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THEME: Changes of Medieval Chivalry Virtues – Secret Guy of Warwick

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Declaration

I declare that I worked on my Bachelor thesis on my own and that all the information sources I used are listed in the work cited page.

I agree with storing my thesis in the library of the Faculty of Education of Masaryk University in order to make it available for study purposes.

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Kateřina Šimarová

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1. INTRODUCTION

Author of this thesis has decided to compare the chivalry knightly virtues with the values of the present –day army, because she has always been interested in the stories about knights fighting against the Saracens, and has always admired some of the knightly virtues such as courage, honesty, loyalty or mercy.

When the author was introduced, thank to very kind help of SSgt. Rob Jones from British Army Career Centre in Salisbury, to the information about the army values and standards, she come to realise that many of the values she had admired, transformed to present- day armed forces values in some form. The author was interested in similarities between the medieval knight and the present - day soldier, as she sees them both as heroes.

The ideal of medieval knight and his virtues, as shown in the medieval romance, and a modern soldier's values and standards has been valid and honoured ever since. She believes that there are many similarities between nowadays heroes' standards and values in the military, as there were centuries ago in the medieval times, and this thesis is going to prove it.

We can find connections between medieval chivalry romance and nowadays modernised face of the armed forces through the values and standards that all service man are obliged to, although the Medieval Crusader conception of the war and the conception of the army training is not the same.

In the medieval¹ time the training was not focused on protecting life and survival so much, because the eternal afterlife was guaranteed by the right side of the Holly Father after the death. In contrast to this, present-day army training is focused on survival and protecting one's life and the concept Christendom is shifted into the civilisation, and endures in army virtues, which each serviceman is made familiar with.

The word Christendom includes not only Christian, but also European society, so it can be concluded that by protecting the Christian society the European one is protected also. If the element of threat is felt, then the ideal of modern professional army has many common features with the medieval Crusader tradition, and that is so, mainly because of persistent factors of knightly and army virtues.

¹ For the purposes of this thesis we use the American spelling of the word

PART A

1. GUY OF WARWICK AND CHIVALRY VIRTUES

The ground of any medieval contemplation about art or war is based on the Christian doctrines. “You shall not kill” says the Bible on one hand, but at the same time the idea of “*miles christianum*” a Christian soldier is one of the most frequent figure in sermons, tracts or homilies of medieval literature, as no war in the course of Middle age was fought without a strong ideological aspect.

Honest warring belongs to human virtues in general, and chivalry conduct of war in particular. If we want to understand the thinking of medieval warriors, we have to consider moral and theological aspect of the issue. It helps not only understand pro using of them, but also the tradition of “*miles christianum*” as everlasting defender of ancient European tradition steaming from the Christian faith.

The importance of distinguishing between virtue and sin was, in Middle English era, particularly important due to the fact that a medieval knight had to live his everyday life in extremes of heavenly virtues and deadly sins.

The knight had to find enough strength to kill first, and then to pardon the killing of other human being.

The concept of virtue and sin helps distinguishing the boundaries between good deeds, bad deeds and other matters involved.

2. CONCEPT OF VIRTUE AND SIN

To understand the concept of virtue and sin², we need to present them as examples of behaviour of the opposite quality that become the behavioural boundaries for chivalry hero and present-day hero or heroin³, with its specific differences for military and civilian people. The importance of distinguishing between civilian and military people lies in their mission of life, which will be discussed in greater details.

VIRTUES

Virtue is an ability or disposition of human beings to perform the good deeds. Virtue allows not only to make good things, but also to help each person to find the best within him. Virtuous person lives in good, and directs all of the potential to the good and good direct his actions.

Virtue is really all this, it is true, it never harms anyone, being virtuous, one can only gain other men's respect and honor. Virtue is just, because nothing made by virtue can be bad and all the consequences are there for a reason, it can only help, and with all the heavenly happiness lift the spirit closer to the Holy Father. Virtue is also innocent because all the good deeds made in the name of God can only help, there is never other way. Virtue is nothing more or less than lovely, because what is lovely is also innocent. Virtue is gracious, because virtue can forgive and joyfully watch the rise of human's spirit. Virtue is excellence, because there are no mistakes if deed performed within a virtue. Virtue is praise and all deeds, made in name of almighty God as a creator of all good, are good. Virtue is precious and deserves everlasting gratitude attitude.

Some people who have their faith in the God believe that being good and performing deeds that please God, which means living virtuous life, will grant them reward in Heaven.

² For more information and explanation please see: Katechismus katolícké cirkve (454-462).

³ This thesis is the concerning all the human beings in the British Armed forces: males and females equally. The author of this thesis would like to stress that in her opinion there is no difference in the moral qualities in women and men in the British Armed forces, as they are all The Best.

The Bible gives us the following description of the virtues:

“Finally, brethren, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things” (*The Bible containing the Old and New Testaments*. Phlp 4, 8).

Virtues can be divided into three main groups. The first group is called Divine Virtues, as those virtues are believed to come from God, and consists of faith, hope and love.

The second group is called Human Virtues and represents the solid human attitude. The third group is called Knightly Virtues and consists of virtues closely connected to the life and the behaviour of the medieval knights. However the author believes that many of the Knightly Virtues remained in their specific forms in lives of the British soldiers and that is the reason of her admiration for them.

For better understanding of different views on Virtues and Sins, we need to distinguish not only between a medieval knight and present - day soldier, but also between soldier or knight and a civilian person, as there are significant differences in viewing the concept of the Virtues and Sins.

A soldier is someone who willingly and proudly serves his country, but also faces great dangers and some terrible human disasters, so the concept on virtuous and sinful deeds is shifted beyond the understanding of civilian people. A soldier is touched by his experience that no one is able to understand.

Civilian person, with different experiences, tends to occupy his mind with different things, and I am not saying that a civilian would be less virtuous; he only focuses on different things. Civilian can possess equally appreciable virtues, but his experiences make him appreciate different things.

DIVINE VIRTUES

The first group, the Divine Virtues, is the most important for The Christians (the people of Jesus Christ). Divine Virtues are the essential feature of moral conduct of Christians and can be found in all other virtues. The Divine Virtues are faith, hope and love.

It is said:

And now these three remain: faith, hope and love. But the greatest of these is love.” (*New International Version Bible*, 1 Corinthians 13.13).

Faith is a Divine Virtue that enables us to believe fully in God, in His words, in all that He revealed for us, because God is faith himself. All the faith shines through him and within Him.

Faith in the medieval time was directed more to the God, medieval knight had his faith in Him. He believed the God will protect his family, not so much his own life.

Faith in present day - soldier means something similar. Faith represents the belief in protecting soldier's family, soldier's mates, his mission and then soldier himself.

It is still very important in the present-day society, although the society seems to walk away from God.

Non-military person hopes for better life, for achieving his goals, for better tomorrow, without having to worry about his life day by day. The author does not think that non - military people's hopes are lesser, in her opinion, they are different, due to different situations they experience.

All three Divine Virtues are mentioned many times in the Bible.

“For in it the righteousness of God is revealed through faith for faith, as it is written ‘He who through faith is righteous shall live.” (*The Bible Revised Standard Version*. Rom 1, 17).

Hope is a Divine Virtue by which people desire for Eternal life. Hope gives human beings the strength when uncomfortable or endangered. Hope enables people to live the full joy of love.

The content of the things we hope for differs. Soldier or knight hope for their friends' safe return home, for a great family reunion with their faithful wives and loving children. Soldier's or knight's wife hopes for her husband safe return, for a safe life and love.

Hope is also quoted many times in the Bible.

“Hope does not disappoint” (*The Bible Revised Standard Version*. Rom 5,5).

“Rejoice in hope, be patient in tribulation.” (*The Bible Revised Standard Version*. Rom 12, 12).

Hope is an inner feeling that makes people believe that all troubles will be overcome. Hope eases

the pain of people's hearts.

Love is a Divine Virtue that enables humans to love others or themselves, it is a joy to share this feeling with a beloved person.

Love in soldiers and knights is different than in civilians. This difference is caused by their different life experiences. Many civilians can share love with their beloved partners any given time, without having to overcome many obstacles. Soldiers and their wives have to wait through deployments.

All war experiences or experiences of separation are the reason, why understanding of the Divine virtues is so different in civilian people and soldiers.

The author is confident in her own mind that civilian people can also love fully, deeply and faithfully, only they do not have to overcome so many obstacles as soldiers.

Love is not only quoted many times in the Bible, but also made Jesus Christ a new commandment dedicated to love. It is said:

“Love is patient and kind, love is not jealous or boastful, it is not arrogant or rude. Love does not insist on its own way, it is not irritable or resentful, it does not rejoice in wrong, but rejoices in right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends.” (*The Bible Revised Standard Version*. Cor.13, 4-8).

Those words describe the best what love is, it is the most beautiful, the most wonderful gift that makes one be really who he is, and allows him to share this feeling with beloved partner.

Love is the greatest from them all. Love will hoist people up, closer to God, where they truly belong. Love fulfills people's heart with a joy and life with purpose, because love is one's purpose. Love is humans' nature.

These three above mentioned virtues are not only the most important spiritual guidance, but they also strengthen all the other virtues and help people to overcome all the difficult situations they have to face.

HUMAN VIRTUES

The other group of virtues is so called Human Virtues. Medieval man considered Human Virtues as profound and solid human attitudes and basis of consistent behaviour of human beings.

Every person improves the virtues according to their wisdom, strength of their will and the harmony between wisdom, will and perfection of reason. The most important and essential are four so called Cardinal Virtues: Wisdom, Justice, Courage and Temperance. All other virtues are derived from those four ones.

The Bible can help us distinguishing the Cardinal Virtues: "If anyone loves righteousness, [Wisdom's] labours are virtues; for she teaches temperance and prudence, justice, and courage."

(The Bible Revised Standard Version Wis.: 8, 7)

Wisdom is a human virtue that helps practical reason to distinguish what is good, and to make the right choices. More importantly wisdom is called "*augria virtutum*" - charioteer of the virtues, because it guides and gives rules to all other virtues. The Bible says: "The simple believes everything, but the prudent looks where he is going. A wise man is cautious and turns away from evil." *(The Bible Revised Standard Version. Prov.14, 15-16).*

Wisdom has a crucial role in a life of every person, as wisdom is here to guide us, however it is not easy to talk about Wisdom considering soldiers, because these men and women are very often forced to make split second decisions, that could be considered wrong by civilian people, who do not understand the difficulty of a war conflict.

Justice is a moral virtue based on a willingness of people to give God and others what is theirs and what belongs to them.

Justice towards people enables them to respect others and their needs, and to make harmony in the friendships and relationships. The person who respects Justice behaves correctly towards others. And the one who has Justice in his soul and heart respect the other's rights. It is said: "You shall no injustice in judgment, you shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor." *(The Bible Revised Standard Version. Lev. 19, 15).*

It is very difficult to talk about Justice considering soldiers and knights and their lives, because their system of moral rules and boundaries is shifted beyond the understanding of civilian people.

The knight and the soldier have to find enough strength to kill other human being, and then to pardon this act of killing, the act against the God's will and the fifth commandment, which is, however, pardoned and understood by the society also.

I was touched by Mr. Brubeck's statement that fully captured the difficulty of justifying the death in soldiers: "As for the tasks involved, I understand the difficulty of taking another man's life, but am confident that when the **cause is just** and the method right, it is acceptable to do this."

To justify a death, as a soldier, one needs to understand the just cause, which is the key moment of justifying the act of killing. Soldiers and knights are allowed to kill, whereas in civilian people the murder would be an act of injustice. That is the main difference between a professional soldier and a civilian person. A death by a hand of soldier is justifiable when the cause is just.

Courage is a moral virtue that helps people to stay strong and aim the endurance to stay focused in difficult times. Courage gives people the strength to overcome the temptation, the fear, including the fear of death and to renounce own life in fight for a good thing. As we will discover in further details, courage in one of the army values even in present- day soldiers, so its importance and its place in a group of four Cardinal Virtues is not surprising.

The Courage also is quoted in the Bible: "I have said this to you, that in me you may have peace. In the world you have tribulation, but be of good cheer, I have overcome the world."(*The Bible Revised Standard Version*. John 17, 33).

Courage does not mean fearlessness; courage helps men to control the fear. Courage, bravery gives one the strength to follow ones life purpose.

Temperance is a moral virtue that reduces the desire for passions. It allows people to enjoy good carefully. Temperance focuses humans' desire towards good. It acts calmly – it thinks about its acts. Temperance is important in every person's life, however soldiers and knights have to control themselves even more, due to the fact that they were trained to kill, but in the same time they must not abuse this ability. The knowledge of how to control one's temper is one of the main reasons why the transition from the civilian person to the fully trained soldier is so long and difficult procedure.

Temperance, together with all others virtues shape the boundaries according which one should behave. It is important to stress though that the boundaries lay elsewhere in a soldiers with knights and in civilian population.

People tend to look differently at the Cardinal Virtues. Soldier or knight know the importance and find deeper purpose of all mentioned virtues, because very often other human's life depends on them and as for civilian people: every one, who deals with other people's lives experiences something different from Cardinal Virtues than someone whose actions do not affect other human beings' lives. The author of those lines would like to stress that the understanding in civilian people for the virtues in comparison to the soldiers does not have to be lesser, it is different.

The distinguishing between virtues and sins, and also the distinguishing between soldiers or

knights and civilian people, was not only particularly important in Middle English era, but also it is today, because of fact that a medieval warrior and present day soldier have to live their everyday life in extremes of heavenly virtues and deadly sins.

It is particularly difficult to obey the moral rules and live according the God's will for a person wounded by a sin, especially when the concept of the sin is shifted beyond the everyday life in soldiers and knights. It is much more challenging to come back to old values, to live according old virtues and to overcome the desire for sin, once the forbidden fruit has been touched.

KNIGHTLY VIRTUES

The third group of virtues is called Knightly Virtues and can be treated as a general assessment of chivalry. Those virtues were additional values to Human and Divine Virtues and were closely connected to the behavior of knights, as there were certain behaviors and abilities expected from the people, who called themselves knights. A knight was a symbol of goodness, heroism, and nationality, who was supposed to protect those weaker ones, challenge the stronger ones, respect those superior to him, prove his courage, fight for his King or Queen and protect him or her, if needed.

Knight was also supposed to present his heart to the almighty God, his behavior towards women was supposed to be gentle and kind, he was supposed to be strong in heart and body, and because of his good life according to some of God's Commandments, eternal life was guaranteed to him. Goodness in his heart reflected in his face.

There were, though, some deeds that he was allowed to perform, that nobody else was, because on the other hand, he was: "Ostensibly a paragon of Christian chivalry, he has also been viewed as a cold-blooded professional, whose involvement in some of the most brutal fighting of his day is in glaring contrast to his perfect courtesy and honor." (Wetherbee, 25)

This statement captures fully the ambiguity between the "miles christianum" – Christian soldier, who wished to live according to God's Commands and a knight and his mission, where certain deeds, even of killing, were expected. This ambiguity remains in many of present-day soldiers.

A life of the knight was always ambiguous and the same can be said about the present-day soldier in some respects. He was very well trained, cold-hearted killer, who followed orders, without hesitation, and whose deeds were pardoned by other human beings, but very often was he also a loving husband and father, who loved his family deeply and who dedicated his life to God. We can clearly see that a knight had to demonstrate large number of skills and social behaviors.

