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**VOLUME 5**

**SOLDIERING**

**THE MILITARY  
COVENANT**

February 2000

Prepared under the direction of  
the Chief of the General Staff

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## VOLUME 5

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# THE MILITARY COVENANT

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# CHAPTER ONE

## THE CONTEXT

### BACKGROUND

0101. The purpose and measure of the British Army is military effectiveness: success in war and on other operations. Ultimately this means that every soldier is a weapon bearer, so all must be prepared personally to make the decision to engage an enemy or to place themselves in harm's way. All British soldiers share the legal right and duty to fight and if necessary, kill, according to their orders, and an unlimited liability to give their lives in doing so. This is the unique nature of soldiering.

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0102. These grave responsibilities mean that military effectiveness cannot be based on functional output alone; unless an Army is focused on higher ethics, it risks moral bankruptcy. This is vitally important because a morally bankrupt force, even if effective, risks alienation from the community it serves. Furthermore, military success is not a simple question of victory and defeat. Soldiers operate throughout a complex spectrum which embraces conflict prevention operations, conflict itself, and post-conflict activities, all of them with joint, multi-national and inter agency dimensions, and under the scrutiny of government, society and the media at home and abroad. The country expects soldiers to be available at any time, to go anywhere and to carry out a wide variety of potential missions in support of government policy, often as the last resort. Such capability requires good equipment, organisation, training and leadership, and above all, soldiers with high degrees of personal and collective commitment, self-sacrifice, forbearance and mutual trust. Together these cement the morale and teamwork so essential for operational success. This demands hard and realistic training, the unquestioning acceptance of authority and sound discipline. In addition, soldiers have to understand and accept the political and legal responsibilities of their actions. And in all of this, conflict is still the province of chaos, danger, exhaustion, fear, loneliness and privation. Success in such a complex environment requires a moral and ethical basis which is shared and understood by all. However the societies from which the British Army recruits have increasingly diverse ethical and moral codes. Hence the Army has a fundamental duty to its soldiers, and those they serve, to ar-

ticulate its common ethos and moral basis. British soldiers must know that what they are called upon to do is right as well as militarily achievable, and has the support of the nation, society and the government.

## THE MILITARY COVENANT

0103. Soldiers will be called upon to make personal sacrifices - including the ultimate sacrifice - in the service of the Nation. In putting the needs of the nation and the Army before their own, they forgo some of the rights enjoyed by those outside the Armed Forces. In return, British soldiers must be able always to expect fair treatment, to be valued and respected as individuals, and that they (and their families) will be sustained and rewarded by commensurate terms and conditions of service. In the same way, the unique nature of military land operations means that the Army differs from all other institutions, and must be sustained and provided for accordingly by the nation. This mutual obligation forms the Military Covenant between the nation, the Army and each individual soldier; an unbreakable common bond of identity, loyalty and responsibility which has sustained the Army and its soldiers throughout its history. It has perhaps its greatest manifestation in the annual commemoration of Armistice Day, when the nation keeps covenant with those who have made the ultimate sacrifice, giving their lives in action.

0104. "Soldiering" expounds the British Army's Doctrine for the Moral Component. It enunciates the ethical and moral basis for the operational effectiveness of the British Army. For serving soldiers it provides the fundamental tenets of their profession. It is the doctrinal basis for the Army's Human Resources policies and strategies. It describes for policy makers the intangible values and qualities which must be taken into account. It tells the wider public the basic truths about the British Army - why, how and in what circumstances soldiers differ from civilians.

0105. Like the other doctrinal publications, 'Soldiering' is not immutable: it will develop over time. Like them it has particular relevance and value for commanders, their staffs, and those engaged in training them. For the officer corps it is designed to complement 'Serve to Lead' which is issued to all cadets at Sandhurst. It also underpins 'The Values and Standards of the British Army' which lays out the specific values of the British Army and standards of conduct expected of all who serve in it. The related booklet is issued to all ranks.

## FIGHTING POWER

0106. Most military activities, including training, involve risk, but warfare is the most demanding, in terms of national will, resources and the demands it

makes on the individual - whether the most senior commander, the most junior soldier, or a member of their families. It is a fundamental tenet of British military doctrine that the Army should be organised, trained and equipped first and foremost for war. By preparing to fight, the prospect of success across the full range of operations is enhanced. The reverse is not true. This is why the Army defines military effectiveness as *Fighting Power*. Fighting Power has three components: Conceptual, Physical and Moral. The Conceptual Component is the thought process behind the ability to fight. This is expressed in Military Doctrine. The Physical Component is the means to fight, and it comprehends the main elements of Combat Power - the resources to be employed in combat.

## THE MORAL COMPONENT

0107. *"Soldiers universally concede the general truth of Napoleon's much-quoted dictum that in war 'the moral is to the physical as three is to one'. The actual arithmetical proportion may be worthless, for morale is apt to decline if the weapons are inadequate, and the strongest will is of little use if it is inside a dead body. But although the moral and physical factors are inseparable and indivisible, the saying gains its enduring value because it expresses the idea of the predominance of moral factors in all military decisions. On them constantly turns the issue of war and battle. In the history of war, they form the most constant factors, changing only in degree, whereas the physical factors are different in almost every war and every military situation."*

Sir Basil Liddell Hart, Strategy.

