rather, it is the man of resolute character and strong moral convictions. Nonfighters in combat have been found to have lower IQ's, less education, less proficiency in vocational and social backgrounds, attitudes of irresponsibility, deprived home circumstances—often broken or unhappy—shiftlessness in civilian jobs, or indifference to socially desirable values. These negative qualities cause many soldiers to become quitters or nervously ineffective under enemy fire. In contrast, this same Army research report states that the actual fighters under combat pressure are men with higher IQ's, higher levels of educational achievement, attitudes of cooperation and conscientiousness, higher type home background, more stable job responsibility and income. They have much to fight for and a will to preserve their values. They show happy and disciplined loyalty to family and moral conviction. These qualities help them to

stand up under enemy fire or under the rigors of POW existence without breaking. These were the men who lived or died fighting for real loyalties which they cherished more than life itself—the historical American standards of honor, character, loyalty, courage, and personal integrity. DA Pamphlet 30-101 emphasizes certain areas that strengthen the ability of the individual soldier to resist enemy indoctrination within prison camps that are of concern to more modern military leaders. These following areas are characterized by their moral basis and content:

(1) *Discipline.* In the Korean prison camps the Chinese Communists sought first to undermine the strength of discipline. The soldier was encouraged "to go it alone" and cut himself off from the mutual protection of the group. Discipline is a modern problem in our highly industrialized and mechanized society. Many young people have not learned to discipline themselves; home discipline has often been neglected. The Character Guidance Program teaches discipline as a moral commitment to the group and as a means of personal accomplishment.

(2) *Confidence and faith.* Confidence in one's own ability to survive an ordeal or accomplish a task will always be of utmost importance to the individual. Confidence in our country and confidence in our fellow men coupled with confidence in ourselves is an important key to survival. The very basis for the Character Guidance Program is the dignity and the rights of the individual, but these do not exist outside of a sense of individual responsibility.

(3) *Religion.* The Character Guidance Program does not teach religion. Freedom of religion is a cornerstone in American policy, but religion of a soldier's personal choice is recognized as a basis for the strongest moral motivation either in peace or war.

Every problem soldier is a command burden. Every effective commander realizes that he must protect his command and its mission by eliminating either the problem or the soldier. The Character Guidance Program is a tool through which the commander develops in personnel the moral strength to solve their own problems.

SECTION III

COMMAND RESPONSIBILITY FOR CHARACTER GUIDANCE

9. General

a. Command responsibility for the Character Guidance Program is set forth in AR 600-30, together with specific means of implementing the program. Behind the regulation is an awareness shared by all experienced commanders that the need for character development is older by far than the program. There have been problem soldiers in all armies in all times. When Caesar crossed the Rubicon there were undoubtedly a few Romans who had to be pushed off the bank, and perhaps there were some who were AWOL in a country tavern. The thing that is new is that the Army has provided the commander at all levels with a cooperative program for the moral development of his personnel, a means of motivating them to perform with maximum effectiveness in any military situation. The program is a command responsibility and it is also a command aid. The extent to which the commander takes hold of the program will determine its degree of effectiveness.

b. The normal functions of command apply to character training in the same way and to the same degree as to all other military training. The order of the day—the full day, including character guidance time—is the development of good soldiers. The Character Guidance Program helps to take up any moral slack in the physically, mentally, and tactically trained individual.

c. The commander can approach the implementation of the program with the easy forcefulness applied to PT, drill and ceremonies, or firing of weapons. He gives *direction* by outlining procedures and issuing orders that define the policies of the command. He establishes *coordination* by consistently insuring that all

elements of the command are properly informed and functioning harmoniously. He maintains *control* of the program through inspections, reports, and all phases of command supervision.

10. Command Interests

There are compelling reasons why the Character Guidance Program is essential—

a. *Individual Rights.*

(1) Army service means many things—travel and separation from home; adventure and routine; heroism and inconvenience. One thing it certainly means is that the average individual is called on to abide by a stricter set of rules, to live up to sterner ideals, to condition himself to more rigorous duty than he ever knew in civilian life.

(2) The soldier has a right to be trained in physical, mental, and mechanical skills so that he can measure up to the demands of combat soldiering. He also has the right to know why he fights, what the military requirements of duty, honor, courage, and self-sacrifice add up to. Individuals who come from civilian environments that encourage ethical and moral behavior already know the answers, and they have a right to find day-by-day Army life proving those answers. Others who come from a social jungle or a moral slum have a right—and an urgent need—to be taught the moral ground rules before they can be penalized for not observing them. The same reasoning lies behind the early reading and explanation of the Articles of the Uniform Code of Military Justice.

(3) The aim of our society is to provide a climate of order in which the individual can reach his highest physical, mental, and spirit-

ual development. When the individual enters military life, he enters another unit of society which may be different in externals from the one he has left but which owes him the same basic means of attaining full natural development. He has an inalienable right to a continuation and, if necessary, a strengthening of all the good influences present in civilian life. The very transition from civilian to military life may introduce temporary character hazards—loss of personal identity in leaving a closely knit family, a moral letdown based on distance from familiar social restraints, exposure to new conditions, and a wider range of people and personal values. For some the move into the military life is a journey of exploration; if they do not find the familiar landmarks of civilian life, they become disorganized and may become problems. Some will come originally from disorder; through training and example they may find themselves for the first time. Character guidance, therefore, is not an Army or command favor to personnel, nor is it an appeasement to "soft" civilian attitudes. It is the individual's right to self-fulfillment, his reasonable demand of the Army that it help prepare him fully to do what his country expects him to do.

b. Command Benefits. Army experience with character guidance, vigorously practiced, has shown that development in the individual soldier of a strong moral fiber contributes to unit teamwork, spirit, sense of mission, and efficiency. It reduces the time spent in administrative action to cure or punish wrongdoers and frees more of the commander's time for the vital, constructive business of molding skilled, reliable soldiers. The Character Guidance Program definitely benefits the command.