Some of those so called knightly virtues persevered to present-day society as army values. Being a knight was a privilege, not everyone was able to prove the appropriate qualities. Not everyone was allowed to become a knight as in present-day society not everyone is able to become a soldier.

To understand better the concept of chivalry behavior, we will see into the knightly virtues in greater details.

According to Chamberlain those were: Prowes, Honesty, Loyalty, Generosity, Faith, Courtesy and Franchise. (Chamberlain, John. *Of the Virtues that Apperteyne to Chyvalry*).

He states: “Prowess is an oft taken for granted or forgotten virtue when discussing the philosophy of Chivalry, but it must remain pre-eminent. Chivalry is military in nature and Knighthood is, above all, a military order.” (Chamberlain)

The fact that Chamberlain states Prowes (Fortitude or Courage) as the first of the knightly virtues helps us to understand the importance of courage in the general assessment of the chivalry. Clearly Fortitude was one of the most important values in medieval chivalry society, and remained equally important in present-day society, because as we learn later, Courage is the first of the British Army Values and without it, soldiers would not be able to do their job, which is showing us the important link between not only chivalry knightly virtues and present-day Army Values, but also the link between the degree of the importance of the each virtue.

Chamberlain⁴, more detailed Peterson,⁵ state: “Integrity, authenticity, and honesty capture a character trait, in which people are true to themselves, accurately representing... their internal states, intentions and commitments. Such persons accept and take responsibility for their feelings and behaviors, owning them, as it where, and repeating substantial benefits by so doing. “ (Peterson, 250).

Integrity also persevered to present-day British Army Values, as it is expected from those protecting the law, act lawfully.

As for loyalty, Peterson states: “Citizenship, social responsibility, loyalty and teamwork represent a feeling of identification with, and sense of obligation to a common good that includes the self but that stretches beyond one’s own self - interest. The individual with these strengths has a strong sense of duty” (370).

Sense of duty was, not only in chivalry era, but also in present – day armed forces, one of the most important values, because being trained well is not enough, if you are not able to fulfill your mission. Also, it is important to stress that the soldiers are “all on the same boat”, so teamwork and ability to work with teammates is very important also for the career of the soldier himself, because to become a good leader one has to become a good follower first.

The “self-but” that stretches “beyond one’s own self – interest” aspect of the concept of loyalty is another remarkable thing about being a knight or a soldier, because the British soldiers always put their mates and mission first.

⁴ For purpose of this thesis we use Chamberlain’s classification of the chivalry virtues, but Peterson’s explanation for the concepts involved, as the author of this thesis finds Peterson’s explanations more understanding, complex and accurate.

⁵ Christopher Peterson Ph.D. is a professor of psychology at University of Michigan, where he has been director of clinical training.

As for generosity, Peterson states: “Kindness, generosity, nurturance, care, compassion, and altruistic love are network of closely related terms indicating a common orientation of the self towards the others.” (370).

Everyone, even in present-day society, is expected to follow social and moral rules and this obligation to follow rules was even more significant in the chivalry era, however the generosity in soldiers and knights is limited to relations and behaviors towards their teammates or families, generosity towards enemies can be explained as a merciful killing, without torturing others.

According to Chamberlain Courtesy was described as a cornerstone of the concept of chivalry. “Courtesy and honesty are things we expect everyone to display, be they of Knightly cast or not.” (Chamberlain) Courtesy can be defined as a polite behavior towards others, which was of high importance in chivalry era, particularly when entertaining or talking to women. Similarly as for generosity, situation in present – day soldiers differs, as they tend to treat their own families with love and respect and their enemies with compassion – in terms of torture less way of killing.

According to Farrell⁶, nobility stands: “... in the code of chivalry, conveys the importance of upholding one’s convictions at all times, especially, when no one else is watching.” (Farrell, *Seven Knightly Virtues*).

The “upholding one’s convictions “ was not only important in chivalry era, but remained of the similar importance to present- day army organization, where convictions have to be uphold especially in tough moments when one must not loose the faith in himself.

None of above mentioned virtues does feel as ambiguous as humanity. Peterson states that: “By humanity we are referring to the virtues involved in relating to others (...) Virtues of humanity are rendered within psychology as altruistic or pro-social behavior.” (37). He explains further: “Strength of humanity includes positive traits manifest in caring relationship.” (293).

It is difficult to fully understand the concept of being a “human soldier “,or better, being a human, possibly even Christian, and a knight or soldier in the same time. Mr. Brubeck’s statement: “...as for tasks involved I understand the difficulty of taking another man’s life, but I am confident that when the cause is just and the **method right**, it is acceptable to do it.” (Burbeck, Lesley) again fully captures the ambiguity, the clash between being a soldier and being a human in the same time.

If we concentrate on the right method, there is the explanation from within. The just cause and the right method really are the key factors of pardoning, or forgiving the act of killing.

If a non trained person takes other men’s life under unsuitable circumstances, this act would be considered wrong and shameful. The person committing this shameful act, would be disgraced, captured, judged and found guilty.

⁶ Farrell’s explanation was added as the author of the thesis felt his explanation of the word nobility as the most accurate.

If a fully trained soldier takes other men's life we tend to pardon his act of killing, because as a trained member of armed forces, he had the right to do it, his cause was just.

Furthermore for the right method, the soldiers are trained to kill, not to torture people; they are doing their job, as others go to work in the offices, schools or garages. The soldier, when deployed, has a job to protect the mission, his teammates and himself. It does happen that when being threatened, or if his mission is endangered, or members of his team, he has the right to kill and be pardoned not only when being confronted to the human laws, but also those divine ones.

To all above mentioned virtues Peterson adds more: Perseverance, Vitality, Forgiveness and Mercy, Modesty, Self-control and Honor, some of which endured to preset –day society and become the values of members of armed forces.

Perseverance or persistence can be defined as: “Voluntary continuation of a goal directed action in spite of obstacles, difficulties, or discouragement.”(230).

Peterson adds that simply measuring the length of someone's work does not capture adequately the essence of perseverance, because continuing to perform something rewarding or fun does not require the endurance to overcome obstacles. (Peterson, 230).

Being a soldier or knight requires a lot of Perseverance, as many of the tasks asked from soldiers are physically very demanding and difficult, and would not be asked from someone else. To understand why soldiers continue being on missions, or generally in difficult and not very comfortable conditions and situations is primarily connected with their pride of being who they are, the pride of their achievements, and mainly due to the fact that being in the army means becoming a part of the bigger family, and soldiers do not want to betray their family.

Vitality according to Peterson can be described as following: “A vital person is someone whose aliveness and spirit are expressed not only in personal productivity and activity – such individuals often infectiously energize those with whom they come in contact. Vitality describes a dynamic aspect of well- being marked by the subjective experience of energy and aliveness.” (273).

The author of this thesis understands that vitality is not only a value, it is more, a state of mind, state of body, which has to perform the highest standards of perfectionism, when a human being wants to be a knight or in present-day a soldier. Soldiers need to be motivated to stay vital; therefore this aliveness is necessary, even more from the team leaders, to motivate the teams to finish their missions.

Peterson also defines Forgiveness and Mercy, he states that: “Forgiveness represents [together with Mercy] a suite of pro social changes that occur within an individual who has been offended or damaged by a relationship partner. When people forgive, their basic motivation or action tendencies regarding the transgressor became more positive (e.g., benevolent, kind, generous) and less negative

(e.g., vengeful, avoidant). (Peterson, 446).

Those positive tendencies were highly appreciated in medieval time and are still of high social importance today. They have always been important not only when dealing with enemies, but also with one's own teammates, as the team spirit was essential to finish the team tasks.

Sadly, present – day society is lacking those positive tendencies, as very often soldiers are being hurt not only by the wars, but also by the society and in very rare occasions even by their closest friends, families and team colleagues.

Mercy from soldier or knight towards his enemy thou, means something different, than it means for civilian members of society. Mercy from soldiers means to kill mercifully.

Some people could admit that modesty is not so important in present –day army, as it was in medieval time, but in my opinion it still has its place among values, even though the social status of the soldiers is better than it was in knights in medieval time.

“The term modesty refers primarily to the moderate estimation of one's merit or achievements and also extends into other issues relating to propriety in dress and social behavior.” (Peterson, 463), and as there are certain requirements concerning dress code, wise money management, and an appropriate behavior, modesty has its earned place between knightly virtues even in present-day soldiers.

Peterson describes also self-control or self – regulation and states that: “Self – regulation refers to how a person exerts control over his or her responses so as to pursue goals and live up to standards.” (Peterson, 500).

Self- control is extremely important when comparing and evaluating the army or chivalry values. The control over one's own reactions is an essential element of safety. It is equally important for present-day soldiers, as it was important for medieval - time knights. If one is unable to control himself, it endangers the safety of the whole team and the mission. It is absolutely unacceptable to abuse any kind of drugs or alcohol, while on the mission. Concerning the control over one's own emotions, soldiers are taught how to deal with the emotions while having their basic training.

Peterson further mentions gratitude. According to him: „Gratitude is a sense of thankfulness and joy in response to receiving a gift, whether the gift is a tangible benefit from a specific other, or a moment of peaceful bliss evoked by natural beauty. (Peterson, 554).

The author of this thesis believes that gratitude is an essential sense even for a present- day members of society and that being grateful shifts one's spirit closer to God.

Peterson closes his list of virtues by honor that could be perfectly mentioned at the very beginning, because any knight or any member of armed forces, protecting his country, is extremely proud of this fact, and if asked, the first things he would mention is the pride of being who he is.

And the country should be proud of him.

When I asked Mrs. Burbeck how she felt about being a brand new military mother, as her son, has just passed the basic training , she told me she was: "...obviously extremely proud him." (Burbeck, Margaret, The Question)

It also needs to be stressed that this kind of pride is not identical to the one presented as one of the deadly sins, because there is nothing wrong about being healthy proud of one owns achievements.

Having mentioned all of the virtues, it can be concluded that the Christian morals make compact bipolar system of virtues and sins. First part of this system has been just introduced. The same attention as to the virtues is to be paid to sins and sinful behavior.

SINS

Sin opens the other part of the bipolar Christian system. This chapter explains and defines what the sin is, where its danger for mankind is, and how sins can be divided.

Sin⁷ is a deed, or a desire contrary to the eternal law. Sin is an offence against the wisdom, truth, conscience, and the faith. It is misconduct against the true love for God. It is caused by wrong clinging and focusing on certain bad things. The sin damages the human nature and solidarity.

Sin has been quoted in many places in the Bible. The author of this thesis has chosen the following quotations to demonstrate how sin can be understood:

"Against you, you alone, have I sinned, and done that which is evil in your sight." (*The Bible Revised Standard Version*, Psalm 51, 4).

The Sixth Letter to Galatians gives a list of possible sinful acts considered wrong, or even deadly.

"Now the works of the flesh are plain: fornication, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, factions, envy, drunkenness, carousing, and the like. I warn you, as I warned you before, that those who do such things shall not inherit the Kingdom of God." (*The Bible Revised Standard Version*, Gal. 6, 19-21).

It is essential to understand sin can appear in many forms and in any given time. People need to stay focused and recognise the sin, that often covers itself.

The concept of deeds that can be considered sinful differs in civilians and in soldiers or knights. The sin of murder can be pardoned in soldiers or knights, because this is what they are forced to do sometimes and it is their job, it however, cannot be pardoned in civilian people. The act of killing in soldiers is closely connected with the just cause, as explained earlier.

Sins can be divided according to their subject, according to the virtues they oppose⁸, and according to their gravity.

⁷ For more information about the concept of sin please see: Catechism. CatholicCulture.org or Katechismus katolícké cirkve (463 -469).

⁸ According to Rogers, The Seven Deadly Sins can be matched with following Seven Virtues:

Superbia (Pride) – Humilitas (Humility)

Luxuria (Lechery) – Castitas (Chastity)

Invidia (Envy) – Caritas (Love)

Ira (Wrath) – Patientia (Patience)

Avaritia (Covetousness) – Ellemosyna (Bounty)

Gula (Gluttony) – Abstinencia (Abstinence)

Accidia (Sloth) – Vigilantia (Vigilance)

GRAVITY OF SINS

The entire sinful act somehow offend or hurt love, the difference is in the depth of the wound. According to gravity, we distinguish two main groups of sins, such as Venial Sins that allow love to subsist, even though they offend and wound, and Mortal Sins that kill and destroy love.

A venial sin becomes mortal when a man acts consciously, with full consent and is performing a deed of a great matter. Deeds of a great matter are mentioned in a list of commandments: „Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honour your father and your mother." (*The Bible Revised Standard Version, Mk 10:19*)

According to this explanation, it could be concluded that soldiers and knights do commit deadly sins as a routine part of their army career, and their Good Manners and Christian morality could be questioned, but it needs to be stressed that this list of sinful deeds does not apply to soldiers and knights, as they are following the orders. The way of taking other human being's life is done according to the strict rules, British soldiers do not torture people, they do not kill women or children, and they do not dishonor human remains. This is a human side of a soldier.

To conclude, British soldiers stay as human as possible within the army boundaries.

There is, however, something even more remarkable about the British soldier, as they remain total professionalism when wearing the uniform, and also when out of the uniform. That is the main reason, why the author of this thesis is so enchanted by knightly virtues in the British soldiers.

SEVEN MORTAL OR DEADLY SINS

We have already mentioned the bipolarity that anchored the life of medieval man. Now we are going to describe its aspects in greater details.

There were seven behaviours that were considered the worst ones according to their danger for the society, and the ability to spread. They were called The Seven Deadly Sins.

Illustrations of Sins and Virtues were the most frequent plot of fiction and drama, such as morality plays.

For purposes of this thesis, the author has chosen the thirteen century poem, ascribed Dante, as it covers the spiritual aspect of sinful deeds on the whole. (Dante, The Seven Deadly Sins, qtd. in Rogers, 43).

In Pride the root of every sin doth lie,
Hence man himself doth hold in loftier frame
Than others, and deserving lot more high.

Envy is that which makes us blush for shame,
With grief beholding others' happiness,
Like him whom we the face of God proclaim.

Wrath still more woe dot on the wrathful press,
For it fierce mood lights up hell's fiery heat,
Then ill deeds come, and loss of holiness.

Sloth looks with hate on every action meet,
And too ill- doing ever turns the will,
It slow to work, and quick to make retreat.

Then Avarice comes, through which the whole world still
Vexes its soul, and breaks through every law,
And tempts with to every deed of ill.

Both fool and wise foul Gluttony doth draw,
And he who pampers still his appetite,
Shortens his life, to fill his greedy maw.

And Lust that comes the seventh in order right,
The bonds of friendship breaks and brotherhood,
At variance still with Truth and Reason's light.

As we can conclude, the Seven Deadly Sins were: Pride, Envy, Wrath, Sloth, Avarice, Gluttony and Lust.

The first Deadly Sin is Pride, and it needs to be stressed again that we are not talking about the earned Pride for one owns good achievements, but about an excessive belief in one's own abilities,

the disillusion about one's own capability.

There reason, why Pride is mentioned as first Deadly Sins, is because it is believed to be the root or the beginning of all others Sins.

“Pride is the foundation Sin from whose root all other Sins spring.” (Rogers, 57).

”The roote these Sinnes is Pride, the general roote of all harmes, for of this roote spring certain branches as Wrath, Envy, Sloth, Covetousness, Gluttony and Lechery“(Chaucer qtd. in Rogers, 41). In authors opinion Pride is the most dangerous sin, because many people are ill-proud without even admitting this fact. And being ill- proud is only one step from committing all the other sins.