0108. The Moral Component has three fundamental elements: the motivation to achieve the task in hand; effective leadership from those placed in authority; and sound management of all personnel and resources. Together they produce the will to fight. The British Army's high morale and willingness to fight are based on an ethos which must transcend functional output. Some of the most barbarous and unprincipled military organisations in history have had tremendous morale and will to fight, based on excellent motivation, leadership and management, which have given them great military effectiveness and operational success. They have even possessed a greater external ethic to inspire them to conquest. However, consistent and sustainable national strategy, and true and enduring success on operations depend on moral strength - in war on moral dominance over an enemy - not just to overcome the adversary, but to establish the conditions for lasting peace. Enduring moral strength requires inner qualities in all soldiers, which must be reflected collectively throughout the Army. It also underpins *The Values and Standards of the British Army* booklets which lay out the core values of the British Army and standards of conduct expected of all who serve in it.

## CHAPTER TWO

### OPERATIONAL TRENDS

#### GENERAL

0201. Engendering and fostering fighting spirit remain fundamental to the ethos of the British Army. However pressures on this ethos are steadily increasing. Changes in both the nature of military operations and the cohesion, structure and attitudes of society are particularly significant for an army which has to depend on volunteers for its existence. The challenge for the Army is to articulate the fundamental and unique demands of battle and the requirements for maintaining the fighting spirit needed to be effective in it. Together these make demands of the individual different from those in contemporary society at large. Soldiers are required to subordinate their individual aspirations, rights and needs to those of the team and the higher purpose. If it is to recruit the right soldiers, the Army must deliver its responsibilities in the Military Covenant, demonstrating that it is technologically advanced; highly trained; second to none in the quality of its soldiers; meritocratic and successful; and that the required high standards of mental and physical robustness, discipline, impartiality, integrity and loyalty are justly rewarded. This means not only a clear vision of the demands of future operations, but also a genuine understanding of current pressures on society in general and soldiers and their dependants in particular.

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#### FUTURE LAND OPERATIONS

0202. Future adversaries embrace a very wide range of possibilities. Their capabilities may be radically different, but not necessarily unsophisticated. Many are likely to be well equipped, technologically advanced and prepared for very protracted campaigns. There will be no neat classification of warfare by type; opponents will employ doctrine, tactics, techniques, structures and equipment from the entire range of capabilities, often simultaneously, and shift focus from one to another. There is unlikely to be symmetry of ends, ways and means between opponents. Weapons of mass destruction will remain an important

dimension, in intra- as well as inter-state conflict. Future military operations offer increased opportunity and necessity for manoeuvre - indeed the manoeuvrist approach aims for asymmetry. Military operations on land will not take place in isolation, but in a battlespace which is the whole volume in time, space and activity, in which war will be fought or operations conducted. Future operations include the fight for perceptions, hearts and minds implicit in information operations, including psychological operations. They will also include economic warfare, and the decisive fight for control of the electro-magnetic spectrum. Ultimately however, warfare and other military operations will remain essentially a battle of wills, and moral strength and dominance, the decisive imposition of will, are central to success.

0203. Though decisive action will often occur at sea or in the air, lasting and decisive presence, morally and physically, occurs principally within the land environment. It follows that land operations may continue for very long periods, even decades. By the same token the soldier may be in battle for very extended periods, and remain in the combat zone at the end of each task or mission. This burden on the individual adds to the human stress common to all combat. Social, economic and legal structures compound the land environment's natural complexity and friction. Increasing urbanisation is a particular challenge of the land environment. The omnipresence of non-combatants and especially the media has a particular impact on land operations. It exposes the responsibility of every soldier as a weapon bearer, and means that the actions of any soldier may often have political, strategic or operational implications far beyond the locality of the tactical activity. Accelerating technological development compounds these challenges in all aspects of military capability.

## **TECHNOLOGY**

0204. Advances in technology, offering individual soldiers and platforms greater firepower, protection, and access to information, will all contribute to making the battlespace more dispersed. Sensor technology and optics make operations increasingly possible in all weather and terrain, and at night. Information technology developments will transform C3 and ISTAR, requiring command and control systems that can deal with the ever-growing quantity of information, in all environments, 24 hours a day. Offensive and defensive command and control warfare is of ever increasing importance. Global communications and media increase the exposure of all military operations to public opinion. New materials and fuels give vehicles greater range and mobility, and enhance the tempo, speed and range of manoeuvre. Weapons and munitions continue to increase in range, precision and deployability, blurring the distinction between direct and indirect fire systems. Unmanned platforms may reduce the risk of casualties, but raise issues of accountability. Proliferation increases

the threat of opposing high technology weapons, including weapons of mass destruction. Genetic engineering will increase the lethality and accuracy of biological weapons. Relatively undeveloped countries, irregular forces and terrorists will have state-of-the-art weapons, communications and information systems and other high-technology equipment, and know how to use it. Conversely, high technology systems can be countered with stealth and terror, using weapons that are easy to make but difficult to find or identify, particularly in complex terrain. Maintaining moral as well as information dominance will rank as important as physical protection. The technological developments which transform the tempo, range and speed of operations will make increased demands on sustainability. As operational structures become more modular and autonomous, they will also break down the distinctions between combat, combat support and combat service support elements. The developments which give both individual soldiers and platforms greater tactical mobility and range, also increase their deployability.