11. Obligations of Authority

a. Command authority has the force of law because the commander is ultimately an agent of the Government and of the people. His authority over subordinates extends around the clock and carries over into situations far more hazardous than those encountered normally in civilian life. The exercise of his authority is a matter of deep personal obligation because, as an officer, he has taken a solemn oath to up-

hold the Constitution of the United States by the full and sincere performance of his assigned duty. He is not only authorized to command but committed to command. In the final analysis, he is charged with the lives of other men.

b. The commander's 24-hour-day authority makes him concerned with all activities that affect the fitness and readiness of the command to perform military duties. He could not look for a whole man on the drill field or the firing line if he cut that man in half according to duty hours. To exercise sound command judgment in a deadly situation, the commander must weigh human life in the scale of the mission; he must realize the value of an individual life and the strict moral and military obligation on him not to throw it away. The risk of death is implicit in combat, but it is a calculated risk when the commander has done everything in his power to protect and develop the physical, mental, and moral health of his personnel, as well as to train and discipline them in military skills. The relation between the soldier in barracks and the soldier on the battlefield is an Army axiom: The soldier who disciplines himself in routine things—keeping his person and his area clean, his equipment in working readiness, his actions controlled and his morale high—is the soldier who will follow through when the chips are down. Every attitude a soldier develops, every habit he forms, every physical act he performs, and every emotional pattern he follows is related to some future moment of crisis, and is therefore the concern of the commander. It is the normal, line-of-duty obligation of the commander to prepare his men for the abnormal situation that offers life or death.

c. Self-discipline and ready obedience are the hallmarks of soldierly character. An offense against military order is not merely an individual breakdown. It is a potential threat to wreck the whole structure designed to accomplish the military mission with maximum protection for all involved. Military law, therefore, gives the commander a greater degree of control over the behavior of his personnel, extending even to unbecoming conduct, than is normally exercised under civilian law. He must

accordingly prepare them to abide by and uphold the military law and the Code of Conduct by insuring careful orientation, the removal so far as possible of behavior traps, and above all the opportunity and full encouragement of sound character development. The soldier who understands the rules, recognizes their basis not only in lawful authority but also in self-protection, and is motivated by standards of moral and social integrity can live comfortably within the necessarily tight bounds of the military organization.

d. The commander's oath of allegiance to his country embraces loyalty to the well-being of his personnel, for whom the Constitution was designed as a guarantee of the right to life, liberty, and the pursuit of happiness. A man is truly free and happy only when he is in harmony with the dictates of his conscience, whether he is in or out of the military service.

12. Command Example

In a military unit, on whatever level, both military effectiveness and moral tone depend to a great extent on the example set by the commander. It is a function of leadership to stand ready to do whatever may be required of a subordinate; to live by the rules imposed on others; to have a personal integrity that reflects the soundness of military ideals and practices. A commander is selected for what he is, as well as what he knows, because he automatically becomes an object of imitation. By the acceptance of his position, the commander is committed to the marks of virtue: honesty, integrity, justice, decency, prudence, moderation, courage, perseverance, human understanding. The good commander inspires respect, which is a more basic and lasting deterrent to violation of his orders than penalties. He underscores the positive value of the military way of life—soundness in mind and body—and makes disciplinary rules understandable. His good example carries all the way down the chain of command and is multiplied by the exemplary conduct of his subordinate officers and noncommissioned officer personnel.

13. Development of Right Character

The commander has at his disposal positive means of developing good character in his personnel, as well as the right and duty to impose protective restrictions.

a. One of the surest means of establishing a direct ratio between military effectiveness and morale based on sound character is to convince personnel that their well-being is of particular concern to the command. The efficient commander is sure of the proficiency and command ability of those to whom he assigns duties and delegates authority. He is sure of the adequacy and suitability of troop housing and messing, of training areas and equipment, and of all the elements of the physical environment. He is sure that duty assignments and duty tours are based on the best use of manpower in the interests of the mission and according to the individual's capabilities and natural skills, and that equal opportunity is provided for all to advance in rank and responsibility on the basis of merit. He is sure that discipline is enforced and also understood, and that the military unit, whatever its size, is built on the coordination of individual wills and not merely the gearing of machine parts. His visible interests in and concern for his personnel and their full development as soldiers and men mark him as a working member of the military team, not a remote symbol. A good commander always inspires a personal allegiance on the part of his personnel as well as a sense of mission. Society itself is an integrated system of personal relationships, and its ideals are inseparable from their personal effects. The commander must reflect the Army ideal of the good soldier in action. If his personnel do not see the principles, the high purpose, and the justification of military life in him, they may not see them at all.

b. The establishment of adequate and attractive off-duty facilities and opportunities is a prime means of carrying over the character-building influences of a well-organized duty day. These facilities and opportunities create conditions in which the body, the mind and

the spirit can grow. They help the individual to meet his basic needs and express himself in socially acceptable behavior. The physical and social environment of personnel is a direct means of influencing their moral development. Character does not develop in a vacuum; environment is never neutral. If an environment favorable to character growth is lacking, an unfavorable environment will push into the gap. An element of morality, of good taste, of creativeness and healthful relaxation does more than protect character from harm; it is the climate in which character grows strong.

c. One of the strongest expressions of a commander's interest in the individual welfare of his personnel is his accessibility. There are military levels and circumstances that may preclude a personal interview between him and an individual with a problem, but the principle is firm that all personnel should be encouraged to approach appropriate levels of authority freely for discussion of personal or military problems. The commander's recognition of this principle will foster it in all elements of his command; his continued interest in its practice will insure prompt and careful handling of every individual problem by the officer best qualified. It is the moral duty of military leaders to counsel and advise their subordinates—it is an application of the broad relation of the governor to those governed. Every attempt must be made to alleviate personal problems or, whenever possible, to prevent them from arising. This is a recognition of the inherent worth and dignity of the human person. The sincere and tactful handling of personal interviews, where personal thoughts and attitudes are expressed, gives the military leader a direct opportunity to analyze character, to pinpoint its needs, and to influence its development in the right direction.

d. In the Character Guidance Program the commander has a working tool to develop and strengthen soldierly character based on moral responsibility and devotion to principles of order. A carefully planned and scheduled character training program is available to him. His personal support, by word and action, and his official support shown in interested attention to the degree and effectiveness of staff action

in the program will finally decide the success or failure of that program. Group instruction in character guidance requires training time and training organization; it must rank with other forms of military training in importance.