Pride, as a sin, makes one look superior at others, and excludes him from the team, which can be life-threatening in the army environment.

Envy can be described as desire for other men's success. The author has chosen for the illustration the following quotations:

“Envy is described by St. Augustine: as (...) having two speses – “sorrow at other men's goodness” and “joye at other men's goodness.” (qtd. in Rogers, 42).

Envy shows us a phenomenon well known in the society: “Speak ill of people whom we dislike, and whose good fortune we are envious off. “ (Rogers, 58)

Apart from the fact that any of those bad attitudes against others poison one owns mind and heart, it is also upsetting having to deal with these kind of attitudes in the army environment, because the author believes, that every man was created equal, and so it the decent society there is no place for these feelings, especially between fellow soldiers, who are one's own second family, and whose life depends on each other.

Wrath can be described as an uncontrolled anger towards other person or towards men himself. Wrath is particularly dangerous, because it can be easily turned inwards.

To overcome and control one's wrath, and to use the ability to kill wisely is the other reason, why the transition from the civilian man to a trained soldier is so long, difficult and well calculated.

During the army basic training it is equally important to train to kill, as to train to control one's own emotions and reactions.

Rogers describes: “Wrath grows out of envy naturally enough.” (42). “It is the savage side of the man that unveiled in a questions connecting Wrath. (58)

When considering Sloth, it needs to be stressed that neither in medieval time, nor in present- day society, there is a place for this kind of behaviour, as both posts soldier and knight put great pressure on men in terms of a physical fitness. Rogers states: “Sloth is a study in decadence, a magnificent analysis of the effect on character of an utterly effortless and careless life.” (58)

Avarice can be described as an unwillingness to share with other men. If one finds himself in a

“need for greed” then his position within the social group is endangered. It would be an unacceptable situation having a greedy person in the army institution, because all members of The British Army are being taught from the day one to treat other teammates as a member of their own family, so considering things, there is no longer the word mine, but ours.

“And Avarice grey haired and grasping, is scarcely human in his hideousness.” (Rogers, 58)

Last two Sins carry names Gluttony and Lechery. Gluttony can be described as a desire to consume more than is acceptable. The Army strongly advises all the candidates to watch their diet, as no one wants to be the sick one, or the last one in the Army. The soldiers will not willingly destroy their health. “In Gluttony and Lechery the beast stands revealed.” (Rogers, 58).

The last of the Deadly Sins is Lechery, known also as Lust is described as uncontrolled desire for bodily pleasures.

Society has always tried to suppress these ill traits. And majority of people themselves tried, and still try, in present - day society to clear their thoughts and hearts.

Not that physical pleasure would be wrong itself, but everyone needs to think about the consequences first, before committing infidelity or behaving impropriety.

The people are different, and their actions also, but there are in all societies some great and faithful couples and some not so faithful. The author expresses her wish all the fighting members of the armed forces found their spouses waiting for them faithfully, and other way round.

The author has offered to the reader the list of Virtues and Sins (Vices) to give the idea of wholeness of the ambiguity between medieval-time bad and good deeds that mainly remained valid to present day society, namely armed forces. The Virtues and Vices gave us behavioral boundaries that can be crossed by the soldier, as mentioned earlier, if the cause is just and the method is right.

3. MEDIEVAL CHIVALRY ROMANCE AS A SYMBOL OF KNIGHTLY VIRTUES – THE HISTORY OF GUY, EARL OF WARWICK

The reason, the author has decided to demonstrate the knightly virtues on the medieval⁹ chivalry¹⁰ romance¹¹ *The History of Guy, Earl of Warwick* is because the main character Sir Guy possessed many of the crucial virtues, and as a brave fighter is able to demonstrate “both faces of the medieval hero,” and so the ambiguity between sin and virtue.

As for the time when this poem was created, Simons did wide research and come to find that: “Like the vast majority of Middle English¹² Romances¹³, *Guy of Warwick* began its existence in an Anglo-Norman version probably composed in the first half of the thirteen century.¹⁴ By the fourteen century a number of different versions of the poem existed in English and these represent the two main forms of non-alliterative romance: couplet and tail rhyme stanza”. (Simons 19).

⁹ Middle English literature covers the period from the arrivals of the Normans to the end of Middle Ages, with its real development from fourteen century with its peak with the work of Chaucer. (Tichý, 22)

¹⁰ Chivalry comes from French Chevalerie, from medieval Latin Cabalus, meaning ‘horse’ was A system of honorable conduct expected of a knight or of ‘gentle’ (that is noble) man, involving military service to Christ and king, protection of weak, and avoidance of villainy (from French villain, base, ME villein, a curl)

¹¹ Romance is: “A kind of medieval story, originally from stories written in romanus, or vernacular French. As a genre term, it means ‘marvelous story’”

¹² The character of early Middle English literature was affected by the social changes followed by William the Conqueror’s victory over the Anglo- Saxons.

The foreign Norman nobility that gained the power quickly turned England into developed feudal state, so that the English language was used by mainly peasants and the lower rank clergymen. Neither of those social classes was fully sufficient for creating great pieces of national literature.

Works written in the vernacular were intended for uneducated native English and were narrowly moralistic.

The clergy turned to writing in Latin where subject of Christian nature were treated. (Tichý 22)

The cultural life together with learning was dominated by church. The only existing schools were attached to monasteries or cathedrals, this included also universities.

The Church was the sole institution linking together all the countries of the Christian world and insisted that all human knowledge agree with religious doctrine.

With the development of philosophical system the Church treated the matters of cultural heritage very selectively remaining mainly interested in Christian tradition. (Tichý, 22) The change in literature after 1100 is characterised as change from epic to romance (Alexander, 39).

¹³ For more information about Middle English Chivalrous romances please see: (Tichý 34-39).

For more information about Medieval European literature please see: (Brever, 41-81).

¹⁴ Compare Tichý: “Middle English chivalrous romances in verse were based on French models; however the *Guy of Warwick*, was an anonymous poem in the Anglo-Germanic cycle. It was based on Scandinavian myths or developed native themes that were accessible through French versions. Simons further states: “...they lacked the appeal to the imagination, that ability to evoke ideal.” (34) As examples of works in Anglo-Germanic cycle he names anonymous compositions: *King Horn*, (second quarter of the thirteen century), *the Lay of Havelock*, *Guy of Warwick*, *Sir Bevis of Hampton* (all probably c. 1300) and *Tale of Gamelin* (c. 1350). (34)

To compare the length of those poems, Simons discovered that the version in Cambridge University Library that was composed in the mid- fifteenth century runs approximately 11,976 lines, (19) he also revealed that:” Versions of Guy appear in a number of other manuscripts and version of a section of

Guy of Warwick was composed by John Lydgate¹⁵ in the mid- 1420s, so it is not surprising to find Guy of Warwick among the earliest English printed books....A very full version of the story (7, 976 lines) was printed by Robert Copland in 1560,” (20) which was one of the very last printings.

The earliest English printed books were called Chapbooks and Simons states:” A chapbook¹⁶ is best defined strictly and briefly thus: a single sheet of paper printed on both sides and then folded so as to make a book of twelve leaves or twenty – four pages (...) they were sold unopened (...) they often included one or more woodcuts or wood engravings, and they were usually fragile and printed on poor quality paper. (4)” He also added that: “ Chapbooks have a very specific history of production and distribution, and it is this that enables us to understand them as a genuine form of literary intellectual culture.” (Simons 4) Simons further admits those chapbooks were believed to be: “(...) cheap, small books, containing highly traditional material and red by the poorest strata and by the children of gentry. “ (4), however further he explains that: “It must first be said that chapbook was not a cheap book¹⁷ He further distinguishes following types of chapbooks¹⁸: books of prophecies, containing folkloric materials or biographies of prophets, guides of divination, religious chapbooks, radical political tracts and books containing songs. David Vincent assumes that the chapbook romance *Guy of Warwick* belongs to the group guides of divination, because:” Guy of Warwick chapbook was being used in a divination ceremony where a Bible was lacking. (Vincent qtd. in Simons 10). Simons believes: “*Guy of Warwick* stands for the archetype of chapbook heroes. (...)Guy of Warwick remained part of literary currency through ballads, most famously A Plesante Songe of the Valiant Actes of Guy of Warwicke which made the first of many appearances in 1592. (Simons 20).

Considering the quality of the poem, Pearsall, on the other hand, mentions its poor quality: “Lydgate was something of a professional court poet and counted for his among his patrons (...) the

¹⁵ John Lydgate (1371 – 1449) was an English poet, who was born at the village of Lydgate and his life was connected with Benedictine abbey of Bury St. Edmunds. He is believed to have been educated at the school attached to the monastery. It is possible that he studied at both universities: Oxford and Cambridge. He was ordained priest in 1397. According to Bale he opened the school for noble sons in monastery of Bury. Noble lords and ladies much requested his verses. Between 1423 and 1434 he was a prior of Hatfield. According to Pearsall John Lydgate died in 1451 and was buried in the abbey at Bury St. Edmund (4).

¹⁶ For more information about the format of the chapbook please see fig. 4.

¹⁷ For more information about the weekly income and about the prices of chapbook please see: Simons 3 – 6.

¹⁸ For more information about type of chapbooks please see: Simons 9-14.

Countess of Warwick (for a version of Guy of Warwick, traditionally regarded as his worst poem). (26). If we follow Pearsall in his research, we learn that John Lydgate¹⁹ was: “greater and lesser poet than John Gower (...) The sheer bulk of Lydgate’s poetic output is prodigious, amounting as it does, at a conservative count, to about 145,000 lines.” (23).

John Lydgate was a great admirer of Geoffrey Chaucer²⁰, who mentioned the figure *Sir Guy* in his work *Canterbury Tales*, namely in *The Tale of Sir Thopas*.

This chapter was a brief introducing to the medieval chivalry romance. The author is aware of the fact, that chivalric aspect of the romance need to be dealt with in greater details together with the description of the plot and contemporary views. All of those above mentioned aspects will be discussed in the following chapters.

¹⁹ For more information about John Lydgate please see: (Rogers, 50, 52-56), (Oliverová, 38), (Alexander, 62-64) and (Pearsall, 26-47).

²⁰ For more information about Geoffrey Chaucer please see: (Alexander, 38-89), (Marek, 27) and (Brendlová, 8-10).

THE PLOT OF CHIVALRY ROMANCE The History of Guy, Earl of Warwick

The prose version of Guy of Warwick consists of six chapters and an epitaph.

The story begins in the when England is blessed with the reign of the king Athelstone. Sir Guy was a chief hero who has never been conquered until by love. He fell in love with fair Phillis²¹, who was believed to be even prettier than Helena.²² Guy was charmed.

Phillis was a daughter and heiress of the Earl of Warwick, dwelling on the Warwick castle, where Sir Guy decided to visit her. He was welcomed with a great joy and later invited to go hunting with Earl himself. Guy found himself unable to partake of this diversion. So the doctor was called to discover that Guy is sick with love for a beautiful Phillis.

Guy revealed his feelings to Phillis, but she refused him, because of his status, as he was only a steward's son, a son of her father's servant.

Guy was heartbroken and decided to travel around the world to either win the love of Phillis or to die and end his misery.

Phillis wounded by a Cupid arrow suddenly realised she is deeply in love with Sir Guy and asked him to come to the castle again. Phillis revealed her feelings for Guy, this time only concerned about her father's blessing, and in order not to upset him, she demanded Guy's travelling around the world and gaining respect and knightly reputation to get Phillis father's blessing. Sir Guy agreed and having kissed her for the first time, leaves.

He crossed the ocean to reach Thrace, where he attended a tournament in which Emperor Almain's daughter, beautiful Blanche, was a prize for a winner. Sir Guy having conquered all the noblemen, some whom he killed, some whom he disgraced, won the beautiful Blanche, but in the same time, because of the love for Phillis, he refused to marry her, leaving her in a loving care of her father, Almain.

Having returned to Phillis, she refused him again, asking him to perform even more knightly deeds. Sir Guy was broken; however he obeyed the wish of Phillis and left again.

He then decided to go towards Sedgwin, Duke of Novain, against whom emperor Almain laid siege.

Meanwhile, Duke Otto, who was disgraced by Sir Guy at the tournament, hired sixteen traitors to kill him, but Guy, slain them instead.

Having arrived to Louvain, he helped the Levinians to fall forth. He killed about thirty thousand

²¹ The author perseveres the same spelling as mentioned in Simons 54-68.

²² For more information about Helena please see: (Houtzager, 110-113, 123-124).

men. His greatest victory however, was making a league between the duke and the emperor.

On his way back to Phillis, while having a rest, he saw a dragon Cerbers²³ having a fight with a lion. Sir Guy killed Cerbers, and helped the lion.

Later on, Sir Guy met Earl Terry, whose father was imprisoned in his own castle by Duke Otto. Those two freed the old man and the castle immediately. Guy killed in a hand to hand combat Duke Otto, whose death evoked deep feelings of sorrow in him. Before arriving to London, Sir Guy killed a horrible deadly boar. On his arrival to London, king Athelstone asked to see him at York, where the king told Sir Guy about the dragon that destroys men, women and children. He killed him also.

Phillis came to London to marry Sir Guy, who became, after Phillis father's death, the new Earl of Warwick.

Guy, having killed so many men, felt ashamed of all his sinful deeds, and to clear his soul and heart and decided to go as a pilgrim to Holly Land. He exchanged rings with his utterly upset wife and left with no money, however vowing never to fight more, **but in a just case.**

He met an old grieved man, whose fifteen sons were kept in captivity by a giant Amaranth. Guy killed the monster with old men's sword, freed all fifteen sons, some of whom badly tortured, some of whom almost starved to death. The old men started to live in Amaranth's castle with all his sons, being grateful to Guy.

Guy lived in repenting solitude, deeply concerned about transiency of life.

Meanwhile Phillis, upset deeply about having her husband gone, to show humility, she sold her jewels and costly robes, and gave the money to the poor, sick, fatherless and blind freely, and had a hospital built for them. She never betrayed Guy, instead, she was deeply concerned about her husband's safety, prayed a lot, remaining in divine meditations and consolations. The rest of her life she spent in sorrow for her lord.

Guy travelled through many lands, later he met Earl Terry, who was exiled from his territory by a merciless traitor. Guy promised to help Earl Terry, and so he did, slaying the traitor in a hand to hand combat. He never revealed his name, and as old men, he wanted to return to England. Having arrived to his beloved England, he discovered his land was in great distress. The Danes invaded the land, killing men, women and children. King Athelstone was forced to take refuge in the city of Winchester, where Guy asked him permission to fight the strongest of the Danes – Colborn, who spoke ill of all Britons. The king was pleased. Guy and Colborn fought in the most manful fight and Guy won. The Danes were forced to leave the land and Guy revealed his identity to the king, however refused any kind of honour and instead he went to the fields to live in a cave.

²³The author of this thesis used the same spelling as (Simons 61). According to Houtzager: Cerberus was a three-headed dog who guided the gateway to the land of death. For more information please see: (Houtzager 151).

When he felt his death close, he asked for Phillis, who rushed to see him immediately. Having embraced each other, Sir Guy, Earl of Warwick, died. Phillis, filled with bitter sorrow, died fifteen days later.