## **DEMOGRAPHIC ISSUES**

0205. Demographic changes in the United Kingdom pose significant challenges. The two major trends are longevity and declining birth rate. In 1910 only one in 20 of the population was over 65. By 1994 they were more than 3 in 20, and the proportion is rising. By 2005 30% of the population will be between 45 and 65, and by 2021 those aged 65 and over will rise to nearly 5 in 20. In the same period the proportion of the population aged 16-39 will fall from 35% to under 30%. This fall will mean very sharp competition for people. The shift in the ratio of those working to those who are retired will have profound economic effects. The proportion of the population with personal experience of the Armed Forces is falling fast. Between 1944 and 1964 6.3 million men and women entered the Armed Forces. Including their families, perhaps 20 million people had direct contact with the Armed Forces. In comparison, between 1974 and 1994 the total entry was 660,000, implying a pool of a mere 2 million with direct contact over a 20 year period.

## **THE LAW**

0206. War, other operations and Armies are all subject to developing international, national and military legal codes. The legitimacy of operations in complex situations is often difficult to identify or establish, especially when worldwide information networks allow challenges from almost any origin. The right of the individual state to use force unilaterally is also susceptible to challenge. In recent years the range and scale of employment and social legislation that may be applied to the Army has changed radically. Individual rights are enshrined in legislation which seeks to eliminate discrimination. By placing more

emphasis on individual rights than on collective responsibility, much domestic and European legislation may impact adversely on the operational effectiveness of the Army. Soldiers differ from civilian employees because success in military operations, when the price of failure may be death, requires the subordination of the rights of the individual to the needs of the task and the team, albeit within a legal framework. There is a need to balance the demands of operational effectiveness and the ethos which underpins it, with the rights of the individual enshrined in legislation. The application of any legislation to the Armed Forces must be assessed in terms of its impact on the Moral Component of Fighting Power, so that appropriate exemptions can be sought where necessary.

## **ETHICS**

0207. British soldiers no longer come from societies which share broadly common roots and horizons based on traditional, usually Christian ethics and morals. Traditional ethics can be widely regarded as reactionary and authoritarian. Contemporary morality puts a higher premium on individual rights than on duty to society. Notions of duty or obligation are much less apparent, except in terms of respect for the rights of others. Material rewards play an ever greater part in the benefits expected by individuals in return for their labour. The rise of the importance of the individual in society, and the associated stress on the rights rather than the responsibilities of the individual has profound implications for the Army. Established structures and traditional principles are questioned. So even those who volunteer to be soldiers do not necessarily share common standards and values. Hence it is fundamental to the Military Covenant that the Army is responsible for identifying and articulating its ethical tenets, adjusting as appropriate to wider change, and inculcating and sustaining them in its soldiers.

## **THE IMPACT ON SOLDIERING**

0208. Soldiers of all ranks will have increasing responsibility, influence and significance in battle and other operations. They are likely to be more dispersed, and operate in greater isolation than ever before. Their smallest actions may have operational, strategic or even political implications. Many operations will require new attitudes, thinking and skills from all ranks. In Conflict Prevention and Post Conflict operations the variety of other actors and factors involved, and the absence of a defined enemy, mean that soldiers may have to forego the obvious military response which would be natural in battle. Success may be much more difficult to measure or define, and the mission may be to avoid the very need for violent military action of the sort which is the aim in warfare. This will require considerable subtlety and self-denial from all ranks, in addition

to the traditional military qualities demanded in battle. Traditional distinctions between front and rear, and between combat, combat support, combat service support and command support elements will reduce, as more soldiers of all arms face similar personal risks and responsibilities on operations. All ranks will have unusually heavy demands made on their initiative, innovation, adaptability, resourcefulness, humanity, moral courage and judgement. Soldiers will become more reliant on technology as it develops, which will demand yet more of them. In turn it can make them more deployable, more battlespace aware, better protected, more mobile, more lethal and more potent. Increased reliance on technology for situational awareness, rather than soldiers' own senses directly, will be a particular challenge in the land environment, where the presence of so many other actors and agencies demands human contact and accountability. Commanders will have unprecedented technical means to impose their will when and where they choose. This will influence the location of the leader in battle, and the staff. Battle Staffs may become smaller, and the growing numbers of information managers and analysts may be more remote from the contact battle. The demands of liaison and language will increase, as will the challenge of maintaining the essential values and standards of the British Army while serving alongside or under the command of others. As crises and operations develop, missions, Rules of Engagement and military posture are likely to change. Soldiers of all ranks must be able to cope with ambiguity, uncertainty and change, and still operate purposefully to be successful. All this will demand ever greater flexibility of the individual soldier, and hence soldiers' dependants, as they must expect far-flung deployments at short notice.