14. Protection of Moral Standards

a. Negative social influences can directly or indirectly undermine moral standards. The Character Guidance Program may be nullified if even a suggestion of official approval is given to social activities or forms of entertainment that accent vulgarity or cheapen moral standards. The protection of moral standards includes the checking and elimination of forces opposed to morality, the control of means by which personnel are immorally influenced, and the suppression of vicious practices.

b. The Character Guidance Program goes far beyond earlier attempts, for example, to suppress venereal disease by strict medical inspection and enforced treatment. It has always been recognized that the suppression of prostitution is essential to disease control. Moral protection, however, insists that no means of control shall be considered sufficient that does not safeguard the moral wellbeing as well as the physical health of personnel. Regulations can be broken; physical restraints cannot be imposed always and everywhere. The only reliable restraint is ultimately the mandate of individual conscience, the force of good character. Protective measures may be medically sound, but they are a kind of insurance against human weakness, not a means of evading the moral and emotional consequences of misconduct. If the Character Guidance Program meets with full success, the health of the command will be insured not by regulation but by right thinking.

c. The same principle applies to the type of entertainment or reading matter permitted within the command. To allow the presentation of films or live entertainments that emphasize suggestive, derogatory, or destructive attitudes toward love, marriage, sex, lawful authority, and human worth is to condone what they portray. In the same manner, circulation of reading matter that hovers in that gray area between legal and illegal romance and

violence, or that commercially exploits smut, implies Army approval. To accept indecency or obscenity in any form is the opposite of protecting moral standards.

d. Again, to tolerate the civilian delusion that profane and obscene speech is "the common language of the soldier," the *lingua franca* of military life, is not only to weaken the whole moral tone of the Army but to degrade by association all its principles and its purpose.

e. Whatever is degrading or even slyly dirty in the physical and social environment of personnel tends to poison minds, corrupt character, and weaken morale. Any command laxity counteracting the influences does more than

fail to protect moral standards; it makes the positive attempt to promote moral principles appear to be an exercise of deceit and hypocrisy. The commander's selection of printed and pictorial materials for members of his command is nothing more than the sound application of those principles of command which place upon him the responsibility for the care of his men in the physical and mental sense. In the same manner that the commander insures that only wholesome food is introduced into the mess hall, so also is he charged with insuring that only those things wholesome to the minds of his men are made available through normal means.

Character guidance is every soldier's business because it affects the well-being of the United States Army. Staff Officers are in a strategic position to strengthen command efficiency by putting their special functions to work in the Character Guidance Program.

SECTION IV

RESPONSIBILITY OF STAFF OFFICERS

15. Service to Commander

a. The commander cannot delegate his ultimate responsibility for the well-being and effectiveness of the command. On the other hand, he needs competent staff officers to serve as added eyes, ears, and minds so that his command decisions will be as just and effective as they ought to be.

b. Staff positions carry their own responsibilities, individually not as broad as the commander's but all adding up to the same total. The principle works all down the line, through noncommissioned officers to individual soldiers. There is a chain of responsibility that makes teamwork a moral obligation as well as good military sense.

c. There are a few jobs anyone in the Army can do alone; the continued development of many individual characters is not one of them. A cooperative effort is essential because the effects of failure are universal. Individual character weaknesses disrupt and may defeat the planning and sincere effort not only of the commander but of everyone in a position of leadership.

d. A military problem like the AWOL, the VD case, the drunk and disorderly soldier, or the barracks thief cannot be isolated from the whole command or made one officer's problem. What one officer or noncom has left undone in the area of character development may explode with a delayed fuse in the lap of another.

e. Making the Character Guidance Program a significant part of every phase of military administration and training is sensible group insurance for command effectiveness in morale and spirit. It is also part and parcel of the loyalty owed to the commander—and through him to the command mission that supports the national welfare.

16. Staff Activities

AR 600-30 suggests certain staff officers who "by virtue of their specific fields of responsibility, are particularly well qualified as advisers to the command and can be expected to contribute materially to the success of the program."

a. *The G-1/S-1.* The G-1/S-1 is responsible to the Chief of Staff and/or Commander/Commanding General for making the Character Guidance Program effective in the individual and corporate lives of the command. Since he is primarily responsible for the morale and welfare activities of the command, the program is a means of coordinating individual staff actions to achieve total impact on the development of healthy mental and moral attitudes. By providing supervision and direction, characterized by the objectives of the Character Guidance Program, he accomplishes through the chaplain, adjutant general, provost marshal, and special services programs a substantial part of the staff action that has to do with people. By total staff coordination and by working through the Chief of Staff or executive, he evaluates and secures complete "human relations" support from other members of the staff. The G-1/S-1 leans heavily on the chaplain for the day-to-day "pick and shovel" operations, evaluations, and planning of the Character Guidance Program, but this only strengthens his control of the program. The G-1/S-1 should serve as chairman of the Character Guidance Council in his command when such councils are utilized, and should coordinate and assist such councils at lower commands.

b. *The G-3/S-3.* The G-3 or S-3 schedules, supervises and monitors character guidance training. He incorporates the character guid-

ance instruction periods into, and applies the principles of character guidance to, the regular military training schedules of all units and provides training aids for such instruction as required. His interest in the program and co-operation with assigned instructors will influence its general acceptance as an important element in the soldier's training day. In the matter of scheduling alone, the value of any training exercise can be emphasized or minimized in proportion to the regularity and suitability of the time assigned for it. Group instruction that is "fitted in" as the last item on the schedule board, especially if it falls after a period of strenuous physical exercise or involves an inconvenient movement from a relatively distant area, is placed under a handicap. The character guidance instruction period is far from a passive session of listening; it calls for the kind of mental and emotional activity that may be the hardest work the soldier does.

c. The Chaplain.

(1) In all his religious work, the chaplain seeks to influence individual attitudes toward life, authority, property, and reputation, and to apply religious values to the requirement of good soldierly conduct and character. The chaplain conducts personal interviews with inductees and counsels all personnel on a voluntary basis concerning moral and spiritual problems. By professional training, he is equipped to help individuals build and sustain moral, spiritual, and religious values. The relationship between the chaplain and the individual usually encourages the frank, complete expression of thoughts and attitudes and provides the chaplain with a direct opportunity to promote individual responsibility and high standards of conduct. The chaplain acts as one of the commander's advisers and consultants on the Character Guidance Council and is the staff officer to whom the G-1/S-1 will look for day-to-day assistance in the planning, operation, and evaluation of the program.