Their Epitaph:

Under this marble there lies a pair,
Scarce such another in the world there are,
Like him so valiant, like her so fair.
His actions thro' the world have spread his fame,
And to the Honours rais'd his name,
For conjugal affection, and chaste love,
She's only equalled by the blest above,
Bellow they all perfection did possess,
And now enjoy consummate happiness.

MORAL ASPECTS OF THE ROMANCE

The figure of Guy possesses all of the knightly virtues mentioned earlier, although some of them – franchise – he gained through life. He is strong, courageous young man, who honestly loves his lady and his land. Being only a servant's son, he needs to perform knightly deeds to gain respect, later he becomes The Earl of Warwick. Although he spent almost all the life alone, he remains loyal to his wife and his country. Guy is a figure that fully shows the “two faced concept”²⁴ of each knight. He remains courteous towards his beloved Phillis, he shows his generosity to those in needs, but on the other hand he is a cold blooded killer, who is capable of killing thousands.

The figure of fair Phillis also possesses many of the mentioned virtues such as loyalty, honesty and generosity, but most importantly devoted love for her husband, love so strong that makes her wait for Sir Guy for almost her whole life, even as a poor lady.

Concerning love, Pearsall (40) states that:” In matters of love, too Lydgate's approach (...) is essentially moralistic. The portrait of the lover's service (...) is one in which duty subsumes all passion, and in which the exercise of virtue in love is made the precise analogue of virtue in general.” (40). There is a close connection to the Christian morality in terms of love and duty and self- control in a terms of persevering temperance and chastity, thus pre-marital relations are unacceptable and infidelity disgraceful.

The reader can also see very close connection between the Old Greek world and the life of the main characters, where lives of human beings are guided by the Gods and Goddesses. And so, no surprisingly to change Phillis' mind, Cupid is involved, to make this unequal relationship between her and Sir Guy for Phillis possible to even think about.

Another very important moment to stress is Phillis' fear of having her relationship with Sir Guy rejected by her father because of unequal status of both lovers. For Phillis was unacceptable to even

²⁴ “However there has always been a conflict between the individual heroic ethic (...) and the requirement for prudent aggression from an established army. The daring risk (...) brings praise, reputation and treasure when made good, but is a problematic subject for verse when the hero is less obviously successful. “(O'Brien O'Keeffe, 122-123). For more information about Heroic values and Christian ethics please see: (O'Brien O'Keeffe, 107 – 125).

This conflict persists to present-day armed forces operations; where clashes between morality, Christian ethic and duty can be observed. That is the reason why the importance of The Army Values and Standards is so highly stressed and why all members of the armed forces are expected to act upon the highest standards.

thing of having an unequal relationship at first, as she was sure she would be refused for her feelings. Having to fight herself at the end she asked Sir Guy to gain some knightly marital deeds to be allowed to marry her. We can see the importance of the approval for Phillis's own feelings.

Phillis, proud at the beginning a bit, once married, becomes a devoted wife, who loved her husband deeply.

One aspect is there more similar to present-day soldiers than others, and that is loyalty from both partners, not only to each other, but also to their country. Phillis has to sacrifice her relationship with beloved husband and for most of her life stay alone. Alone, but devoted. So does Guy.

The author describes very openly the slaying of the noblemen. And all others bloody hand to hand combat. The naturalism of the bloody tournament contrasts to the beauty of both ladies, but describes truly the nature of warfare and killing.

The reader can also notice the change of the mood of the fights, because before Guy marries Phillis, he is cold blooded killer, who is not very much concerned about his deeds, but having been married, he vows never to kill, unless the **cause is just**, and becomes deeply concerned about transiency of life, wishing to hoist his spirit close to God. The British soldiers also wish to hoist their spirit closer to God and do not kill other human beings because they can, but if they have to.

Both, Guy, Earl of Warwick and Lesley Burbeck mention the just cause of killing that can show us verifiable and close link between medieval knight and present day soldiers. Also this concern of transiency of life could mean, Sir Guy suffering some kind of posttraumatic reaction, which is sadly happening in present-day soldiers sometimes.

There are very many similarities in the story of Guy of Warwick to the present - day soldiers, some of which are going to be described in the following chapter.

CONTEMPORARY VIEW

Deeper we study the story of a brave Guy of Warwick, more we realise that there are more similarities to the present- day soldier that we could think of, from the first impression.

First of all Sir Guy is a brave young man, whose courage is an inspiration for others. His sense for nationhood and love for his own country together with the sense of duty clearly draw a match to the bravery and nationalism of the present- day soldiers.

He is not disheartened about the fact that he comes from a poor family background, deep down he believes that if he proves himself, he can improve his status and situation and of course win a love of a woman who he has feelings for.

In order to prove himself, he leaves his own country and goes to gain knightly reputation and to make his name and name of his country famous.

Concerning nationalism, Simons states: “Guy is an English hero. His battles are not only to gain knightly reputation and to further the cause of Christendom: they are also designed to spread the name of England as a country of heroes and, eventually to save the land from foreign invaders and other dangers.” (20-21). The poem *Guy of Warwick* helped to establish increasing growth of the sense of nationhood as a set of shared cultural and political values. Guy had an important role to play in the dissemination of ideas of Englishness...and understanding of the ways in which the poor and unprivileged might. (21).

The author of this thesis does not only share fully the author's opinion, but furthermore it needs to be stressed that there is that significant similarity between Guy and his heroic acts and present-day courage and beliefs of members of the British Armed forces and their deployments, as everyone who spread the fame of his country and fight for his country deserves to be treated with high respect.

Secondly, it needs to be stressed that not only Sir Guy misses his fair Phillis very much, but also she misses him, even though they are both upset about the fact that they are separated, they remain devoted to each other. Sir Guy refuses to marry beautiful Blanche, who he wins, instead he leaves her in a loving care of her father and comes home to his lover. Many army families may experience similar kind of devotion and faithful relationships and marriages.

Another point to clarify is that although Phillis may seem too proud at first, she finds herself deeply in love with Sir Guy and her refusal reflects more her own fear of her father's and the society disapproval. She is punished for her refusal eventually having to live a lonely life, while her husband is undergoing his pilgrimage to The Holy Land.

More importantly the very real and similar moment of the story to the real army operations is the way the author describes the tournaments as a bloody event with much blood shed, describing Guy as a very strong, brave and physically developed person capable of killing thousands. The author describes the brutality of the tournament in much great details which is sadly another of the similarities to the real army life.

The author of this thesis listed, in her opinion, the most important and significant similarities between the figure of Guy of Warwick and his life and life of a present-day soldier, in hope that the reader will see more clearly the link between heroism in medieval time and today.

PART B

1. GUY OF WARWICK AND PRESENT – DAY ARMY VALUES

Being a knight of 21st century, many things has changed completely, comparing the medieval time, in terms of fighting skills, basic training and the social status of the soldiers, in the same time, many things remained the same in the terms of army values and standards. Following pages will prove how much of medieval chivalry virtues were transformed to present- day army values and standards

The most admirable things, according to the author of this thesis, that connect the members of The British armed forces and knights from medieval time are their courage, polite courteous behavior, life attitude and the way they treat their teammates.

Very important for future soldiers, and for purpose of this thesis, is the transition from the civilian member of the society to a fully trained soldier, which is happening through Army Development and Selection Centre and Basic training and which has its crucial role for not only learning the army fighting skills, but also learning how to control one's emotions and reactions.

The author of this thesis stresses the importance of describing the transition from a civilian to soldier, because it helps the reader to understand the differences between civilian members of the society and the soldiers and by that, in the same time, the similarities between medieval knights and soldiers.

2. A BRITISH SOLDIER'S VALUES AND STANDARDS

As in medieval time, there were knightly virtues as social boundaries of good behaviour, the present - day army has its own army values and standards that are the boundaries of today's soldiers, similar to those from medieval time in many aspects, and in the same time, different, called: The British Army Values and Standards.

Richard Dannatt²⁵, when describing the importance of The British Army Values and Standards, mentions: "Humans are naturally team players (...) and we all seek the company of the others and like to share our experience." (Dannatt).

He also adds that: "The British Army is the ultimate team, ,, therefore "our Values and Standards are Essential to the British Army, and they define what the British Soldier is. They are more than just words, we must all believe in them and live by them."(Dannatt).

Dannatt mentions the following British Soldier's Values: "Self Commitment, Courage, Discipline, Integrity, Loyalty and Respect for Others." If we compare to Chamberlains: Prowes, Honesty, Loyalty, Generosity, Faith, Courtesy and Franchise, from the very beginning we can see a match in Loyalty, Courage and Integrity, there are even more matches if compared to Simons.

As we already discovered match in Army Values and Chivalry Virtues, let us discuss each of the army value in greater detail.

According to its importance, Dannat mentions Self Commitment first. Self commitment can be summarized into following statement: "Mates and Mission first, me second." Each soldier is from the day one taught that being in The British Army means being a part of one great family. All the soldiers are on the same boat and therefore they help each other.

The Army is about teamwork – none of us work on our own we always work in a team. Teams can only be effective if we all play our part in full, putting the team and the mission before our own needs, trusting each other totally – even with our lives if necessary.(Dannatt).

Courage in present – day soldiers can be summarised as: "Doing and saying the right thing – not the easy thing." Being courageous, and in the same time being able to encourage others are the key abilities for entering the world of The British Army. The mission is so important for the members of The British Army that neither injury, nor fear of being injured stops the soldiers to fulfil their obligation.

²⁵ Sir Richard Dannat is a general of The British Army and an ex- chief of the General Staff.

All soldiers need courage, both physical and moral.

Showing physical courage and risking injury or death to complete the mission is about controlling your fear, rather than a lack of fear. (Dannatt).

Discipline is another of the key abilities of British soldiers and can be summarised as:

“Doing things properly and setting the example.”

The recruits are taught about the discipline from the very beginning of the Initial Interview, as the discipline and self discipline are the key abilities in The British Army and are necessary for working within a team; also strong emphasis is put on the ability to discipline each other.

“Discipline is vital in our line of work it means that orders are carried out and everyone is confident that they will not be let down by their team mates.”(Dannatt).

Integrity is a value, which importance mainly lies in understanding that soldiers rely on each other even with their own lives. It is therefore necessary to have trust in the teammates.

There is no place for lying or other unprofessional behaviour such as laziness or unpunctuality in agreements. If one betrays the trust of others, it is very difficult to win it back. Integrity can be summarised in those words: “Being honest with yourself and your teammates.”

“Integrity means being honest, not lying, cheating or stealing...You must look after your integrity as, like trust, once it is lost it takes a long time to earn back, if ever”. (Dannatt).

When considering Loyalty, the author of this thesis herself learnt how important for all the Britons the loyalty is. The members of The British Army are always helping each other as brothers and sisters, proud to be the members of The British Army and to fight for the queen. The loyalty can be summarised in the following words:” Support The Army and your teammates.”

“Loyalty is about supporting your teammates, looking after and helping them, putting their needs before your own, not letting them down even when the going gets tough. In return they will do the same for you. (Dannatt).

Soldiers should not, however, cover up for illegal or unlawful acts, if committed by the teammates, as it would show their lack of integrity and moral courage.

Dannatt closes the list of Army Values by Respect for Others which includes respecting people in superior positions, as they have more experiences, and also people in inferior position as they are learning to respect others. This Value can be summarised in following words:” Treat others as you expect to be treated.”

“Respecting others is part of the trust that has to exist between you and your teammates; you must judge people according to their abilities and not to their race, religion or sex.”(Dannatt)

The other important behavioural army guidance system is called A British Soldier's Standards. These standards explain how each soldier is expected to behave. The three main standards are: Lawful behaviour, Appropriate Behaviour and Total Professionalism." (Dannat).

Lawful behaviour can be described as obeying the law at all time as all the soldiers are subject to the law. The author would like to stress again, that there are different laws for the civilians and members of the army and if the cause is just and method right the soldier is allowed to kill.

All soldiers are subject to the law wherever they are serving. On operations this includes international law, the laws of armed conflict and, in some cases local civil law. The Army needs to be tough and aggressive and in doing your job you will face people who break the law. This does not mean you can break the law. You must always keep your self – control. However angry or provoked you might be, because no soldier is ever above the law. (Dannatt)

Appropriate Behaviour expects honesty. One is supposed to support the teammates. The core of appropriate behaviour can be summarised in the following words: "Do not offend others"

Trust underpins all our behaviour. Therefore, because your job depends on: putting others' needs before your own, honesty and supporting your teammates, the Army needs a more demanding standard of social behaviour from you." (Dannatt)

Dannat closes the list of the army standards by Total professionalism. The author of this thesis is aware of the fact that total professionalism is what makes The British army be the best, as it has been understood that British soldiers remain the highest standard of professionalism not only when on duty, but also when not on duty.

Total professionalism is the ability that makes The British Army The Best. All soldiers are trained and act upon the highest standards. It can be simply summarised as: "Be the best."
As a British Soldier you trained to the highest standards. It is vital that you maintain those standards all the time, on and off duty. (Dannatt).

The author of this thesis included The British Army Values and standards to demonstrate what makes The British Army and their members so special and so close to medieval knightly virtues. The reader can see many connections and links to the medieval chivalry virtues, which in the same time explains the reason, why the author decided to compare British Army values and standards to the medieval knightly virtues, as she feels that The British Army and the British soldier is the closest match to the ideal of the medieval knight.

3. THE PROCESS OF TRANSITION FROM THE CIVILIAN PERSON TO THE FULLY TRAINED SOLDIER

The reason why knights had to have their training and why present-day soldiers have to undergo their basic training is the fact that the training gives them not only ability to use their power to kill another human being but also to stop them from abusing this ability by controlling their feelings and reactions, which is not easy to do. It is particularly difficult in soldiers, and so the basic training is here to strengthen all the mentioned virtues, mainly humility and self-control.

As it has been mentioned before humanity in soldiers lies somewhere else than humanity in civilian people and the soldiers are acting according to the rule of a cause just and right method.

As it has been mentioned the figure of the soldier is so interesting due to the fact that there are two sides, two faces of every fully trained soldier. The loving father, husband, son or lover face, and the face of the professional, trained to kill.

The importance of basic training is to ensure that the right faces of the soldier will be acting in the right time by the appropriate means, and also that soldiers remain calm when it is necessary. That is why the British Army basic training is under the constant evaluation, why it has changed and why the author decided to describe the procedure.

The whole process starts with an initial Interview in any of Army Career Offices.

3. 1 THE INITIAL INTERVIEW

The Initial interview²⁶ normally occurs in the Army Career Office. It lasts approximately forty minutes and the applicants can ask questions and discuss their future prospects.

After the interview the applicants do touch - screen Barb Test that helps them to identify which position in The Army is the most suitable one for them, as there are many different options and positions available.

The applicants are given a Medical form that needs to be filled in. Until the doctors' report is made and confirmed, nothing can be done by the Army staff. The applicants are highly advised to improve their body strength as a big emphasis is put on physical strength in The British Army.

²⁶ Jones, Rob. Personal Interview.

When the Medical form is dealt with the Army career office staff awaits for a phone call from the applicants. On return to the Army career office; there are two more interviews which are designed to confirm whether the applicants are suitable for the Army. Unsuitable candidates are rejected.

There are some certain health conditions that make people unsuitable candidates, these are following: an asthma attack within last five years, ADHD reported within last three year and self harming attempts more than once In above mentioned cases one is rejected as an unsuitable candidate.