0209. While recognising these trends, the Army's doctrine, structures, equipment and training must remain focused on what is ultimately for the individual the most dangerous, physically demanding and threatening of military tasks: fighting in the all arms battle and achieving success in war. Soldiers of all ranks must prepare for the human demands of battle, in order to succeed in other operations. Meanwhile the challenge of obtaining, retaining and sustaining sufficient high quality officers and soldiers grows, and can only be met by the Army's (and hence the Nation's) clear commitment to the moral as well as material needs and aspirations of the individual, judged against the values and standards required to achieve operational success. The nation and the Army must fulfil their responsibilities in the Military Covenant, maintaining the morale and physical well-being of soldiers, their families and dependants. These are based on the core and enduring tenets of the British Army.



## CHAPTER THREE

### CORE VALUES

#### MORALE

0301. Fighting and other military operations on land are fundamentally a group activity. Even when deployed alone or dispersed, soldiers are part of a team. The effectiveness of the team depends on every individual, seen or unseen, playing their part to the full, and contributing to the cohesion of the whole. Success in such conditions depends above all on good morale which is the spirit that enables soldiers to triumph over adversity. High morale is the basis for the moral superiority and dominance required for success on operations and triumph in battle. In turn success fosters high morale. Morale is composed of many factors, including confidence in equipment, good training and sound administration; but ultimately it is bred of conviction in what is being done and confidence in those with whom and for whom it is being done. Such confidence is in itself primarily a product of leadership and comradeship. High morale cannot be created overnight, but requires the forging in peace of close bonds of professional and personal trust which will withstand the stresses of battle and other operations. It requires from soldiers the commitment and self-sacrifice to put the interests of the team, the task, the unit and the nation ahead of their own. It is therefore these three qualities - commitment, self-sacrifice and mutual trust - which are the core requirements of military service. Together they constitute the ethos of the Army - its characteristic spirit - which can be defined as:

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*"THAT SPIRIT WHICH INSPIRES SOLDIERS TO FIGHT. IT DERIVES FROM, AND DEPENDS UPON THE HIGH DEGREES OF COMMITMENT, SELF-SACRIFICE AND MUTUAL TRUST WHICH TOGETHER ARE ESSENTIAL TO THE MAINTENANCE OF MORALE."*

0302. The values that the Army espouses, and the standards that are required to sustain those values, are therefore the values and standards necessary to uphold this ethos. They contribute directly thereby to Fighting Power. They are embodied in the Values and Standards of the British Army, which are explored in detail below; their Spiritual, Intellectual and Material foundations are explained in this definition of Morale which was published in 1950. It endures.

*"1. Of all the forces that influence the battle spirit of the soldier, his morale is the most important. It is therefore the first task of every commander, whatever his grade, to ensure that the morale of his troops is high.*

*2. Morale is a state of mind. It is that intangible force which moves men to endurance and courage in the face of hardship, fatigue and danger. It makes each individual in a group, without counting the cost to himself, give his last ounce to achieve the common purpose. It makes him feel that he is part of something greater than himself.*

*3. If morale is to be created or revived, still more if it is to be maintained over a long period - and the essence of morale is that it is maintained - it must be based on certain firm foundations. These foundations are:*

- a. Spiritual*
- b. Intellectual*
- c. Material*

*in that order of importance.*

*4. Spiritual first, because only spiritual foundations can stand real strain....the spiritual basis of morale is not so much religion in the strict acceptance of the word, as belief in a cause. The soldier must believe that the cause for which he fights is worthy of the sacrifices he is called upon to make.*

*It must, too, be part of the spiritual foundations of morale that every man in the Army, no matter what his task or location, feels that what he is and what he does really matters, and that it has a direct bearing on the result of the campaign. He must feel that the honour of his regiment or unit, its great traditions are in his hands to maintain or mar. Thus will he gain self-respect, develop a sense of comradeship and welcome discipline.*

*5. Men are swayed by reason as well as by emotion. Morale must, therefore, have its intellectual foundations. First, the soldier must believe that the object he aims at is not out of reach, but is attainable. He must be confident that the organisation to which he belongs, his army, his division, his unit is efficient. Above all he must have confidence in his leaders. By every means in his power the commander must gain and keep this confidence, not only by his decisiveness in action and his calmness in crisis, but also by allotting tasks in battle to his troops within their capabilities and thus building up a tradition of success.*

*6. The highest kinds of morale are often met when material conditions are at their worst; yet the material foundations of morale are important and no commander may neglect them. Good administration will ensure a reasonable amount of leisure and comfort for troops not actually engaged in operations, and the highest possible standard of feeding and supply when in battle. The rapid evacuation of casualties to well equipped hospitals, good mail facilities, however remote the theatre, and all measures to keep the soldier in touch with his home life are powerful aids to morale. First-class chaplains of all denominations must be provided. Morale in modern war depends increasingly on equipment, especially on weapons...*

*7. Man is still the first weapon of war, and the morale of the soldier is the most important single factor in the war. If commanders by their own example and influence and through their subordinates build the morale of their men on these foundations, spiritual, intellectual and material, it will endure."*