(2) The chaplain normally is the instructor for group character guidance instruction and, therefore, most directly related to the program in the minds of personnel. His membership on the team is in addition, how-

ever, to his primary duty of performing religious functions within the command. If the program as a whole should become identified with the chaplain, a great many valuable avenues to character development will be blocked and an inequitable distribution of human concern and basic responsibility for military effectiveness will result. In the final analysis, character development is a do-it-yourself job, but every working member of the Army team should be able to supply the pattern that pertains to his particular specialty.

d. The Information Officer.

(1) What the public thinks about the Army has a great deal to do with what the soldier thinks of himself. Whether he is an officer or an enlisted man, the individual's motivation and sense of well-being is limited by the stature of the cause he represents.

(2) By telling the Army's story to all, those isolated instances of bad behavior on the part of a few individuals are kept in proper perspective. Soldiers do much good and demonstrate much unselfishness and personal sacrifice. The Information Officer contributes to the Character Guidance Program by telling the story of the individual soldier and the Army team; by always supporting and encouraging a picture of the Army and its soldiers that is consonant with American traditions and ideals.

e. The Inspector General. The Inspector General advises and assists individuals with their problems and processes their complaints. He provides his commander with an independent appraisal of the performance of mission and the state of discipline, efficiency, and economy of the unit and its individual members. He informs his commander of undesirable conditions existing in his unit and makes recommendations as to their resolution. By his objectivity, integrity, impartiality, and fairness in dealing with individual and unit problems, the Inspector General contributes to the maintenance of high morale within the command and develops the confidence of its individual members in the effectiveness of the Army as a whole.

f. The Surgeon.

(1) The surgeon's contribution to the suc-

cess of a Character Guidance Program incorporates many of the functions of the Army Medical Service which promote and maintain the fighting strength of the Army. The availability of the best medical care is certainly reassuring to the individual soldier and his family. The prevention and control of disease augments the effectiveness of the Army team. Instruction on emergency medical measures and preventive medicine gives the individual soldier the knowledge and confidence necessary to help himself and his fellow soldiers in critical situations and lessens the incidence of non-effective behavior when the cohesiveness of the fighting unit is most essential. The surgeon's awareness that illness can become a crutch and firm insistence that individuals perform within their physical and mental capabilities prevent disability, and encourages soldiers to live up to their responsibilities as members of a military organization.

(2) The Mental Hygiene Consultation Service and division psychiatrist through their preventive psychiatric programs assist poorly adjusted and emotionally disturbed individuals to look realistically at their difficulties and to utilize their character strengths in resolving their personal problems. Mastery of what seemed a hopeless situation thus develops self-esteem and renders the soldier a more responsible person who can stand up against future stresses without resorting to non-effective and socially unacceptable behavior. In addition, individuals who, as a result of psychiatric disease or severe characterological abnormalities, exert an adverse influence on the group are eliminated from the service as soon as possible.

g. The Provost Marshal.

(1) The major contribution of the Provost Marshal to the Character Guidance Program is the enforcement of laws and orders within the command with special emphasis on the prevention of crime.

(2) The Provost Marshal, by virtue of his position, informs the command of environmental circumstances and local conditions pertinent to the moral and spiritual development of the soldier. Through his deep awareness and appreciation of the moral basis of law, he stresses the moral elements in authority. By

efficiently discharging his duties, he influences the effectiveness of both the soldiers and the command.

(3) The Provost Marshal notes trends in behavior and deals with conditions detrimental to the moral and spiritual development of military personnel before such conditions result in disciplinary infractions.

(4) The rehabilitation program carried on in confinement facilities is particularly designed to assist prisoners to be restored to duty or to become useful citizens if they are discharged to civilian life. In this way, the Provost Marshal helps to conserve manpower and direct men so that they make a contribution to community life rather than become a liability to society.

h. The Special Services Officer. The Special Services Officer makes a vital contribution to the Character Guidance Program through recreation and entertainment. Free time that cannot be put to constructive use breeds boredom and deterioration. A well-rounded program of activities, including those which require individual participation as well as spectator types, will promote physical and mental health, encourage individual expression and self-help, and increase social development. The Special Services Officer has a very responsible role in the protection of moral standards by insuring that films, shows, reading matter, service club dances, and other forms of entertainment meet acceptable standards of decency and morality.

i. The Judge Advocate.

(1) The effectiveness of law depends finally, not on physical restraint or the fear of consequences, but on the recognition and acceptance of its moral rightness by the individual. By profession, the Judge Advocate represents the balance between the rights of the individual and the necessary regulation of an organized society. By insuring promptness, orderliness, and fairness of the proceedings of military justice, he protects the rights of the accused; through the application of law, he supports the right of the military organization to the tranquility of order. He can influence the moral tone of the command by his interest in preventive measures; by giving personal, individual attention to minor delinquencies before they grow into major disciplinary prob-

lems. By giving the staff a summary of the problems that come to his attention, he can help them to help personnel, and, at the same time, strengthen the command.

(2) The Judge Advocate's responsibilities also extend to the civil law field. Among other things he will explain to an individual his

rights under a contract or agreement, as well as his obligations created by civil indebtedness. The member will also be informed of his obligation to support his wife and children. When the soldier is intelligently aware of his obligations in these areas, he prevents problems from arising.

To hold council is to put the best minds to work on a problem for a unified solution. A council is a source of ideas and an expression of shared interest. The complexity of human character calls for brainstorming the objective of high moral development from every point of vantage. The Character Guidance Council is the Character Guidance Program at its review, analysis and planning level.

SECTION V

CHARACTER GUIDANCE COUNCIL

17. Purpose

The most energetic commander is still working under limitations of time and space. He must rely, therefore, on his Character Guidance Council to provide him with analytical eyes and understanding ears in all important areas of troop character development. Carefully selected, earnest council members assure the commander a broader and deeper awareness of the moral and morale status of the command. In his duty day, each is closest to a cross section of personnel and personnel reactions to conditions and can bring three major contributions to council discussions, namely—

- a. A statement of the problem from the military, moral, and social points of view.
- b. An analysis of the roots of the problem. This involves separating superficial circumstances from basic causes. Most troubles are like icebergs—there is more to them than appears on the surface.
- c. Recommendations for correction of existing unfavorable conditions and for preventing the buildup of such conditions in the immediate future.