If one passes his Medical suitability then one is referred to the Army Development and Selection Centre

3. 2 ARMY DEVELOPMENT AND SELECTION CENTRE ²⁷– THE TWO - DAY COURSE

The Two - Day Course is organized into a job interview and is designed to test recruits and potential candidates by different means of tests and tasks to disclose whether they are suitable as army candidates. The Interview is a compulsory part of one's army career and if one is successful during his interview the chances of passing face one basic training are about 95%.

The Training centre is established in Pirbright, on the same army base where the recruits will undertake their face one training.

Day I.

On arrival the candidates has to have The Medicals done. The recruits are tested and overseen by the doctors and nurses. They are advised to be well hydrated, well relaxed and not to drink any alcohol or fizzy drinks. All the paperwork is done first.

The following part of the Interview is so called The Technician Selection Test. This test consist of 55 questions mainly GCSE mathematics. The candidates have to prove the knowledge of the basic terms. They are advised to do revision at home. Another part of the interview is so called Icebreaker that reveals the possibilities of the applicants for leadership position. The candidates speak about themselves, trying to talk fluently without the prolonged pauses.

The Army puts great emphasis on ones fitness level and so physical training, so called physical selection, is a big part of an interview. The first part of the physical selection is heaves.

The need for an excellent physical condition has, apart for its obvious reasons, its place there, because each soldier carries his or her own personal kit regardless to the position in the army.

²⁷ For more information about the Army Development and Selection Centre please see: Army Development and Selection Centre. Youtube.com. or the DVD Army Development and Selection Centre. Preparing for Success. Available from any army Career Centre in the UK.

Second part of the Physical Selection is so called Gerry Can Test, where the candidates carry cans each of 20 kg. Following part of the interview is called Physical Fitness and the attention is focused on the team work and bonding as a team.

Another, very important and motivating part of the interview is meeting Phase 1 Troops. The candidates can ask questions to those whom are currently in Phase 1 basic training. The candidates can understand better what The Army is to give them and how they are likely to be changed. The candidates can also seek the advice for the following day's run.

Last part of the interview of the day one is a Military Lesson, which is designed to teach the candidates the basic of the explosives, but more importantly the candidates will be tested, without knowing it, the following day. The candidates are advised to go to sleep at 22.00 o'clock.

Day II.

The candidates wake up at 5:15 o'clock. The day starts with the Room Inspection. After breakfast the candidates attend their Military Lesson, where they first write the test. It takes about 10 minutes. The test is designed to retain and pass the information again.

The second part of the lesson is about The Terms and Conditions of Service, however one of the most important parts of the whole interview is The 1,5 mile (2,4 km) Run. It is pass or fail test. If the candidates fail to finish, or fail to finish on time, they are sent home. However, they will be given the second chance to come for selection in three or six month.

Those, who pass the run, do their Military Skills lesson. Initially the candidates throw the disabled grenade in pairs, then they perform minefield crossing. The ability to join the team and work together as a team is a main purpose of this task. NCOs²⁸ are searching for potential leadership qualities.

The last part of the whole two-day course is The Interview, which confirms whether the candidates passed and thus are allowed to join The Phase 1 Basic Training, or in case they failed, the candidates are advised how to improve the chances of passing later.. The graduates are issued with a diploma and are waiting to be called for their Phase 1 Basic Training.

²⁸ NCO - A non-commissioned officer or Non-com (US), is an enlisted military member holding a position of some degree of authority who has (usually) obtained it by promotion from within the non-officer ranks.

Why and How I joined the British Army ²⁹

By Ex Lance Corporal Mark R Girdlestone

1st Royal Tank Regiment ³⁰

When I was four or five years old, my father took me to Tatton Park Festival near Knutsford, Cheshire. The American General Patton visited Knutsford town journing the WW2. While I was there I was fascinated by the Tank they had there. I was lifted up onto its Turret, and then we moved off with a soldier holding onto me. I loved it. I fell in love with Tanks, after this I was tank mad. I collected pictures, posters and on Christmas day I got an action man tank, I could not have been happier. Later I was to find out that the tank I had, had a ride on was a British made Scorpion reconnaissance tank. My action man tank was the same. While at the show, I also saw a big cannon and an assault course with a big tower, were people swooped down on a line at speed. I wanted to have a go but sadly, I was too small at the time.

I went home, what we called Army barmy.

After watching a war film with my dad, asking questions, my dad made me a wooden gun from an old broken pallet. This was wonderful until it broke. I was on my school holidays, so I unlocked my dad's shed and using his tools, I made myself another one but bigger. The kids in the village liked it, so I made a few more. I also made battleships with big guns. I was using my dad's six inch nails for the guns.

On the run-up to Christmas our school was making Christmas cards, I made one with a tank on it. That Christmas I got a tool box and Lego, but mum wanted me to make nice things and my dad's shed key was moved to a higher spot.

My dad was running out of nails.

As the time went on, my poster collection got bigger and so did my collectables. I was suddenly sixteen and I did want to join up but because I had a big car accident, when I was three, and I had to wear glasses, people in the village, where I'd lived kept telling me I would never get in. I believed it at this time, so I became a farm labourer. The Gulf war started with Saddam Husain's invasion into Kuwait. I went to the cinema in Manchester and while walking past the Army careers office, I walked in and asked on how to become A Soldier. He looked at me and laughed and told me to come back when I had put some muscle on. I was gutted with this but I continued to be a farm labourer.

²⁹ Girdlestone, Mark Richard. Personal Interview.

³⁰ For more information about The First Royal Tank Regiment please see: FORTY, George Lt Col. The Royal Tank Regiment. A Pictorial History 1916 – 2001. Halsgrove House 2001.

Two years later, I was in Warrington. I was really ticked off from work at the time. I walked past the Army careers office. I looked at the window and said to myself: “Sod it, let’s do it”. I walked inside and I spoke to an Sergeant Major, he was very kind and asked me some questions on how fit I was, as I had been farming for over three years I was pretty strong from all hard work I’d been doing. He gave me some test papers to try out for my entrance exam. When I got home I took the test papers and I didn’t do too well. Luckily, I was going to night school, studying English. I had a chat with my teacher and showed her the test papers. She suggested private maths lessons. She got me into contact with one of her friends, and I took a few lessons in maths.

A week later I took the exam and I got the high enough grade to be a tank soldier. I was over the moon. Then the Sergeant Major told me that there were no places soon for me to get in. When I first went in, you could choose three different careers. I chose Tanks, Artillery and Combat medics. I asked to go to the Artillery. He told me I would do my training.

3.3 ARMY BASIC TRAINING

Mr. Gildrestone did his in Catterick in Yorkshire in 1992. It took him 10 weeks during which he was taught basic army skills as an Infantry soldier³¹, he explained: “...you will also work on your fitness within 10 weeks you became from normal person fitness a super fitness.”³² You learn a basic first aid skills, shooting, marching, enemy recognition (recognising the enemy army as well as the friendly army), you learn where the British Army is being deployed (in 1992 when Mr. Girdlestone was going through his basic training it was mainly Northern Ireland), and you also learn how to drive, if you do not have a driving licence. If you do have one you do guard duties. You also undergo two weeks of signal training.” (Girdlestone)

Basic training is a progressive course, where one on the entering the army is taken and one’s potential developed through a series of phases which increasingly demand higher standards as one

³¹ British Army Infantry soldier is that kind of soldier who is trained to fight walking. To learn more about an infantry soldiers please see: British Army Infantry Training ITC Catterick. Youtube.com.

³² For more information about the transition from a civilian to a soldier please see:
British Army: Civilian to Soldier 1/3. Youtube.com.
British Army: Civilian to Soldier 2/3. Youtube.com.
British Army: Civilian to Soldier 3/3. Youtube.com.

become better able to match them. The Army expects maximum effort from the candidates and in return unlocks reserves of stamina and endurance one did not realise possessed. The philosophy of the present-day British Army is to train you into the Army, not to select you out.

Army basic training has changed. The standards remained as high as ever, but the approach is different. Army instructors and all tutors are aware of the duty of care they have of these young people, who may leave their family for the first time. Discipline and self discipline are the key abilities in The British Army. The training is designed to develop mental and physical strength and each part of it is there for a reason. The recruits are taught through coaching and inspirational leadership. The training is more compassionate. The British Army stresses the importance of one's physical fitness.

Training breaks down into 4 broad phases.

During the first phase, which takes six weeks, the Recruits are introduced to the Infantry, learn about Values and Standards of the British Army and are introduced to army Physical Training. They are taught army lessons and Arms lessons. The first phase is very busy and recruits remain in the barracks. On the week four there is a parent's day, so the recruits can show the parents where they live and have a night out.

Second phase, which lasts five weeks, is the final Intro Exercise. The recruits confirm all knowledge learnt and start to learn section attacks. There is a great emphasis on shooting. The recruits have to pass their shooting test and undergo week adventure training.

The third phase takes seven weeks during which the strong emphasis is put on Infantry skills. The Recruits have to undergo three Tactical exercise, followed by urban skill day and week camp in Altcar. At the end of this phase, recruits receive a regimental tie as a mark of achievement for completing all the tactical exercises.

Last, fourth phase of the basic training lasts six weeks. During this phase, the training focuses on confirmation of received training. This confirmation comes in the form of Final Exercise in a Live Firing Battle camp. There is also a Battlefield tour to Belgium and of course, the Pass out parade.

The British Army basic training is extremely difficult and mentally and physically demanding, and as it has been already mentioned it is not suitable for everyone, only for The Best. It is not only difficult for the soldiers themselves, who are away from their families, but also for the parents, who may have never let their children³³ leave home for such a long period of time.

³³ The average British soldier is 19 years old.

The basic training closes the procedure of transition from the civilian person to the fully trained soldier, who is ready to fight in real combats and wars. The description of the basic infantry training procedure has its earned place here, because, as we learnt, Guy of Warwick did many of his combats as an infantry knight, either with his sword or in hand to hand combats.

“...You are coming back in?

There are still men out there...

When I go home and people ask me: “Hey Hood why do you do it man?”

Why? You are some kind of war junkie?

I won’t say a goddamn word.

Why?

They won’t understand.

They won’t understand why we do it.

They won’t understand.

It’s all about the men next to you.

And that’s it.³⁴

That’s all it is. (Black Hawk Down)

³⁴ The quotation explains the core of the military today, when one is not fighting for himself, but for the person next to him.

4. ARMY FAMILIES

Families are strong, Army families are Army strong.

Army families, the author believes, have special position among the all families. It is because of the pressure being constantly put on all member of the Army families. Life of an army family is much more difficult because of the constant presence of the fear of losing the loved ones.

Not everyone is able to cope with the fact that the husband or wife is voluntarily and regularly going for the deployments.

When a member of The Army is deployed and fighting in the war and the other partner is staying at home either with children or alone and lonely, a great strength is required from the both partners in moments of fear.

The deployment can last any time between 6 to 14 and even more months. There is no physical closeness, which always requires a great spirit and faith.

5 FALLEN HEROES

Honor to all men and woman who fought and died for their own country.

Nobody who experienced the loss of a loved person is able to understand how devastating it is. Nothing will ever bring them back and the only thing that might ease the pain in hearts of those who are alive is the fact that all those brave fallen man and woman are heroes, who died because they believed in something more than their own life.

“What changed, why are we going home?

And I said:” Nothing.”

But that is not true, you know.

I think everything has changed.

I know I have changed.” (Black Hawk Dawn)

Conclusion

The author of this thesis has proven that many of the medieval chivalry virtues are still and admired in present-day society, and mainly in the British armed forces, which the author found particularly important, because the soldier is not only trained to kill, but also to control his actions and preserve his strength of humanity.

The bachelor thesis has also revealed that there are more profound similarities between the figure of a medieval knight and present day member of The British Army. It can be therefore concluded that there are some behaviors and virtues that will be always appreciated by the society.

The ideal of a medieval hero corresponds, in some aspects, to the member of present- day British Army.

The medieval knights, as well as present- day soldiers, are loyal to their country, very brave, putting the needs of their county and others before their own.

The ability to make such sacrifices make them both heroes and the author feels we have lot to learn from those brave people.

Having written this bachelor thesis, she learnt how to become a better person.

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Appendix:

Fig. 1 John Lydgate. The Catholic Encyclopedia. Vol. 9. New York: Robert Appleton Company, 1910. 27 Apr. 2010 .Web. 27 Apr 2010.

Fig. 2 Guy of Warwick. Simons, John. . *Guy of Warwick and Others Chapbook Romances*. Xeter: University of Exeter Press, 1998. Print.

Fig 3. The seven Deadly Sins. Da Vos. In Rogers, Frederick. *The Seven Deadly Sins*. London: A. H. Bullen, 1907. Print.

Fig.4. – Making up of chapbook. P.4 in Simons, John. *Guy of Warwick and Others Chapbook Romances*. Xeter: University of Exeter Press, 1998. Print.

Fig. 5 - General Patterns mod.uk. n.d. Web. Jan 2010.

Fig. 6 - Army Ranks. Army mod.uk. n.d. Web. Jan 2010.

Fig. 7 – Interview

Fig. 8 - Interview

Fig. 9 Civilian to infantry soldier. Magazine. Army recruiting group. Stonewall. 2009. Print.

Fig.10 - A British Soldier's Army Values and Standards. Magazine. Dannat, Richard. *A British Soldier's Values and Standards*. Upavon, Wilts: Hoagh Design Studio, 2008. Print.

Annotation

This bachelor thesis aims to simplify the medieval chivalry romance *Guy of Warwick* to the readers in primary schools and, compare the knightly chivalry virtues to the present day values of the British Army and find the similarities between the member of The British Army and a figure of a knight Guy of Warwick.

The bachelor thesis is divided into two main parts.

The first part introduces the medieval theological, human and knightly virtues and simplifies the plot of chivalry romance *Guy of Warwick*.

The second part of the thesis is divided into two smaller sections. The first one describes the British Army Values and Standards.

The second unit describes the procedure of transition from a civilian to the British soldier through Army Development and Selection Centre and The British Army basic training.

Anotace

Tato bakalářská práce si klade za cíl nejen osvětlit a zjednodušit obsah středověké rytířské romance *Guy of Warwick* pro čtenáře základních škol, ale také porovnat rytířské středověké ctnosti a zásady Britské armády a porovnat Britského vojáka s postavou rytíře Guye z Warwicku.

Bakalářská práce je rozdělena na dvě hlavní části.

První část představuje středověké náboženské, lidské a rytířské a ctnosti a zjednodušuje děj středověké rytířské romance *Guy of Warwick*.

Druhá část práce je rozdělena na dvě menší části. První popisuje zásady a hodnoty Britské armády.

Druhá část popisuje postup proměny civilního občana na vojáka skrze armádní přípravné středisko a základní vojenský výcvik.