*"CONDUCT OF WAR" The War Office, February 1950.*

## MORAL STRENGTH AND JUST CAUSE

0303. In battle, and all other military operations, high morale equates to the moral strength which gives true ascendancy over the enemy. The duty of bearing arms, of being prepared to fight, kill and if necessary die in carrying out orders, carries with it the responsibility only to do so in a just cause. All soldiers have direct and unique responsibility for life and death. Soldiering is subject to international and national law, but all British soldiers must discharge their duties not just according to orders and law, but consciously and clearly for the greater good. Commanders must ensure that all soldier understand these responsibilities of their service, and that their cause is just. This entails proper understanding of the Laws of War, Humanitarian Law and Rules of Engagement; but it also means an underlying deep realisation of the moral and ethical responsibility of bearing arms. British soldiers must obey their orders confident that the ends, ways and means are right morally as well as militarily, not least because they will be increasingly exposed to external moral debate.

0304. The just cause is relatively easy to identify in war, but all the more important to assert in other operations with more complex moral circumstances. The chain of command, from the government downwards, is responsible for articulating and sustaining the morality and justice of the cause in question, based on the enduring ethos of the British Army, and the particular circumstances of each given operation. Only on this basis of absolute confidence in the justice and morality of the cause, can British soldiers be expected to be prepared to give their lives for others. This unlimited liability on the part of the individual in turn demands collective responsibility by the nation for the welfare of all servicemen and women, serving and retired, and their dependants. This responsibility is articulated in the Terms and Conditions of Service, and discharged by the Ministry of Defence, Corps and Regiments, and service charities.

## THE VALUES AND STANDARDS OF THE ARMY

0305. The Values and Standards of the Army are not just a list of qualities required of each individual soldier. They are also the collective responsibilities of the whole Army, and each of its constituent units. They are the foundations of teamwork, which multiplies the Fighting Power of each individual. They are interdependent: if any of them are lacking, the others - and hence the team - are threatened. They are fostered and enhanced by good leadership, training, motivation and management, throughout the chain of command.

## SELFLESS COMMITMENT

0306. The British Army must be structured and trained to fight, not for the convenience of administration in peace. On joining the Army soldiers accept an open-ended commitment to serve whenever and wherever they are needed, whatever the difficulties or dangers may be. Such commitment imposes certain limitations on individual freedom, and requires a degree of self-sacrifice. Ultimately it may require soldiers to lay down their lives. Implicitly it requires those in positions of authority to discharge in full their responsibilities and their duty of care to subordinates. Selfless commitment is reflected in the wording of the Oath of Allegiance which is taken on attestation, and in which soldiers agree to subordinate their own interests to those of the unit, Army and Nation, as represented by the Crown:

*"I SWEAR BY ALMIGHTY GOD THAT I WILL BE FAITHFUL AND BEAR TRUE ALLEGIANCE TO HER MAJESTY QUEEN ELIZABETH II, HER HEIRS AND SUCCESSORS AND THAT I WILL AS IN DUTY BOUND HONESTLY AND FAITHFULLY DEFEND HER MAJESTY, HER HEIRS AND SUCCESSORS IN PERSON, CROWN AND DIGNITY AGAINST ALL ENEMIES AND WILL OBSERVE AND OBEY ALL ORDERS OF HER MAJESTY, HER HEIRS AND SUCCESSORS AND OF THE GENERALS AND OFFICERS SET OVER ME"*

Note: (Those who do not believe in God *"SOLEMNLY, SINCERELY AND TRULY DECLARE AND AFFIRM"*)

0307. Irrespective of private beliefs, this Oath embodies the context within which the British Army fights and operates. It expresses the formal yet personal loyalty of every soldier in the British Army to the Sovereign as head of state. This focus on the Sovereign means that whatever the political views of individual soldiers, the British Army is essentially apolitical. Similarly, the Sovereign is the authority for the Commissions and Warrants of the various categories of officers. There is a similar formal yet personal relationship of Corps and Regiments to the Sovereign. These relationships find expression in the Colours, Standards and other emblems of Regimental and Corps spirit which derive from the Sovereign, and in the Ceremonial which demonstrates publicly the role of the Army in the fabric of the nation.

## COURAGE

0308. All soldiers must be prepared for tasks that involve the use of controlled lethal force. to fight. They may be required to take the lives of others, and

knowingly to risk their own; to show restraint, even when doing so involves personal danger, and to witness injury or death to their comrades but still continue with the task in hand. This requires physical courage, and soldiers will depend on each other for it. Moral courage is equally important. That is the courage to do what is right even when it may be unpopular, or involve the risk of ridicule or danger and to insist on maintaining the highest standards of decency and behaviour at all times and in all circumstances. In the end this will earn respect and foster trust. Courage - both physical and moral - creates the strength upon which fighting spirit and success on operations depend. It is a quality needed by every soldier, but it is especially important for those placed in positions of authority, because others will depend on their lead and respond to it.