18. Scope

When the Character Guidance Council operates within the scope of its proper functions, concerning itself with the stated objectives of the program (para 2, AR 600-30), it materially assists the commander in his total mission and makes the Character Guidance Program a vital force. Each council meeting is an opportunity for promoting positive action. Working Character Guidance Councils keep their specific purpose in mind and avoid irrelevancies; take

an objective, realistic look at problems and work for positive, constructive solutions; have sound leadership and maximum participation; exhibit initiative and interest on the part of all members; and maintain a constant evaluation of the effectiveness of the Character Guidance Program.

19. Suggested Composition

Commanders will establish Character Guidance Council down to battalion/brigade level. Councils will be established at battery/company level, where practicable. The composition of such councils is discretionary, but the following suggested makeups have proved useful and effective:

a. Major Headquarters (Post, Division and Above). G-1, chaplain, surgeon, inspector general, provost marshal, staff judge advocate, information officer, and special services officer.

b. Battalion or Brigade Level. S-1, chaplain, surgeon, one battery commander or company commander, the sergeant major.

c. Company or Battery Level. One battery or company commander, one platoon leader, one first sergeant, and one NCO per platoon.

20. Functions

The following questions will serve as guidelines for Character Guidance Council discussion and determination of effectiveness:

a. General Suggestions.

(1) What is the most serious morale problem facing the command at this time? What command action is recommended?

(2) What is the command status relative to the following human relations problems:

(a) Man-days lost through confinement.

- (b) Man-days lost through AWOL.
- (c) Chapel attendance.
- (d) Chaplain activities.
- (e) Man-days lost through hospitalization (including sick in quarters).
- (f) Number of persons given other than Good Conduct discharges.
- (g) Character Guidance instruction attendance.
- (h) Number of courts-martial: Summary-Special-General.
- (i) Number of delinquency reports.
- (j) Number of VD cases.
- (k) Personnel participation in Special Services activities.
- (3) How do these items compare with last month's record?
- (4) How do these items compare with the record for the same month of the preceding year?

b. Specific Suggestions for Various Staff Officers.

- (1) *Morals.*
 - (a) *Leadership.* Are officers and non-commissioned officers consistently living exemplary lives both on and off the post? Is it necessary to utilize the provisions of paragraph 5, AR 635-105, in reference to recurrent misconduct? Is the spirit of AR 600-50 observed? Are the principles of the Character Guidance Program related to the daily performance of duty?
 - (b) *Chaplain utilization.* Are the chaplain's religious activities supported by the command as an integral part of military life? Is he consulted on the religious and moral aspects of individual and collective personnel problems?
 - (c) *On-post recreation.* Is there a fixed responsibility and procedure to insure that magazines, books, and other reading material officially purchased for resale in post exchanges promote a decent, moral, healthy-minded outlook? How is it functioning? Are objectionable items now on sale? (See AR 210-10.) Are the entertainment programs at clubs, dances, parties, and command-sponsored activities monitored to protect and develop the moral standards of personnel. Are controls on the dispensing and consumption of alcoholic
- (d) *Commercialized vice.* How many civilian establishments are now "off limits" to military personnel? What other efforts can be made to suppress vice? How are moral and social deterrents to vice stressed?
- (e) *Leave areas.* Does the conduct of personnel on pass and leave reflect favorably on the command and the Army? What are the numbers of military and civilian police arrests of military personnel for disorderly conduct, drunkenness, obscenity and traffic violations? Are they increasing or decreasing?
- (f) *Civilian liaison.* How effective are specific procedures used to maintain civilian liaison through the Civilian Relations Council?
- (g) *Juvenile protection.* What provisions have been made for the development and maintenance of youth activities and facilities that provide for the social and recreational needs of Army dependent children? (Scout program, hobby clubs, Little League sports, teenage clubs, father and son activities, chapel youth programs.) Is information about these activities disseminated to all personnel?
- (h) *Character guidance instruction.* Are all personnel of grade E-5 and below being reached by group instruction on matters that promote instruction on matters that promote the growth of character? Are E-6's and above, and all officers, briefed at regular staff orientations or by special classes on the impending character guidance topic? Are qualified officers designated to assist the chaplain as necessary in giving instructions? To what extent are key noncoms used (as panel leaders and in promoting discussions) in the instruction program? Do all instructors attend the monthly briefings conducted by the post chaplain? What critical areas in instruction need correction?
- (i) *Friendships.* How is instruction being given to all personnel to improve friendships and community-military relations? Any problems?

(j) *Rehabilitation.* How effective is the rehabilitation program for prisoners? Does it include counseling and some form of character guidance instruction? Religious ministrations?

(2) *Morale.*

(a) *Esprit de corps.* Is a real attempt made to give uninhibited approach to appropriate levels of command for personal interview? Is helpful action taken promptly on real problems?

(b) *Recreation.* What method is used to determine the recreational interests and activities of personnel? Are facilities adequate? Is there extensive intramural participation?

(c) *Education.* How are personnel informed of the educational opportunities offered by the U.S. Armed Forces Institute and local educational programs? Is there need for an organized off-duty educational program within the command? What cultural programs conducted in adjacent communities are advertised in the command?

(d) *Command information program.* What is the response of personnel to the information program? If it needs improvement, what is being done?

(e) *Post exchange facilities.* What post exchange facilities are available at times when personnel have access to them? Are supplies and services adequate?

(f) *Dependent housing.* Is adequate dependent housing available on the post or in adjacent communities—How many military dependents are living in substandard units? Paying exorbitant rents? What command aid is given personnel in locating suitable dependent housing? Special problems? Suggested remedy?

(g) *Orientation of dependents.* How does the Army Community Services Program in the command, which provides information on living conditions, recreation, churches,

schools, clubs, welfare organizations, medical facilities, shopping centers and cultural outlets, function?

(h) *Community agencies.* Is there liaison and a compilation of names and addresses of civilian persons, organizations, clubs, and facilities near the command that may be helpful in satisfying the recreational needs of personnel? How is this directory advertised within the command? (Check with Army community services officer and the information officer.)

(i) *Savings.* What percentage of the command is participating in savings programs? Are personnel oriented in what to do in case of financial emergency?

(j) *Publicity.* What recognition is given to personnel achievements that reflect sound character and outstanding ability? Suggestions: sending letters to parents; publicity in local and home newspapers. See information officer.)

(k) *Off-duty activities.* What encouragement is given personnel to develop hobbies and cultural interests, utilizing the Special Services facilities of the command? What use is being made of such facilities?

(l) *Command action.* What command action is taken on recommendations from subordinate level Character Guidance Councils?