Appendix:

Fig. 1 John Lydgate



Fig. 2 - Guy of Warwick – story in the pictures

1. The Title Page of Guy of Warwick
2. Guy in the emperor presence
3. Guy's courtship to Phillis
4. Guy at the tournament
5. Guy fights the giant Armarant
6. Guy fights the dragon

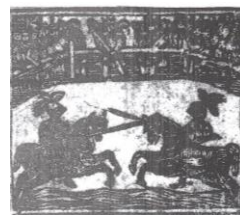
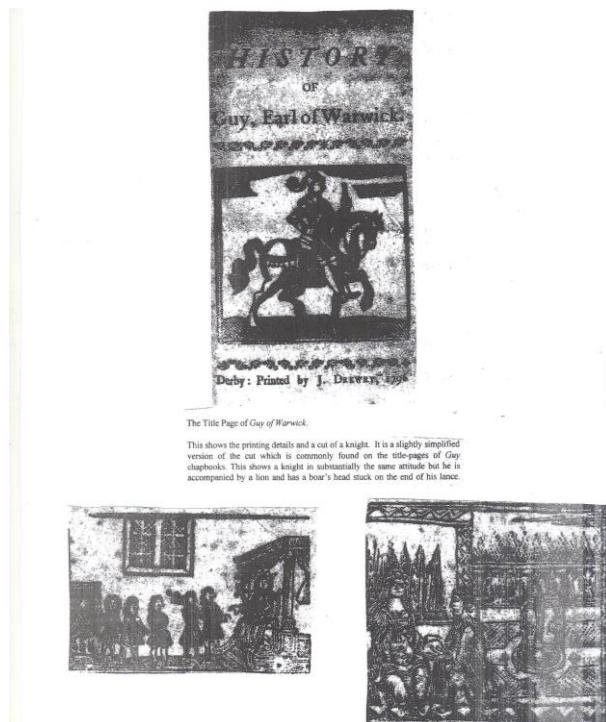


Fig. 3 – The Seven Deadly Sins

1. Pride
2. Envy
3. Lechery
4. Covetousness
5. Wrath
6. Sloth
7. Gluttony



Fig. 4 – Make up of chapbook

| | | | |
|---------------|---------------|---------------|----|
| INTRODUCTION | | | |
| <u>OUTER</u> | | | |
| | <i>Fold 2</i> | <i>Fold 3</i> | |
| <i>Fold 4</i> | 4 | <u>5</u> | 12 |
| <i>Fold 1</i> | 21 | <u>20</u> | 13 |
| <i>Fold 4</i> | 24 | <u>17</u> | 16 |
| | 1 | <u>8</u> | 9 |
| <u>INNER</u> | | | |
| | 2 | <u>7</u> | 10 |
| | 23 | <u>18</u> | 15 |
| | 22 | <u>19</u> | 14 |
| | 3 | <u>6</u> | 11 |

Figure: the make up of chapbooks. A single sheet of paper was folded into twelve to make a twenty-four page chapbook. The arrangement is that of the prose *Guy of Warwick* presented in this volume. The numbering of the pages before folding is shown; underlining indicates pages that will be printed upside down so that they are correct after folding. The sequence of folds is shown. Most chapbooks were sold in this folded form and the reader could then open and cut them to form a little pamphlet or, if she or he were wealthy, have them bound. Folding a sheet from a broadsheet newspaper according to the figure gives a very good sense of the physical reality of a chapbook.

Fig. 5 - General pattern

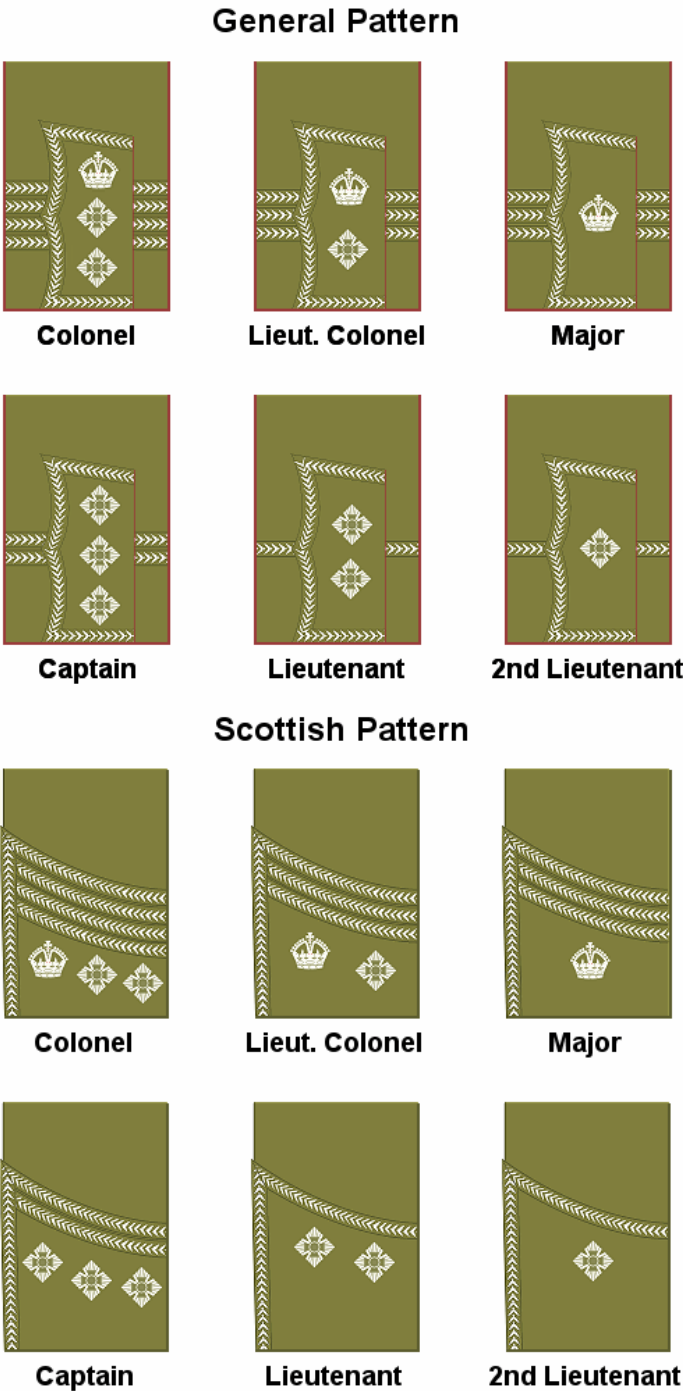


Fig. 6 Ranks

| Royal Navy | US Navy | RAF | USAF | British Army | US Army | Royal Marines | US Marine Corps |
|---------------------------|----------------------------|--------------------------------|--------------------------|---------------------------|-----------------------|---------------------------|-------------------------|
| Admiral of the Fleet | Fleet Admiral | Marshal of the Royal Air Force | General of the Air Force | Field-Marshal | General of the Army | - | - |
| Admiral | Admiral | Air Chief Marshal | General | General | General | General | General |
| Vice-admiral | Vice-admiral | Air Marshal | Lieutenant General | Lieutenant-General | Lieutenant General | Lieutenant-General | Lieutenant General |
| Rear-Admiral | Rear Admiral | Air Vice Marshal | Major General | Major-General | Major General | Major-General | Major General |
| Commodore | Commodore | Air Commodore | Brigadier General | Brigadier | Brigadier General | Brigadier | Brigadier General |
| Captain | Captain | Group Captain | Colonel | Colonel | Colonel | Colonel | Colonel |
| Commander | Commander | Wing Commander | Lieutenant Colonel | Lieutenant-Colonel | Lieutenant Colonel | Lieutenant-Colonel | Lieutenant Colonel |
| Lieutenant-Commander | Lieutenant Commander | Squadron Leader | Major | Major | Major | Major | Major |
| Lieutenant | Lieutenant | Flight Lieutenant | Captain | Captain | Captain | Captain | Captain |
| Sub-Lieutenant | Lieutenant, Junior Grade | Flying Officer | First Lieutenant | Lieutenant | 1st Lieutenant | Lieutenant | 1st Lieutenant |
| Midshipman | Ensign | Pilot Officer | Second Lieutenant | 2nd Lieutenant | 2nd Lieutenant | 2nd Lieutenant | 2nd Lieutenant |
| - | Chief Warrant Officer | - | Chief Warrant Officer | - | Chief Warrant Officer | - | Chief Warrant Officer |
| Fleet Chief Petty Officer | Warrant Officer | Warrant Officer | Chief Master Sergeant | Warrant Officer 1st Class | Warrant Officer | Warrant Officer 1st Class | Warrant Officer |
| - | Master Chief Petty Officer | - | Senior Master Sergeant | Warrant Officer 2nd Class | - | Warrant Officer 2nd Class | - |
| - | Senior Chief Petty Officer | Flight Sergeant | Master Sergeant | Staff Sergeant | Sergeant Major | Colour Sergeant | Sergeant Major |
| Chief Petty Officer | Chief Petty Officer | Chief Technician | Technical Sergeant | - | - | - | Master Gunnery Sergeant |
| Petty Officer | Petty Officer 1st Class | Sergeant | Staff Sergeant | Sergeant | Master Sergeant | Sergeant | Master Sergeant |
| - | Petty Officer 2nd Class | Corporal | Airman 1st Class | - | 1st Sergeant | - | 1st Sergeant |
| Leading Seaman | Petty Officer 3rd Class | Junior Technician | - | - | Sergeant 1st Class | - | Gunnery Sergeant |
| Able Seaman | Seaman | Senior Aircraftman | Airman 2nd Class | - | Staff Sergeant | - | Staff Sergeant |
| Ordinary Seaman | Seaman Apprentice | Leading Aircraftman | Airman 3rd Class | - | Sergeant | - | Sergeant |
| Junior Seaman | Seaman Recruit | Aircraftman | Airman Basic | Corporal | Corporal | Corporal | Corporal |
| - | - | - | - | Lance Corporal | Private 1st Class | Lance Corporal | Private 1st Class |
| - | - | - | - | Private | Private | Marine | Private |

Fig. 7 - Lesley Burbeck: E-mail Interview.

1. Why did you decide to join the Army?
2. What do you think are the most important army values and why?
3. How do you feel about being a soldier

1) Obviously always had an interest in military, and it so happened that the army was the clearest option at university with no University Air Squadron at Exeter. Also hoped to get a different dimension to military from life from the army perspective - rather than just being ploughed through the RAF for my whole life.

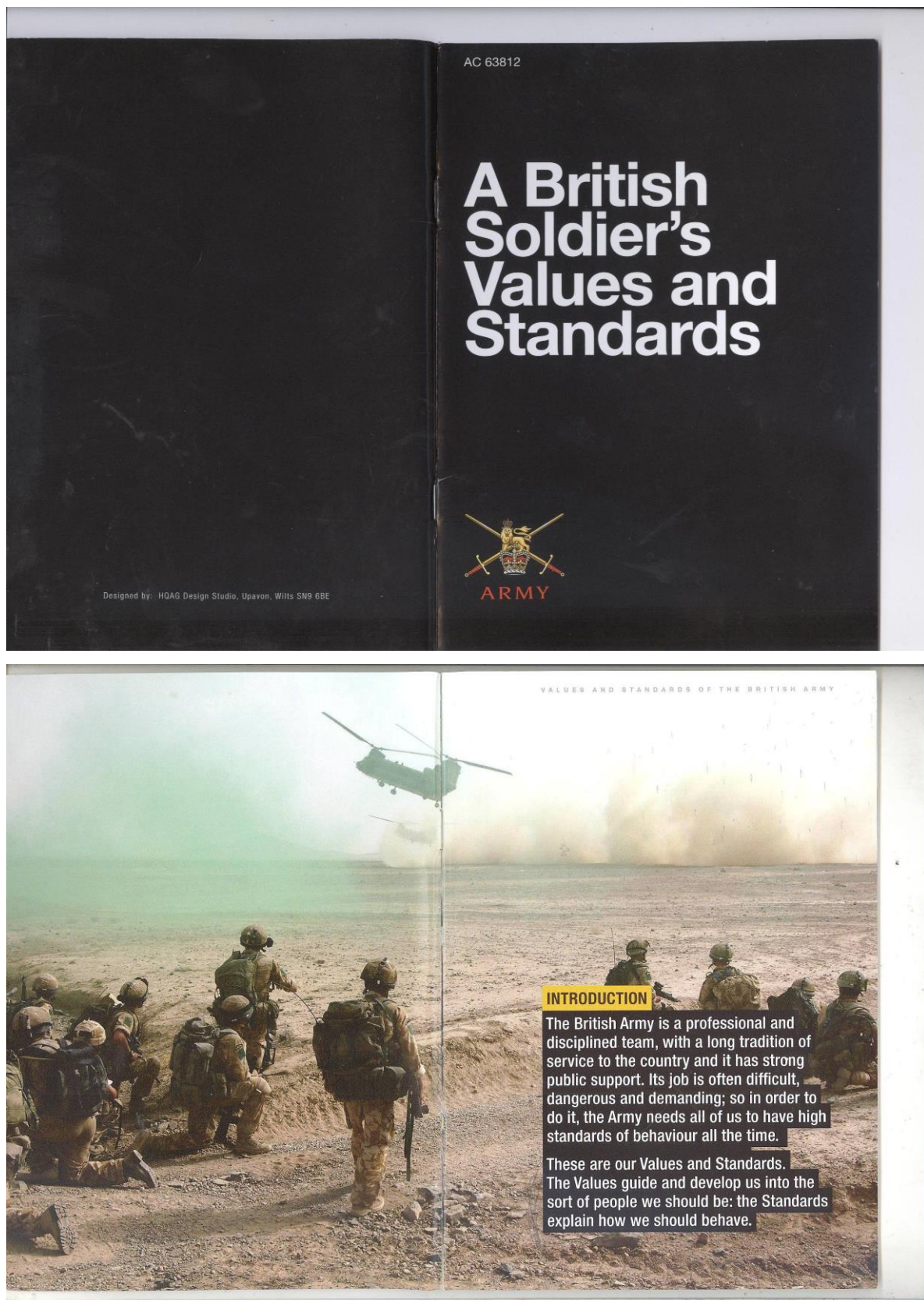
2) Of the 6 core values of the army I believe that Courage is the most important particularly from an officer's point of view. An army officer has to show courage not only under fire, but also in making decisions that could impact on the lives of his men. Such decisions are hard to make and take a great deal of bravery sometimes. Selfless Commitment is also pivotal due to the fact that the army is such a mutually supporting organisation. Every man is there for the man next to him, and Selfless Commitment enables a soldier to put aside their own desires and needs for the benefit of others - vital to survival on the battlefield.

3) No particular feelings about being a soldier as such - of course I am very proud, and wear the uniform with said pride. There is a sense of community with the army and the camaraderie means that I feel very supported. As for the tasks involved, I understand the difficulty of taking another man's life, but am confident that when the cause is just and the method right, it is acceptable to do this.

Fig. 8 - Mark Girdlestone: E- mail Interview.

- 1) When I was small I was watching a war movie with my dad and I decided to be a soldier, because I thought that to be a real man you need to be a soldier.
- 2) Respect because soldier needs to respect those who were in service longer than him and are more experienced. You need to be able to respect your superiors for their experience and time served and any soldiers junior to you, you need to be able to respect them to be able to do the job required.
- 3) I felt strong powerful, with very positive attitude towards whatever problems life threw at me

Fig. 9 - A British Soldier's Values and Standards





Courage



With complete disregard for his own safety, continued to charge the enemy position alone.



He was everywhere where danger threatened, moving amongst his men and encouraging them by his fearless example to hold out.



She acted completely selflessly and, in the face of great danger, concentrated on her job and saved someone's life.



VALUES AND STANDARDS OF THE BRITISH ARMY

DOING AND SAYING THE RIGHT THING - NOT THE EASY THING

All soldiers need courage, both physical and moral.

Showing physical courage and risking injury or death to complete the mission is about controlling your fear, rather than a lack of fear. Training and discipline will help you to do your duty regardless of the dangers and discomforts.