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

*Courage is a mental state, an affair of the spirit, and so it gets its strength from spiritual and intellectual sources. The way in which these spiritual and intellectual elements are blended, I think, produces roughly two types of courage. The first, an emotional state which urges a man to risk injury or death - physical courage. The second, a more reasoning attitude which allows him to stake career happiness, his whole future on his judgement of what he thinks either right or worthwhile - moral courage.*

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

*All men have some degree of physical courage - it is surprising how much. Courage, you know is like having*

*money in the bank. We start with a certain capital of courage, some large, some small, and we proceed to draw on our balance, for don't forget courage is an expendable quality. We can use it up. If there are heavy, and, what is more serious, if there are continuous calls on our courage, we begin to overdraw. If we go on overdrawing we go bankrupt - we break down."*

*Field-Marshal Sir William Slim, "Courage and other broadcasts".*

This definition endures.

## DISCIPLINE

*"Discipline is teaching which makes a man do something which he would not, unless he had learnt that it was the right, the proper, and the expedient thing to do. At its best, it is instilled and maintained by pride in oneself, in one's unit, in one's profession; only at its worst by a fear of punishment."*

*"The Good Soldier" Field-Marshal Earl Wavell*

0309. To be effective on operations, the Army must act as a disciplined force. Commanders must be certain that their orders will be carried out, and everybody must be confident that they will not be let down by their comrades. Lives may depend on it, as may the success of the mission. Discipline is the glue that holds soldiers together when threatened; it is the primary antidote to fear. Supported by team loyalty, regimental spirit, pride, trust and professionalism, discipline keeps soldiers from yielding to the human stress of battle. The best discipline - which the Army expects from every soldier and which training aims to elicit in them, is self-discipline: innate, not imposed. Good discipline does not stifle individuals, but rather it enables them to achieve more than they would expect of themselves without it. Good discipline means that soldiers of all ranks are trained to obey their orders under the worst conditions of war, and to do so with imagination and resource. Because discipline is so vital to success on operations, commanders must be able to enforce it when necessary. That requires clearly understood rules and a military legal system which can deal with offences such as absence, desertion or insubordination which are not found in civil law. And if it is to work in war, such a system must be in place in peace, for it cannot be turned on and off at will. Discipline must therefore be rigorously but fairly upheld by all those in positions of authority, and self-discipline must be deeply rooted.

## INTEGRITY

0310. Because all soldiers must be prepared to engage the enemy in combat, directly and by choice, there is a unique significance to personal integrity in soldiering. To achieve success on operations, soldiers must be welded into the most effective, friction-free teams possible. Within the team, internal pressures must be minimised, in order to deal with the potentially deadly external ones; individual soldiers must identify their own needs, desires and ideals with, or subordinate them to those of the organisation of which they are part. This applies in peace as well as in combat, in barracks and on training as much as on operations. Soldiers must have complete trust in the integrity of each of their comrades. Personal integrity is essential to mutual trust, and thus to both leadership and comradeship. All soldiers must have the integrity which means they can be relied upon: there is no place for deceit, dishonesty or selfishness. Soldiers depend on mutual trust to the highest degree: their lives are literally in their leaders and their comrades' hands. They must feel able to trust their leaders and their orders with their lives. They share the closest of quarters with their comrades; in tanks and trenches they share food, drink and plastic bags for lavatories; they give each other blood, and the kiss of life. They must have the profoundest respect for the individual, not because of political correctness, but in the service of the greater good, because their cause and their lives depend upon it. Nothing must undermine team cohesion and fighting power, ultimately placing lives at risk, hence objectionable personal behaviour among soldiers is unacceptable. The chain of command is responsible for defining and maintaining standards of personal behaviour in the Army by example and direction. All forms of deceit or dishonesty constitute a lack of integrity, and therefore call into question whether an individual can be relied upon. Such activity covers a wide spectrum, and includes any behaviour which raises doubts about an individual's character, as well as committing criminal offences. So, for example, if a soldier is known to be selfish or dishonest, trust between comrades will be damaged and tensions created within the team which will reduce its effectiveness. This is as true of those who may misuse public funds, or who make fraudulent claims (however small the sums involved), as it is of those who are dishonest in any other way. They simply cannot be trusted. Equally, integrity demands that those who are in positions of authority, at whatever level, are fair and consistent at all times to those under them. Only then will they earn the respect and loyalty that are essential to leadership. The leader's example in personal behaviour is vital, and this responsibility increases with rank. The first duty of all leaders to their soldiers, at every level in the army, is to maintain their morale and cohesion as a team. If the leader fails, and they fall apart, they are lost.

## LOYALTY

0311. Loyalty binds all ranks of the Army. It ties the leader and the led with mutual respect and trust. It goes both up and down. It transforms individuals into teams. It creates and nourishes the formations, units and sub-units of which the Army is composed. The Nation, the Army and the chain of command rely on the continuing allegiance, commitment and support of all who serve: on their loyalty. Conversely, soldiers of all ranks, and their families, must be certain that the Army and the Nation will treat them with loyalty as well as justice. The system's loyalty to the individual - its obligation in the Military Covenant - is manifested in justice, fair rewards, and life-long support to all who have soldiered. Those who are placed in positions of authority must be loyal to their subordinates, representing their interests faithfully, dealing with complaints thoroughly, and developing their abilities through progressive training. For their part, subordinates must be faithful to their leaders, their team, and their duty. Such loyalty is expected, but it must also be earned through commitment, self-sacrifice, courage, professionalism, decency and integrity. Loyalty to the Army requires all ranks to foster and adhere to these qualities at all times, off duty as well as on duty. Personnel who behave badly when off duty not only let themselves down by their lack of self-discipline, but are being disloyal - they damage respect for the Army, their unit, and for other soldiers who may well suffer as a result.