(3) *Religious activities.* What are the current chapel attendance statistics? Are facilities adequate? How are religious services and educational programs publicized? What more can be done to encourage and facilitate family worship among personnel with dependents on or near the post? What is the example of commissioned and noncommissioned officers? Are Divine Services scheduled so the maximum number of troops can attend? When units are required to train on Sundays or an equivalent Holy Day, are provisions made for voluntary individual attendance at appropriate religious services?

The "born leader" is a fiction invented by "born followers." Leadership is not a gift at birth; it is an award for growing up to full moral stature. It is the only award a man must win every day. The prize is the respect of others, earned by the disciplines that generate self-respect.

SECTION VI

MORAL BASIS OF MILITARY LEADERSHIP

21. Army Doctrine

Army recognition that morality is an essential support of top military leadership is reflected in AR 635-105, which prescribes appropriate disciplinary action in cases of serious moral deviation on the part of Army officer personnel. That relationship is also recognized when a promotion board is asked to consider moral as well as professional qualifications of officers.

22. Values of Character Development

The exercise of military leadership depends on mutual respect between the commander and his men. Between the giving of an order and wholehearted obedience, as distinct from half-way responses, lip-service and footdragging, lies the soldier's recognition that the leader has proved his right to lead. Soldiers, like all human beings, tend to "follow the leader." They look to the leader to establish the pattern of behavior and to set the pace of moral growth. The commander who puts the military ideal into practice generates the best responses in his men. By the same rule, the commander who exhibits failings gives his men an excuse to nurture shortcomings of their own. Unless and until all officers, at all levels of command and at all times, exert moral leadership, it is difficult to demand and unreasonable to expect improvement in the ranks. *Every leader, by his personal example, is a daily instructor in the Character Guidance Program.* The future tone of Army life depends on the sincerity with which every leader practices the virtues he teaches.

a. Each commissioned and noncommissioned officer has a primary responsibility to himself to develop good character as the integrating force of his personality. What makes a man a "whole" person is a unified approach to the disorder into which he is born and which he

encounters throughout life. He imposes a pattern of order on life by organizing and governing his responses to ideas, actions, and events according to a set of standards. The higher those standards, the more he fulfills his nature. Without standards, no man can live a mature, adjusted, integrated life. He is at the mercy of the moment—elated or despondent, energetic or shiftless, lucky or unlucky, right or wrong—unless he has established a set of ground rules for living. The motivation for forming a balanced personality must come from within, and it begins with a sense of responsibility and moral direction. Once a man has achieved the harmony of order within himself, he can apply himself to the purposes of life with full vigor. He can marshal his knowledge, skills, disciplines, and techniques under the command of clear reason and moral sense, and get a job done without regard to shifting circumstances. Vacillation, lack of confidence, emotionalism, erratic behavior, untrustworthiness—all the weaknesses that undermine leadership—are signs of immaturity, of a personality that has not jelled. To mold personality into the manly form of military leadership, the Character Guidance Program stresses the development of moral stamina.

b. Each officer and noncommissioned officer also has a responsibility to guide others in character development. He is responsible not only for his own actions, but, to the degree that he can influence them, for improving the actions of others. A leader cannot be a moral ostrich. The purely military aspect of leadership becomes more meaningful to subordinates when the leader demonstrates concern and effort to bring every member of his team to a high level of character development. By emphasizing the purpose of the Character Guidance Program in his total troop effort, the

leader succeeds in developing soldiers who will approach their military duties with stronger motivation than mere pay, promotion, and privileges. Better men make better soldiers. The Character Guidance Program is an instrument for that purpose, but no program for soldier improvement can succeed without the personal example, influence, and enthusiasm of the leaders in a command.

23. Leadership Characteristics

The Department of the Army requires that an officer be rated yearly according to some traits and characteristics that are moral in nature. Among those listed in the Efficiency Report are: "moral courage, initiative, loyalty, judgment, and self-discipline." Other commonly accepted traits of leadership include unselfishness, tact, sympathy, justice, intelligence, integrity, force, humor, humility, enthusiasm, dependability, and decisiveness. Most important is a genuine concern for the individual requirements of military leadership indicates based on his essential worth. Analysis of the requirements of military leadership indicates that there are many traits by which a leader can be evaluated, but all of them form a consistent pattern and are mutually complementary. The following are certainly indispensable to the military leader.

a. Self-Discipline. No man can maintain authority over others without command of himself. The beginning and end of character development is the individual's recognition that he is subject to the law of order, within himself and in relation to others. Man wills his activities, he makes choices—and the wrong choices frequently seem easier and more pleasant to make than the right ones. The military leader exemplifies the truth that the best discipline is self-discipline. His authority gives him more than usual opportunity to preach without practicing, to assign hardships and take his own ease, to place restraints on others and indulge himself. The fact that he does none of these things is proof of his leadership, that he has trained himself in preparation for training others. From that self-discipline flow the leader's command qualities—physical fitness, mental alertness and moral strength.

b. Loyalty. Loyalty is a continuing alle-

giance—to the leader's own principles, his unit, his mission, his country—despite unfavorable circumstances, temporary setbacks, differences of opinion, even personal disappointments or sacrifices. The lasting quality that is inherent in the meaning of loyalty can spring only from fixed, basic moral responses that have become habitual.

c. Courage. Physical courage is an obvious leadership trait, especially in the military establishment where combat in defense of the right is the justification of all training and activity. Moral courage is, however, the source and support of all physical courage that is not mere bravado, recklessness, or a purely nervous response to frightening conditions. Physical courage alone is dependent on physical resources, and experience in recent wars has shown that a man—and certainly a leader of men—has need of more than that to withstand carefully induced fears, inhuman cruelty, brainwashing, and degrading appeals to the senses. The true military leader is tough not only in body but in moral fiber: he can still "take it" long after physical exhaustion and brain weariness, because his greatest reserve of courage is locked in where no enemy can reach it, in his reasoned devotion to the moral principles that make men free.

d. Human Understanding. The American Army, historically and by popular concept, has always been a citizen army. In our tradition, military leadership at any level always rises up from the ranks of the American people and never becomes superior to their will, their principles and their well-being. The military leader is always conscious that he is dealing with individual soldiers, not an assemblage of serial numbers. The leader who would attempt to distinguish between the soldier and the person, to train one and ignore the other, would soon find himself leading a machine that had an unaccountable tendency to break down at the crucial moments. An awareness of the essential worth of the individual, an understanding of his needs and capabilities and a controlled, personal interest in his welfare and character growth are the marks that distinguish a military leader from a taskmaster. The leader's knowledge of men as a unit is

limited by the sum of his knowledge of each man who composes the unit.