Moral courage is doing the right thing, not looking the other way when you know or see something is wrong, even if it is not a popular thing to do or say.

Discipline

VALUES AND STANDARDS OF THE BRITISH ARMY

DOING THINGS PROPERLY AND SETTING THE EXAMPLE

All teams need discipline. Discipline is vital in our line of work it means that orders are carried out and everyone is confident that they will not be let down by their teammates.

Self-discipline is the best form of discipline - doing your job without being told. It depends on high personal standards that will earn you the trust and respect of your teammates. It gives you the courage to make the difficult choices that you will face in your career.

Discipline helps you control fear.



VALUES AND STANDARDS OF THE BRITISH ARMY

Integrity

BEING HONEST WITH YOURSELF AND YOUR TEAMMATES

Integrity means being honest, not lying, cheating or stealing. If you lack integrity, your teammates cannot trust what you say or do; they cannot rely on you and your team will suffer.

You must look after your integrity as, like trust, once it is lost it takes a long time to earn back, if ever.



VALUES AND STANDARDS OF THE BRITISH ARMY

Loyalty

SUPPORT THE ARMY AND YOUR TEAMMATES

Loyalty is about supporting your teammates, looking after and helping them, putting their needs before your own, not letting them down, even when the going gets tough. In return, they will do the same for you.

However, loyalty does not mean you should cover up for illegal or unlawful acts committed by your teammates as that would show a lack of integrity and moral courage.



Respect For Others

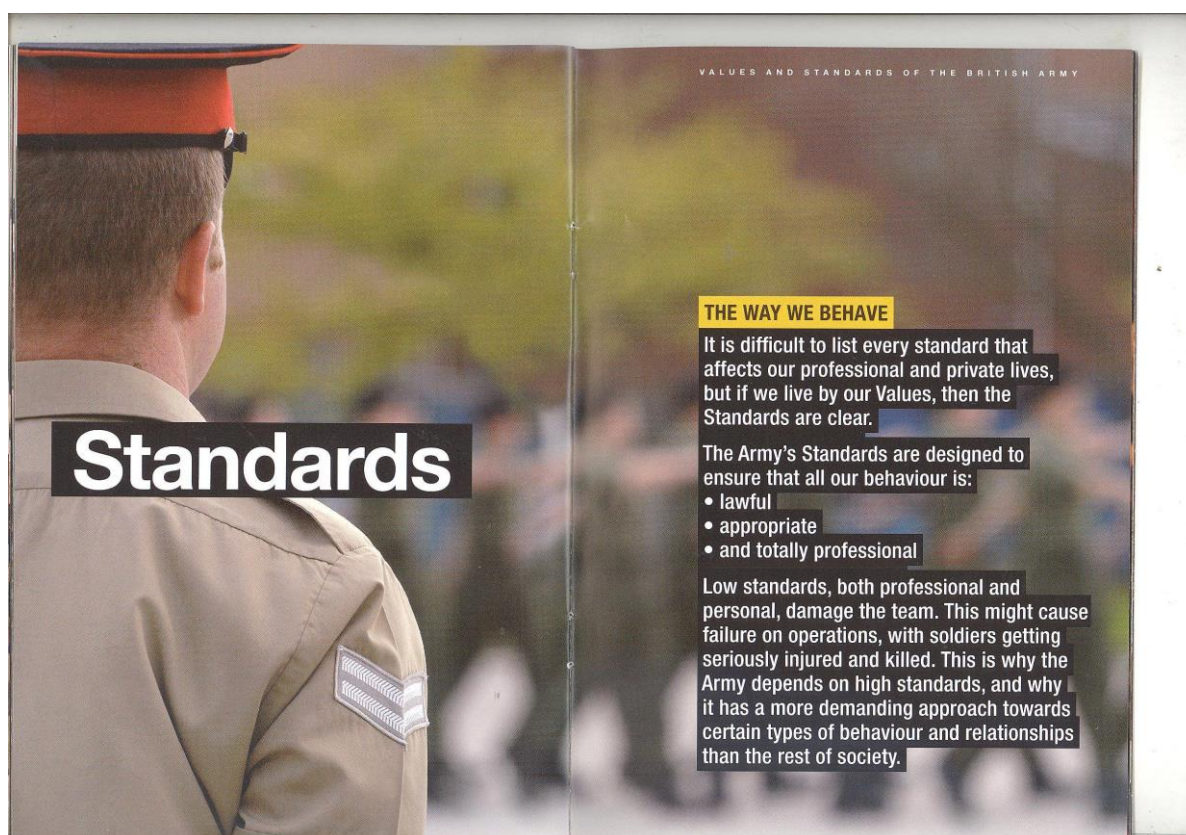
TREAT OTHERS AS YOU EXPECT TO BE TREATED

Soldiers come in all shapes and sizes and all deserve to be treated fairly. There is no place for any form of harassment or discrimination in an Army that claims to 'Be the Best'.

Discrimination damages teams; it excludes members and does not give them a chance to contribute. The Army recognises the importance of humour, but humour must be inclusive. Humour that insults, ridicules or intimidates people is destructive and damages the team.

Respecting others is part of the trust that has to exist between you and your teammates; you must judge people on their abilities and not on their race, religion or sex.

Respect for others, including civilians, detainees and captured enemy forces, means treating people decently.



Standards

THE WAY WE BEHAVE

It is difficult to list every standard that affects our professional and private lives, but if we live by our Values, then the Standards are clear.

The Army's Standards are designed to ensure that all our behaviour is:

- lawful
- appropriate
- and totally professional

Low standards, both professional and personal, damage the team. This might cause failure on operations, with soldiers getting seriously injured and killed. This is why the Army depends on high standards, and why it has a more demanding approach towards certain types of behaviour and relationships than the rest of society.



Lawful

VALUES AND STANDARDS OF

OBEY THE LAW, ALL THE TIME, WHEREVER YOU ARE SERVING

All soldiers are subject to the law wherever they are serving.

On operations this includes international law, the laws of armed conflict and, in some cases, local civil law.

The Army needs to be tough and aggressive and in doing your job, you will face people who break the law. This does not mean you can break the law. You must always keep your self-control, however angry or provoked you might be, because no soldier is ever above the law.



Appropriate Behaviour

VALUES AND STANDARDS OF THE BRITISH ARMY

DON'T OFFEND OTHERS

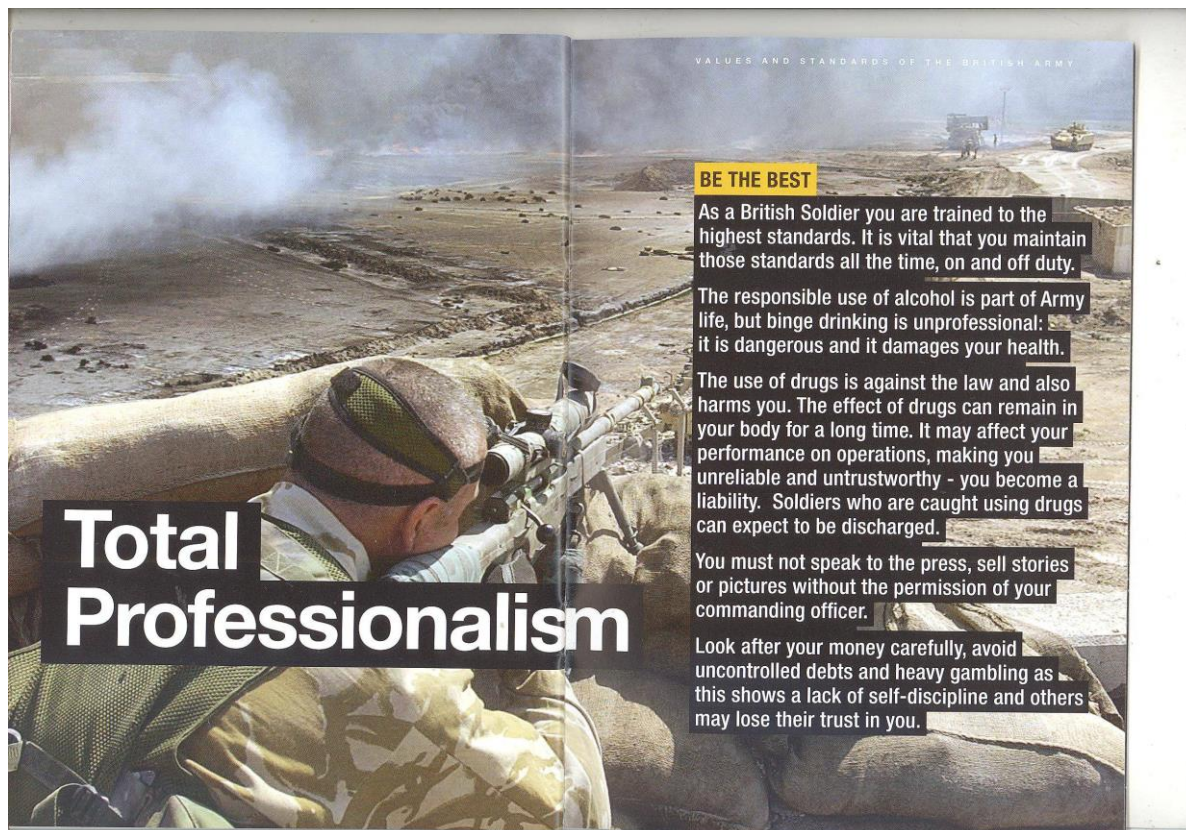
Trust underpins all our behaviour.

Therefore, because our job depends upon:

- putting others' needs before our own
- honesty
- supporting your teammates

the Army needs a more demanding standard of social behaviour from you.

Social misbehaviour, particularly the wrong sort of relationships, can undermine trust. Unwelcome sexual attention, taking sexual advantage of someone more junior than you or an affair with a partner of a teammate may damage the integrity and honesty of those involved, and damage the team.



VALUES AND STANDARDS OF THE BRITISH ARMY

BE THE BEST

As a British Soldier you are trained to the highest standards. It is vital that you maintain those standards all the time, on and off duty.

The responsible use of alcohol is part of Army life, but binge drinking is unprofessional: it is dangerous and it damages your health.

The use of drugs is against the law and also harms you. The effect of drugs can remain in your body for a long time. It may affect your performance on operations, making you unreliable and untrustworthy - you become a liability. Soldiers who are caught using drugs can expect to be discharged.

You must not speak to the press, sell stories or pictures without the permission of your commanding officer.

Look after your money carefully, avoid uncontrolled debts and heavy gambling as this shows a lack of self-discipline and others may lose their trust in you.



VALUES AND STANDARDS OF THE BRITISH ARMY

APPLICATION

You will be given training and guidance on the British Army's Values and Standards, so that you understand them and can live by them. Your conduct will be measured against this simple test, known as the Service Test:

"Have your actions or behaviour badly affected, or are they likely to affect the operational effectiveness of your unit"

Fig. 10 Civilian to infantry soldier.

WELCOME TO THE TEAM

Congratulations – you're all set for a career as an Infantryman in the British Army. This guide will help you prepare for success in your training course

You are soon going to start your training at the Infantry Training Centre (ITC) Catterick. This guide tells you how to get ready for it.

Your training course will not be easy, but there are skilled instructors on hand to guide you through. You have already proved in interviews and at the ADSC that you have what it takes to make it.

The course will prepare your mind and body for the challenges of life in the Army. The Infantry always works as

a team, so you will learn all about teamwork. You will also learn many practical skills and hopefully a lot about yourself too.

We will do everything we can to help you pass – in return you must do everything you can. You need to **PREPARE FOR SUCCESS** before you arrive at ITC Catterick.

If you work on the advice you were given at the Careers Office and ADSC, and you come with the right attitude, you will succeed.

THINGS TO DO

1. Set up a bank account so we can pay you. See page 15.
2. Check what kit you need to bring with you. See pages 12-13.
3. Keep yourself fit. See pages 8-9 for tips.
4. Take the time to read this guide, take in all the information and focus on your training. Good luck!



MEET YOUR TRAINING PARTNER

Private Craig Dilley, 21, Princess of Wales's Royal Regiment, has just passed out from ITC Catterick. He knows all about the training course you will soon begin. He'll be your personal guide throughout this booklet, giving you inside info on what to expect.

"The most important thing is to arrive with an open mind and to be ready to learn. Once the training programme kicks in it is brilliant. The weeks fly by."





WHAT YOU'LL FIND INSIDE

4-7 TRAINING & SUPPORT

What you'll learn – and who will be there to help you out

8-9 GETTING FIT

Practical exercises so you arrive for training in tip-top shape

10-11 BEING A SOLDIER

What it means to serve in the modern British Army

12-13 WHAT YOU NEED

Some important items to bring along with you

14-15 ESSENTIAL INFO

Everything you need to know in the early weeks of the course



YOUR TRAINING

What you will learn, who will teach you and who is there to help – plus a training timeline throughout the course to completion

WHAT WILL I LEARN?

Every Infantry soldier does their training at ITC Catterick. You should be ready for a packed schedule.

The course will build up your competence and fitness bit by bit. First you will learn individual skills, next team and section skills, then platoon skills and finally you will be assessed (see timeline below). It may seem like a long time but it soon flies by.

A lot is demanded of you, both mentally and physically, and you can start preparing for this now. It is vital to come with a positive attitude and be ready to learn a lot. You must also adjust quickly to the discipline and the rules that the Army lives by.

WEAPONS TRAINING

You'll learn how to handle the SA80 rifle and the Light Machine Gun (LMG). You will start on simulators before moving on to ranges and field firing exercises. There is a five-day live firing exercise at the end of the course.

FIELD CRAFT

The basic skills you will need to work as a soldier in the field. Study areas include camouflage and concealment, map reading, observation, first aid and defence measures. There are exercises to test your skills, and a final exercise at the end of the course.

DRILL

Military procedures and movements such as marching and parading. Drill will make you disciplined and teach you to take pride in your appearance and how you act. The Passing Out parade at the end of training is a public demonstration of these new skills.

SPORT AND EXERCISE

Fitness is important in the Army so there is lots of exercise during the course including sports, running, gym work, swimming, the assault course and general Physical Training (PT).

DEVELOPMENT TRAINING

Challenging outdoor activities such as abseiling, kayaking and rock-climbing will improve your teamwork and initiative. It's great fun too.

PERSONAL ADMINISTRATION

Everything to do with looking after yourself and your kit, in the field as well as in camp. The more organised you are, the easier you'll find life as a soldier.

REALITIES OF WAR

A trip to a World War One battlefield. You will learn about what it means to be a soldier by visiting a historic site, such as the trenches in France or the fields and woods of Ypres, Belgium.

DRIVER TRAINING

All eligible candidates will take a two-week driver training package.



TRAINING TIMELINE

INDIVIDUAL SKILLS

| WEEK 1 | WEEK 2 | WEEK 3/4 | WEEK 5 |
|---|--|--|---|
| <ul style="list-style-type: none"> Move into room Have medical Get clothing and kit Learn basic personal admin Briefed on finance, admin and paperwork | <ul style="list-style-type: none"> First overnight exercise Introduction to physical training (PT) Introduction to rifle Military skills training: fieldcraft, map reading, foot drill | <ul style="list-style-type: none"> Rifle lessons Chemical, biological, radiological and nuclear (CBRN) training Introductory field exercise | <ul style="list-style-type: none"> Live rifle firing Parents' day Signals training Field exercise Foot drill practice and test |



WEEKEND LEAVE



TRAINING PARTNER

"Getting your rifle and knowing it will be with you for the next six months of training is quite a feeling. Drill can be hard but one of the best things is the sense of pride when the platoon is on the parade ground and you all start to get it right. And the field exercises are great."