## RESPECT FOR OTHERS

0312. Service in the British Army is more than loyalty to the Crown, and to military superiors, subordinates and comrades. It also involves the respect for others which must remain a hallmark of the British Army. It flows from the duty to put others first and means that there is no place for prejudice or discrimination. Respect for others is based on self-respect and operational need. It depends on selfless commitment and integrity, on the behaviour which is set out in "The Values and Standards of The British Army". Without these the individual soldier and the Army itself forfeit the respect which underpins morale. Like loyalty, respect for others goes both up and down the chain of command as well as sideways among peers. But it also extends to the treatment of all human beings, especially the victims of conflict, the dead, the wounded, prisoners and refugees. The responsibility of bearing arms and using lethal force makes it vital that all soldiers act properly under the law and maintain the highest standards of decency and a sense of justice at all times, and to all people, even in the most difficult of conditions. Indeed, the need for such decency, compassion and respect for others is increased by the conditions in which soldiers may have to live and operate. They will often have no choice of the company they are required to keep, they may have no relief from it for ex-

tended periods; and the conditions in which they have to co-exist may be cramped, uncomfortable and stressful. In such circumstances respect for all others is doubly important. Commanders must be quite clear that they have a continuous responsibility for the well-being of their subordinates, and that any disregard or abuse of that responsibility amounts to neglect.

### **ENDURING CHARACTERISTICS**

0313. In addition to its core Values, the British Army has certain enduring characteristics which are essential to its ethos and Fighting Power. They have stood the test of time and conflict, and must be understood by all those concerned with defence. They are not immutable; they are evaluated and evolve in the continuous process of Force Development so that the British Army always retains its operational excellence - ultimately its ability to win in battle - in a changing world.

### **VOLUNTEER PROFESSIONALISM**

0314. The British Army is made up entirely of volunteers. A volunteer army differs fundamentally from a conscript one. A conscript army is the citizens in arms. Service is a function of citizenship. Service in such armies is compulsory by law. Soldiers serve because they are citizens, so a conscript army's ethos is based on belief in the state and service to it. This applies to the regular cadres as well as the conscripts. Conscript armies reflect national society directly because they are drawn from every part of it. The British Army on the other hand is composed of volunteers who are servants of the Crown. British soldiers are professionals who choose to serve because they want to be soldiers. Their service must be based on mutual trust rather than law or contract. Many British soldiers - those from the Republic of Ireland or Nepal for example - are not even British citizens. So the British Army is not a citizen army, and therefore it does not directly reflect national society like a citizen or conscript army. It concentrates rather on military effectiveness, but must understand the society on whose behalf it goes to war. Volunteers come at a price, not only in financial cost, but in terms of ethos; unless they want to do so, volunteers neither join nor stay. Since as in any organisation, output is dependent on input, a volunteer army cannot be engineered by law or fiat without risk. Any change imposed on the ethos, or on the terms, conditions or codes of service, will affect military effectiveness and the attitude of the volunteers. Changing either will affect the output - the Fighting Power - which the nation wants. This is why the Army must always be in touch with the aspirations and attitudes of its soldiers; it must train and educate them as necessary; and it must be sensitive to the demands of society. Furthermore, the British Army is essentially professional as well as volunteer. The Territorial Army and Regular Reserves are composed

of volunteers from all walks of life, many of whom have other full-time jobs. However, in their military service they share the absolute professionalism of the regular Army.

### **CORPS AND REGIMENTAL SPIRIT**

0315. The British Army is composed of Arms, Corps and Regiments from which units combine to supply the operational capabilities required. The number, types and organisation of Arms, Corps and Regiments changes according to the guiding principle of fulfilling operational need. They also change role and structure; they may amalgamate, multiply or disband. Yet despite such changes, Corps and Regiments have, from the reputation of years and in many cases centuries of success in battle and other operations, acquired tremendous spirit and distinctive, often geographical, identity. In addition, British soldiers usually remain in the regiments or corps they joined as recruits, in many cases returning to the same operational units throughout their service, resulting in depths of familiarity and comradeship which give a unique edge to the morale and teamwork of the British soldier. This spirit is manifested in distinctive uniforms, emblems, music and other outward signs which contribute to the special pride British soldiers have in their Corps and Regiments. Its key characteristics are Comradeship, Example, Pride and Flexibility. These attributes of Corps and Regiments are also a key element in delivering the Nation's and the Army's responsibilities to the individual soldier in the Military Covenant.