24. Leader as Counselor

a. For the officer burdened with combat or garrison duties, counseling of personnel may seem like an impossible chore. He may be tempted to ignore this responsibility or delegate most counseling to the chaplain, the American Red Cross, or the psychiatrist. In the ideal arrangement, the unit commander and other counselors work together for the common good of the unit; their moral guidance is supplementary and complementary. There is counsel that only the military commander, by the nature of his position, should give. There is likewise counseling unique to those trained in other specialties.

b. Personal character guidance in counseling has a combat purpose. Other things being equal, the tactical unity of men in combat will be in proportion to their knowledge and sympathetic understanding of each other. Because of the nature of the military group, and particularly because united strength is derived from well-being in each of the component parts, there is a need to qualify all men in a knowledge of things that will enable them to assist one another in time of need.

c. To hear a subordinate's story is to learn from him. For the subordinate, to tell his story to his commander is to have a hearing from "the old man" himself. *The Armed Forces Officer* tells how to be an effective counselor, but it cannot provide the character traits of leadership that make the counseled soldier go away with confidence in the ability and sincerity of his superior.

d. When men know they can "see" their commander and be "heard," all echelons of leadership also know it, and the example given and enforced by "the old man" will insure that

soldiers will be given a hearing at all leadership levels. Demonstration of a personal interest in the welfare of individuals is an important ingredient of the Character Guidance Program.

25. Resources for Character and Moral Development

a. The Army makes many resources available to commanders that contribute to the development of character and high morale. Religion is one of these. Encouragement of religious worship and practice pays high character dividends to the soldier, the Army, and the nation. Vital active religion offers the highest ideals and deepest motivation for the development of character in the soldier.

b. The leader can utilize the character guidance instruction hour to present practical, moral, and ethical teaching to all his men. This training, usually provided by the chaplain, contributes its proportionate share to unit *esprit de corps*.

c. The Army's education program is a primary resource for the development of a character and moral leadership. The Command Information Program is also a basic supplemental resource.

d. Still another resource is open to develop moral leadership—the judicious delegation of authority to disciplined and effective subordinates. There is a constant need to discover potential leaders. Each officer, through a gradual process of guidance, can spur the individual soldier's growth in mature leadership responsibility. By the judicious delegation of authority to promising men, the leader can train subordinates to think for themselves, to make wise decisions in the absence of orders, and to become self-disciplined and self-directed men.

Character Guidance instruction is a training exercise in the development of moral responses. Knowledge and conviction precede action—what the soldier decides is right will affect what he does in combat and in the community. The standards he learns and accepts are his moral signposts. To encourage him to turn the right corners is the job of the Character Guidance instructor.

SECTION VII

CHARACTER GUIDANCE INSTRUCTION

26. Responsibility

AR 600-30 states, "The Character Guidance Program is a command responsibility." It is the clear intent of the regulation to emphasize that the moral well-being of military personnel is not something that can be isolated from daily life and activity. Character training, therefore, has become authorized military training.

27. Program Requirements

a. AR 600-30 states, "Commanders will insure that all officers and enlisted personnel receive the scheduled monthly instruction or orientations." The minimum requirements for scheduled instructions in Character Guidance are contained in paragraph 6 of the regulations.

b. The directive that all personnel receive instruction in Character Guidance is a clear expression of confidence on the part of the Department of the Army in the values of the program and its desire that commanders set a goal of maximum attendance at scheduled hours of instruction. It is not intended to place an unrealistic burden on commanders, for whom the number of troops present for training is a continuing problem. There will always be a percentage of personnel in the hospital, sick in quarters, on special duty, in the stockade, and AWOL; to interpret the term "all personnel" to mean 100 per cent of assigned strength at the time of scheduled instruction would be unreasonable. Normally this would necessitate scheduled make-up classes to meet the maximum training goal required by the spirit of the regulations.

c. The monthly briefing of officers and enlisted personnel of grade E-6 or higher on the monthly Character Guidance discussion topics is intended to provide these persons an oppor-

tunity to reinforce their own moral judgments, as well as to keep them current on the moral principles being stressed throughout the command. These individuals will find many occasions to relate these principles to the performance of specific troop duties, bringing character guidance down to the daily working level and strengthening mission accomplishment by moral motivation. While the manner of presentation of the monthly briefing is a prerogative of the commander, the instruction/conference technique is considered more effective than a written memo and should be used when possible.

28. Instructors

a. Normally, unit chaplains give Character Guidance instruction to their own units. Also, through arrangement by their administrative chaplains and with the consent of their commanders, they give area coverage in Character Guidance instruction to adjacent units. When a chaplain is unable to reach all his units in Character Guidance instruction on a company size level, other qualified military instructors may be used. These are normally company grade officers trained in military instruction techniques and known for exemplary conduct in moral and spiritual matters. Civilian clergymen not trained in military instruction techniques, nor in the spirit, intent, and purposes of the program are not normally considered qualified instructors.

b. All instructors are expected to use reference material prepared by the Chief of Chaplains, United States Army, and to follow the topic schedule published by Department of the Army.

29. Principles of Instruction

The success of Character Guidance instruction depends on the instructor; he is the key man

in the operation, the only indispensable training aid. Regardless of the value and natural force of the subject-matter, the instruction will be only as effective as the instructor. In the Army it is often necessary to recruit instructors from among those who have had no civilian teaching experience. The effectiveness of Army instruction is evidence that teaching is a craft that can be learned. The "natural-born" teacher is merely a man who starts out with natural gifts, which he must learn to apply to the job. If a man is normally intelligent and interested, learns his subject thoroughly, and can express his knowledge, he can teach effectively.