TEAM AND SECTION SKILLS

WEEK 6/7/8

- Introduction to Light Machine Gun (LMG)
- Signals, map reading, first aid
- Field exercise – grenade training



WEEK 9/10

- Battle fitness: loaded march – 4 and 5 miles
- Live rifle firing to 300m and 400m
- Security lessons

WEEK 11

- Adventure training in Lancaster: hill walking, kayaking, climbing, caving. Encourages teamwork and self-confidence. Great fun too

WEEK 12/13

- Live rifle firing up to 400m
- Annual Combat Marksmanship Test
- Tactical field exercise – fieldcraft revision and testing
- Team and section attacks



This timeline represents a generic Combat Infantrymans' Course, there are specific differences for the Para and Guards courses. See Army Careers Information Offices for details.

WHO'S THERE TO HELP ME?

You're away from home, family and friends. It's only natural that you might need a bit of support in the early stages of Army life. Don't worry, there are plenty of people on hand to help.

Many soldiers-under-training get homesick but that's perfectly normal – it doesn't last long because you are so busy. You're usually free to phone family and friends in the evening, and there is even a parents' day in Week 5 when parents or guardians can come to visit you at ITC Catterick.

Your fellow soldiers-under-training can also be a big support. Remember that you're all in it together, and if you're feeling down a chat with someone who knows how you're feeling might be the help you need.

But if it isn't something

that can be dealt with so easily, the following people will be available to help:

PLATOON TRAINING STAFF AND REGIMENTAL SHEPHERDS

Your first point of contact for any problems. You shouldn't feel shy about going to them – it will not be seen as weakness. The staff would far rather you told them about a problem than let it affect your performance, no matter how small it seems. They are experienced in dealing with any issues that might arise, and there won't be much they haven't heard before.

WOMEN'S ROYAL VOLUNTARY SERVICE

WRVS members are independent from the Army and trained in giving advice and support to soldiers-under-training. If you want a friendly,

non-military ear to talk to about any concerns that you may have, the WRVS members will be on hand to listen.

PADRES

'Padres' are the Army's vicars. Whatever your religious beliefs, or even if you don't have any, you can talk to a Padre about any problem.

IN AN EMERGENCY

ITC Catterick has a 24-hour phone number for parents and guardians. You will also be given information cards to pass on to them explaining who to contact if there is an emergency at home.

Compassionate leave will be allowed if a family member falls ill or there is an emergency. Explain the matter to a member of training staff as soon as possible and they will be sympathetic.

"My background is in welfare. If a recruit is having any kind of problem they can come to us at any time. Parents and guardians can also contact us discreetly if they are worried or feel their son may be having problems. We offer a friendly, confidential and non-uniform face"

Anita Taylor, WRVS,
ITC Catterick



PLATOON SKILLS

WEEK 14/15/16

- Urban skills exercise
- LMG shooting competition
- Tactical field exercise – patrolling, reconnaissance and ambushes



WEEK 17/18

- Obstacle course
- Loaded march – 6 miles
- Drill
- Realities of war tour to Ypres, Belgium

WEEKEND LEAVE

WEEK 19/20

- Tactical defensive field exercise
- Two-mile fire team assessment
- Bayonet fighting
- Drill
- Loaded march – 6 miles

ASSESSMENT

WEEK 21/22

- Loaded march – 7 miles
- Final exercise
- Live Firing Tactical Training (LFTT)
- Steeplechase competition





WHO WILL TEACH ME?

You will be taught by excellent, experienced soldiers. Most are young enough for you to identify with. They are all highly trained and will be your role models.

Corporal Robbie Stewart, Royal Regiment of Scotland, is an Instructor at ITC Catterick. "As long as you come with a positive attitude and are prepared to put the effort in, we'll be there to help," he says. "The Army is all about teamwork and sticking together – remember that and you'll be OK."



WEEK 23

- Combat Fitness Test
- Final administration of kit and preparing to move to unit

WEEK 24

- Final medical and documentation
- Passing Out parade

WEEK 25/26

- Driver training – you will receive instruction and be given the chance to pass your practical Category B driving test



PAID LEAVE... THEN JOIN UNIT

- Two weeks' paid leave (this comes at some point in your course, not always at the end). Once you have completed the course, you will take your place as a Combat Infantryman in your chosen Battalion

PHYSICAL TRAINING



Expert Physical Training Instructors (PTIs) will build up your fitness steadily. "Some recruits panic in the first few weeks and think they're not going to get through it. But as long as you're prepared to put the effort in and have the right attitude, we'll help you get there. That's what we're here for."

Corporal Aaron Perkins, Physical Training Instructor, ITC Catterick



TRAINING PARTNER

"My fitness was pretty good when I arrived for training. That really helps, especially in the early stages."



PREPARATION

WARM UP AND COOL DOWN

It's important to warm up before any exercise to loosen the muscles and get your joints moving. You must also cool down afterwards to help get rid of the waste products in your muscles.

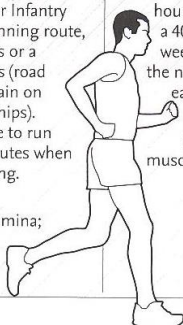
To **warm up** jog gently for about five minutes, do some stretching and then repeat your jog. To **cool down** after your session, do the same thing – a mixture of light jogging and some stretching exercises.

STAMINA

RUNNING

Running should be a vital part of your exercise programme when preparing for Infantry training. Plan a running route, ideally on flat grass or a mixture of surfaces (road running puts a strain on ankles, knees and hips). You should be able to run 1.5 miles in 11 minutes when you arrive at training.

GOOD FOR
Endurance and stamina; exercising the heart and lungs



SWIMMING

Swim as many lengths as you can without stopping in half an hour. Alternatively, go for a 40-minute swim once a week, trying to increase the number of lengths each time.

GOOD FOR
Exercising all major muscles, heart and lungs



UPPER BODY & TRUNK

SIT-UPS

- Secure feet under fixed object (or get a friend to hold them)
- Keep knees bent at 90 degrees
- From a lying position raise your body to 45 degrees
- Lower back down slowly and in control

GOOD FOR
Strengthening the trunk

TRICEPS DIPS

- With bent knees and straight arms, rest hands on a sturdy chair or bench behind you
- Lower body until arms are bent at 90 degrees
- Push up to return to the start position

GOOD FOR
Building strength in the upper arms





GET FIT, STAY FIT

Fitness is important. Your training will be tough so you need to get in shape now

The fitter you are when you arrive at training, the easier it will be. It is vital not to let your fitness levels slip between selection and the start of training.

GET IN SHAPE NOW

To get fit and stay that way, you should put together an **exercise programme** based on running, swimming and the exercises illustrated at the bottom of this page. You need to spend **40 to 60 minutes** doing your exercise programme, **four days a week**.

Your programme needs to combine stamina exercises (such as running and swimming) and strength exercises (such as press-ups). It should be balanced so you are

training all your major muscle groups (arms, legs and trunk) and should get a bit more difficult each week (run a bit further, do more press-ups etc). But don't push yourself too hard and make sure you have rest days.

For advice on fitness training read **'Get Fit For The Army'** (see right).

If you are unsure for any reason about starting a fitness programme, or you get injured, go to see your doctor for advice.

WHY FITNESS IS IMPORTANT

You must pass a physical test during Induction Week before you are allowed to start training properly. Also, the fitter you are when you arrive, the less likely you are to

pick up an injury, which could stop you training.

During your 26 weeks you will progressively build up your fitness, guided by qualified instructors. It'll be tough at times but by the end of it you'll be in top shape and will have overcome one of the biggest physical challenges that you'll face in your Army career.

EAT WELL, TRAIN WELL

Eating healthily is part of getting fit. You need to eat the right balance of foods to give your body the fuel it needs to train hard, grow stronger and recover after exercise.

A healthy diet includes fruit and vegetables (five portions a day), carbohydrates (eg pasta) and protein (eg lean meat).

ACT NOW!

KICK SMOKING

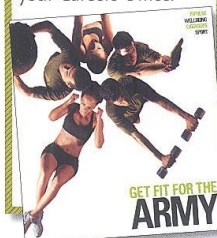
If you are a smoker, aim to give up before training. Smoking damages your health and fitness.

FINISH DENTISTRY

Complete any dental work you are having done before your arrival.

READ THIS

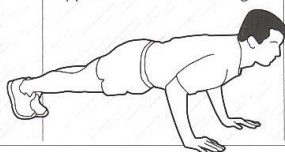
If you don't already have a copy of **'Get Fit For The Army'** get one from your Careers Office.



PRESS-UPS

- Keep hands shoulder-width apart and body straight
- Bend elbows and lower body until chest is about an inch off the floor
- Push back up to the start position

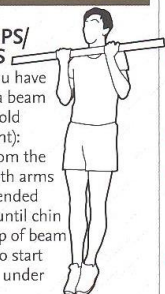
GOOD FOR
Upper arm and chest strength



PULL-UPS/HEAVES

- (Only if you have access to a beam that can hold your weight):
- Hang from the beam with arms fully extended
- Pull up until chin clears top of beam
- Return to start position under control

GOOD FOR
Biceps and upper body strength



SQUATS

- From a standing position lower body by bending knees slowly until they reach a 90-degree angle
- Straighten back up to standing position
- Knees should not push forward over the front of your toes

GOOD FOR
Building strength in the thighs



STEP-UPS

- Step up from the floor onto a low chair or bench
- Stand up straight with both feet on chair or bench
- Step back down to the floor

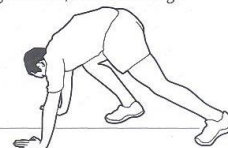
GOOD FOR
Strengthening the thighs and getting the heart pumping



ALTERNATE SQUAT THRUSTS

- Place hands flat on floor with legs straight out behind you
- Bend one leg up beneath the body, then shoot it backwards while the other leg comes up
- Alternate legs in a quick, thrusting movement

GOOD FOR
Leg muscles, heart and lungs



BEING A SOLDIER

Soldiers in the Army work as a team so it is important everyone shares the same values

Your Passing Out Parade when you complete your training will be one of the proudest moments of your life. But even then, the challenge will be only just beginning. You must understand what being an Infantryman in the British Army really means, and how will you fit into the bigger picture of military life and operations.

Army life will be different from anything you have experienced. During the early days it's important to realise that everything you do has a purpose and goes towards making you into a good soldier.

BEING A TEAM PLAYER

Being a soldier is all about individual performance combined with team effort. Your training will equip you with the skills you need to perform as an individual. Crucially, it will also teach you how to play your part in the bigger team, and to do so with pride and a sense of duty.

During training you will be taught the importance of discipline, integrity, loyalty and a respect for others. You will also learn that being a soldier is about putting others first and having the courage to know the right thing to do in any given situation.

We hope these pages help you begin to see what it means to be a soldier in the modern Army. By the end of your

training you will truly understand – by that point you will have successfully changed from a civilian to a serving soldier.

VALUES AND STANDARDS OF THE BRITISH ARMY

As a soldier you will need to live up to the values and standards of the British Army at all times, including when you are on leave in the civilian world. These are:

COURAGE

Soldiers must know what the right thing to do is and be brave enough to do it.

DISCIPLINE

The Army is a disciplined force, so every soldier needs to follow the rules and be responsible for themselves.

RESPECT FOR OTHERS

No matter what situation you are in, on duty or in the civilian world, you must show respect and tolerance for others and be able to put yourself in their shoes.

INTEGRITY

Soldiers must always be honest, sincere, and reliable.

LOYALTY

Soldiers must be loyal to the Army and be ready to do as it asks. The country relies upon it.

SELFLESS COMMITMENT

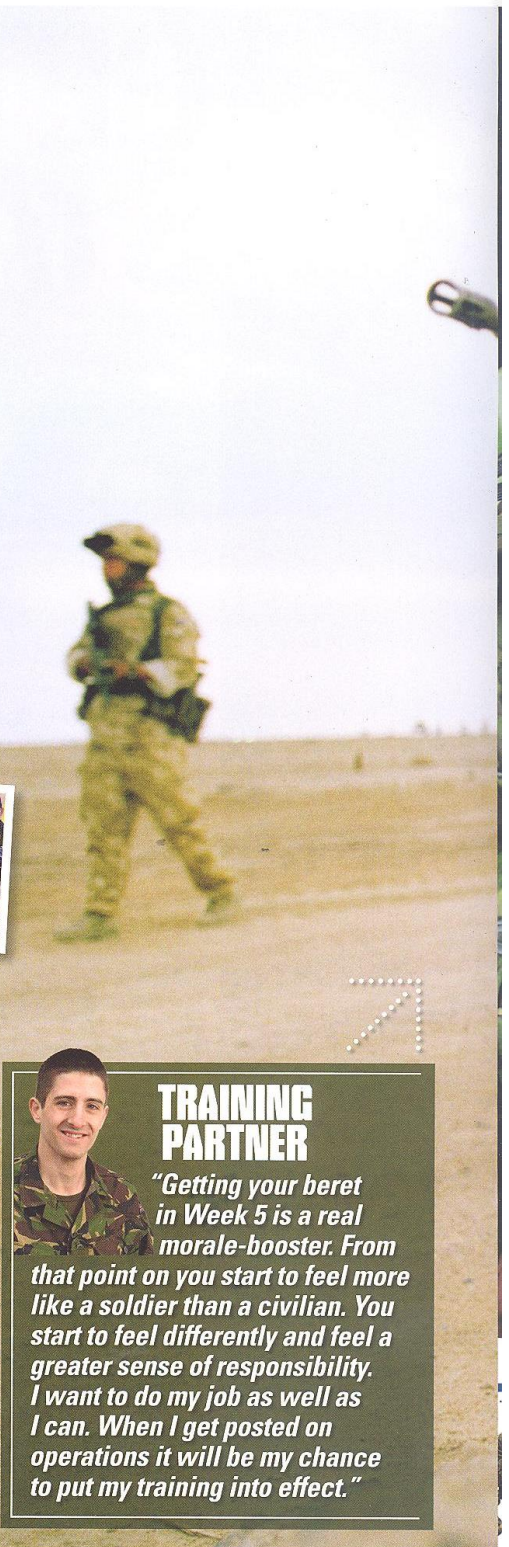
The needs of the team always come before your own needs. Soldiers are part of something bigger and must commit to it.

CODE OF CONDUCT

It is important that British soldiers obey the Army's rules at all times. If they are serving abroad they must also obey the laws of the country they are serving in.

Soldiers must always be professional and well-

behaved. They shouldn't do anything that prevents them from doing their job well or anything that puts other people at risk. Nothing should get in the way of the trust and respect that must exist between soldiers.



TRAINING PARTNER

"Getting your beret in Week 5 is a real morale-booster. From that point on you start to feel more like a soldier than a civilian. You start to feel differently and feel a greater sense of responsibility. I want to do my job as well as I can. When I get posted on operations it will be my chance to put my training into effect."



DOING IT FOR REAL

"It is important for the soldiers-under-training to take on board everything they learn at ITC Catterick because they could find themselves on operations in somewhere like Afghanistan soon after finishing training. But we prepare them well, which is why the course is so intense. Once you are in the operational environment the training just kicks in."

Corporal Robbie Stewart,
ITC Catterick Instructor