a. *Comradeship.* The Corps or Regiment is the focus for the comradeship which is at the heart of soldiering, and plays such a great part in the operational strength and the rewards of the profession. The purpose of soldiering is deadly serious, but if volunteers are to join and stay, soldiering must be enjoyable and rewarding. The rewards of soldiering include remuneration and self-esteem. Self-esteem is fostered by due recognition of good service. This ranges from informal verbal congratulation, to the highest awards and honours. Comradeship includes both that most powerful bond of adversity shared in battle or on operations, and also the mutual respect and friendliness which enhances personal fulfilment in the Army on and off duty. It is manifest on operations, training and the social life of the Army. It embraces soldiers' families.

b. *Example.* The knowledge of past adversities mastered by the family of which they are part inspires soldiers to live up to the standards of their predecessors. The examples of regimental history focus the will to succeed in a way that augments the imperatives of present loyalty and discipline. There is no better or compelling benchmark than the historic victories in battle of the soldier's own military family.

c. *Pride.* Pride inspires individuals and teams to the greatest heights of self-sacrifice and valour. It also binds together people from the widest variety of backgrounds, and gives them an identity which transforms them from a collection of individuals into a professional family.

d. *Flexibility.* Flexibility means that though roles and missions change, the Corps or Regiment is a lifelong home to its members, wherever they are serving. It is the focus for the responsibility the Army has for all soldiers, serving and retired, and their families. The Corps or Regiment is an invaluable part of the down payment the Army must make in return for the soldier's unlimited liability.

0316. All of these mean that the Corps or Regiment is regarded as a family - the military community in which most British soldiers do all their operational service and which embraces and cares for them and their families and dependants literally until death. These professional families are also the moral communities in which soldiers acquire and develop the military ethos, tempering the ethical and moral diversity of society at large, and underpinning operations in the most complex circumstances.

### THE CHAIN OF COMMAND

0317. The Chain of Command is the framework of the British Army. Using the principles of Mission Command, it enables the smoothest possible flow of orders, information and action in battle and on operations as well as in peacetime. The realities of future conflict mean that administrative and training structures may differ from operational ones. This makes it all the more important that the operational chain of command is absolutely clear and paramount, and the responsibilities of other chains, such as national administrative or logistic ones in multi-national operations are strictly defined and understood. As a guiding principle, all soldiers must know their places in the Chain of Command: who is their superior, and who their peers and subordinates. These places are broadly defined by rank, and given formal expression, when appropriate, by distinctive badges and saluting. The Chain of Command is not just the framework for the dissemination of orders and information downwards and outwards. It is also the means of communication upwards. It is the responsibility of every officer to ensure that all soldiers are confident in the effectiveness of the chain of command in which they serve to communicate as well as deliver their needs, aspirations, recommendations and grievances. In this way the Chain of Command is the principal mechanism for delivering the Army's responsibilities to the soldier in the Military Covenant. The Chain of Command employs appropriate means and strategies not only to achieve internal communication; it is also responsible for communicating the image of the Army externally.

### LEADERSHIP

0318. Of all the enduring characteristics of the British Army, leadership is at the heart. The thing that sets a good army or a good soldier apart from an effective one is its ethos, its ethical basis; and in achieving this as in all else, leadership is the key. Good leadership inspires, underpins and enables all the other qualities and capabilities of the British Army. It can transform limited resources and overcome the greatest difficulties. It is not the preserve of rank: all British soldiers have the capacity for leadership, and may be called upon to display it on operations. It is an innate quality which is honed and developed by constant training, experience and hard work. There are many qualities, aspects and techniques of leadership in the British Army. One stands out: the best leadership is leadership by example.

*"I would define leadership as:*

*'The will to dominate, together with the character which inspires confidence'*

*A leader has got to learn to dominate the events which surround him; he must never allow these events to get the better of him; he must allow nothing to divert him from his aim; he must always be on top of his job, and prepared to accept responsibility."*

*Field Marshal The Viscount Montgomery of Alamein,  
"Military Leadership".*

0319. The leaders' responsibility is to elicit, by example and direction, all the qualities of soldiering in their subordinates, so as to achieve their purpose. Leaders must develop these qualities in themselves by practice and study, reinforced by experience. The leader must inculcate confidence in commanders, equipment and administration, and foster mutual trust, respect and understanding. He must personally sustain morale and motivation; the leader must know his soldiers and they must know him. Soldiers must know where they stand with their commander, and where he is leading them. They must know their part in every plan. The leader must possess special qualities of willpower, intelligence, imagination, humanity, decisiveness and, above all, the ability to inspire.

### THE BRITISH ARMY

0320. The British Army's operational success must continue to be founded on moral strength and martial spirit, which take tremendous pride in the achieve-

ments of the past, seize the demands and opportunities of the present, and focus always on the challenges of the future. The ethos of the Army is sustained by all soldiers doing their duty with an implacable will to succeed; accepting their grave responsibility and legal right to fight and kill according to their orders and their unlimited liability to give their lives for others; confident that in return the nation will look after them and their families. This mutual obligation is the essence of the Military Covenant. In facing the future the Army depends above all on obtaining, sustaining and retaining soldiers of the highest quality. The pressures on soldiers change; so therefore do the Army's relevant strategies, policies and plans. At their core lie the enduring principles of the Moral Component of Fighting Power. They will change in emphasis and application and develop over time; but they remain always at the heart of what the British Army does: Soldiering.