30. Instructional Methods

All Character Guidance instructors should be well-grounded in the essentials of military instruction described in FM 21-6. Instruction in moral precepts is a task demanding ingenuity on the part of the instructor. The purpose of imparting instruction is not just to communicate information, but to help the soldier think for himself concerning problems raised by a particular subject. Instruction in Character Guidance is composed of at least two aspects: imparting information on the proper ethical and moral concepts; and motivating the soldier to accept and apply these teachings in his daily living. The soldier may readily give mental acknowledgment that a certain be-

havior pattern is good; however, to accept that behavior pattern as his own way of life is a more difficult matter. The instruction must be presented in such a convincing manner that the individual soldier will put it to work in his own behavior. It must be applied to the life situation of the soldier so that it will arouse his desire to think, to feel, and to act according to the teaching presented.

31. Instructional Materials

Character Guidance instructional materials are published in Department of Army pamphlets. Cyclical topics are scheduled by an annual Department of the Army letter on a fiscal year basis. Topics for male and female trainees are contained in the designated pamphlets.

32. Audio-Visual Aids

General types of audio-visual training aids are available for use with each of the approved Character Guidance topics. These are described in the appropriate DA Pamphlets. Graphic Training Aids (GTAs) in chart form are available through local Training Aids Subcenters. GTAs in transparency (T) form and approved Training Films for all topics are available through local Audio-Visual Support Centers. Topical posters are issued down to company/battery level to emphasize the topics contained in DA Pamphlets.

APPENDIX

INTEGRATION OF THE CODE OF CONDUCT

Our founding fathers declared in the Declaration of Independence: "And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor." To emphasize individual responsibility for the perpetuation of the American way of life that has grown out of the basic tenets of the Declaration of Independence, President Eisenhower, on 17 August 1955, signed Executive Order 10631, known as The Code of Conduct for members of the Armed Forces of the United States of America. Below are listed the Articles of the Code of Conduct and supplemental descriptions of each Article taken from "The U.S. Fighting Man's Code," published by the Department of the Army in August of 1959:

1. The Code of Conduct

ARTICLE I

I AM AN AMERICAN FIGHTING MAN. I SERVE IN THE FORCES WHICH GUARD MY COUNTRY AND OUR WAY OF LIFE. I AM PREPARED TO GIVE MY LIFE IN THEIR DEFENSE.

These words are the key to the part played by the mind and the spirit in our national security. They signify: "Militant Liberty."

ARTICLE II

I WILL NEVER SURRENDER OF MY OWN FREE WILL. IF IN COMMAND I WILL NEVER SURRENDER MY MEN WHILE THEY STILL HAVE THE MEANS TO RESIST.

"If individuals and commanders were permitted to surrender whenever a situation seems desperate it would be an open invitation to all weak of will or depressed in spirit."

ARTICLE III

IF I AM CAPTURED I WILL CONTINUE

TO RESIST BY ALL MEANS AVAILABLE. I WILL MAKE EVERY EFFORT TO ESCAPE AND AID OTHERS TO ESCAPE. I WILL ACCEPT NEITHER PAROLE NOR SPECIAL FAVORS FROM THE ENEMY.

"The fight is everywhere. Even in the prison camp! When the use of physical weapons is denied, the mental and moral 'will to resist' must be kept alive in every prisoner."

ARTICLE IV

IF I BECOME A PRISONER OF WAR, I WILL KEEP FAITH WITH MY FELLOW PRISONERS. I WILL GIVE NO INFORMATION NOR TAKE PART IN ANY ACTION WHICH MIGHT BE HARMFUL TO MY COMRADES. IF I AM SENIOR, I WILL TAKE COMMAND. IF NOT, I WILL OBEY THE LAWFUL ORDERS OF THOSE APPOINTED OVER ME AND WILL BACK THEM UP IN EVERY WAY.

"Keep alert! Make up your mind *now* that in peace or in war, in combat or in a POW camp, you NEVER will take part in any action that could harm your fellow fighting men."

ARTICLE V

WHEN QUESTIONED, SHOULD I BECOME A PRISONER OF WAR, I AM BOUND TO GIVE ONLY NAME, RANK, SERVICE, NUMBER, AND DATE OF BIRTH. I WILL EVADE ANSWERING FURTHER QUESTIONS TO THE UTMOST OF MY ABILITY. I WILL MAKE NO ORAL OR WRITTEN STATEMENTS DISLOYAL TO MY COUNTRY AND ITS ALLIES OR HARMFUL TO THEIR CAUSE.

"Every fighting man possesses some military information of potential value to the enemy. By revealing it to the enemy he might bring death to his comrades or disaster to his unit. Indeed, one man may have some small, seemingly unimportant bit of knowledge that could complete a composite intelligence picture for the enemy and enable the enemy to defeat major forces of his own country."

ARTICLE VI

I WILL NEVER FORGET THAT I AM AN AMERICAN FIGHTING MAN, RESPONSIBLE FOR MY ACTIONS, AND DEDICATED TO THE PRINCIPLES WHICH MADE MY COUNTRY FREE. I WILL TRUST IN MY GOD AND IN THE UNITED STATES OF AMERICA.

"An American is responsible and accountable for his actions. Prisoner-of-war status doesn't change this nor does it change the obligation to remain faithful to the United States and to the principles for which it stands. Throughout his captivity, a prisoner should look to his God for strength to endure whatever may befall. He should remember that the United States of America will neither forget nor forsake him and that it will win the ultimate victory."

2. Implementation of Code Objectives in Character Guidance Program

Training in support of the Code of Conduct is integrated in many of the Character Guidance Instruction Topics. For example, Article I of the Code may be presented in the topic, "SENSE OF DUTY"; Article II in "COURAGE"; Article III in "EXAMPLE"; Article IV in "OUR MORAL DEFENSES"; Article V in "SELF-DISCIPLINE"; and Article VI in "HONOR AND THE SOLDIER." Other

Character Guidance Instruction Topics that may be used in support of the Code of Conduct are—

Article I:	GRATITUDE SACRIFICE SELF-CONTROL HOME
Article II:	AUTHORITY AND THE SOLDIER PERSONAL FREEDOM OPPORTUNITY AMBITION
Article III:	RIGHT INTEGRITY HERITAGE COMMONSENSE
Article IV:	REPUTATION THE REAL PERSON GROUP LIVING GOLDEN RULE
Article V:	MARKS OF GREATNESS PERSEVERANCE PATIENCE COURAGE
Article VI:	ESPRIT RESPONSIBILITY TRUTH LIFE—A TRUST

By Order of the Secretary of the Army:

Official:

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Chief of Staff.

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Distribution:

To be distributed in accordance with DA Form 12-11 requirements for Character Guidance Manual.