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British Army Values A Contextual Review

Edited by Dr Linda Risso

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Executive Summary

At the direction of the British Army's Director Leadership, the Research Team at the Centre for Army Leadership have carried out a review of the British Army's values to establish whether they are fit for purpose and whether they are known and understood across the British Army.

The key findings are:

- The British Army's values are widely understood across the organisation and there is no need to amend them. However, the Army must establish clear procedures and timelines to review them, and their descriptors, on a regular basis.
- The importance of the Army values is recognised by all participants in the surveys, interviews and working group discussions, regardless of rank, regiment, or cap badge.
- Some values, specifically Integrity, Respect for Others, and Selfless Commitment, are judged as more important to be displayed by those in command appointments.
- Strong evidence suggests that serving personnel feel the Army values must be enduring in nature.
- There is evidence that the Army values' descriptors may need to be enhanced to include clearer explanations and examples of their positive and negative impact. Their articulation could also be linked more clearly to their application in different contexts (operations, barracks, staff) and made more rank specific.
- The British Army operates in a specific context that reflects our unlimited liability, and the critical requirement to be operationally successful; its values do not have to overlap British societal values although it is recognised that they must be aligned.

Dr Linda Risso
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*'Our purpose is clear:
We protect the UK, fight the UK's enemies, prevent conflict and deal with disaster.
This is underpinned by unlimited liability and exemplary values and standards.'*
Gen Sir Nick Carter (CGS), 2015.¹

1. Introduction

- 1.1 According to the 2025 [Strategic Defence Review](#), Defence plays a central role in protecting the UK's security, prosperity, and values. The Review places emphasis on home defence and resilience, and it stresses the importance of renewing the Nation's contract with those who serve. This is in line with what the 2023 [Integrated Review Refresh](#) and the [UK Government Resilience Framework \(2023 Implementation Update\)](#) had already stated. Defence must contribute to improve the stability and resilience of British society and economy, to ensure long-term security.
- 1.2 In this context, the British Army must play its part. The moral component of fighting power is critical to operational success on operations, and it is essential in barracks and on the staff. Armies need strong morale, effective leadership, and strong ethical foundations. Yet, over the past few years, the culture of the Army - and of Defence more broadly - has been challenged. The [Wigston Report](#) (2019), the [Gray Review](#) (2020), and the [Atherton Report](#) (2021) have exposed significant failures.² Among the Army's response are Operation TEAMWORK, a whole force effort to focus on culture to stamp out unacceptable behaviours, and the creation of the Army Organisational Culture Campaign Board, which is behind the launch of the Army's Plan for Improving our Organisational Culture, 2023-2028. The Plan sees Leadership as the primary line of operations, 'underpinned by the principles contained within the [Values & Standards](#) and [Civil Service Code](#)' (p. 17).
- 1.3 The Army requires the highest standard of leadership as a fundamental component of its fighting power. The [Army Leadership Doctrine](#) is values-based; its leaders are motivated not by self-interest, but work in the service of others. The values are therefore at the heart of Army leadership. As the custodian of the [Army Leadership Doctrine](#), the Centre for Army Leadership (CAL) therefore have a responsibility to periodically assess whether the values are clearly explained, well understood, firmly embedded in all ranks, and if they remain fit for purpose. The publication of this research report contributes to this task.

¹ As quoted in [Army Leadership Code](#) (2015), AC 72021, p. 7.

² The Wigston Report's official title is Ministry of Defence, *Report on Inappropriate behaviours*, 15 July 2019. The Gray Review is Ministry of Defence, *Unacceptable behaviours: Progress review* December 2020. The Atherton Report is *Protecting those who protect us: Women in the Armed Forces from Recruitment to Civilian Life*. HC 154, 25 July 2021.

- 1.4 The scope of this paper is to focus on the Army's values and to assess whether they are fit for purpose and if they can sustain and strengthen the Army's resilience. There is currently no evidence that there is a concern with the values. However, it would be impudent not to review them periodically and to test their validity against the changing character of war, society, and the emerging security challenges. As Patrick Mileham argued in 1996:

An Army which feels isolated from society can become unduly defensive, militaristic, or ineffective for its roles. Its isolation is increased if it does not face external debate squarely. Internal debate during peacetime is healthy for an Army. While command and hierarchical structures must not be weakened, a balanced and responsible expression of opinion at all levels positively can help the Chain of Command and raise the Army's morale overall.³

- 1.5 The British Army's values are defined in [Values and Standards of the British Army](#) AC 64649 (2018). Although it is recognised that British Army values and Standards are inextricably linked, this report focuses exclusively on the values.
- 1.6 This report provides a headline review of British Army's values through responses to the following questions:
- What is the purpose of British Army values?
 - How do the British Army's values compare to other armies, services, and cross-sector organisations?
 - Are the values well understood and deemed fit for purpose?
 - What might usefully enhance the British Army's values?
 - How best might the British Army's values be kept under review?

2 Research methodology

- 2.1 This report combines new research carried out by the CAL Research Team with reports produced by third parties as well as surveys of existing literature and secondary sources, where relevant and applicable.
- 2.2 Literature survey. The CAL Research Team have run a thorough survey of the literature looking back at the history and development of British Army's values over time. Over its long history, the Army transformed to keep pace with changes in society, the nature and modalities of modern warfare, and the new role of the Armed Forces in the post-Cold War environment (peacekeeping, crisis management and disaster relief operations, etc.). As outlined clearly in the CAL's official account of the history of Army leadership, such transformations meant that the Army was able to keep pace with the changes in British society. Yet, some key components – including its values – remained remarkably consistent over the decades.⁴ The CAL Research Team also carried out a survey of the values of other Services, allies' and competitors' armies as

³ Patrick Mileham, [Value, Values and the British Army](#) (1996), p.1.

⁴ Sharp, Langley, *The Habit of Excellence: Why British Army Leadership Works* (London: Penguin, 2021).

well as cross-sector organisations to identify trends, similarities and discrepancies. The extensive survey of the literature has informed the analysis of the qualitative and quantitative data collected via surveys, interviews and working groups.

- 2.3 Working Groups. Professor Lloyd Clark (CAL Director of Research) ran two workshops with selected individuals to review our preliminary research and test our hypotheses. Numbers were kept intentionally low to allow for a productive and meaningful discussion. Prof. Clark actively sought to have as much diversity of thought around the table as possible. Both workshops were chaired by Director Leadership, Major General Zac Stenning OBE. The first workshop took place at Chatham House on 9 December 2022 and focused on the questions ‘Are the values fit for purpose?’ It included 11 people among Regular Army personnel and academics. The second workshop took place at the Royal Military Academy Sandhurst on 16 June 2023, and it included members of the CAL team and selected guests (Regular and Reserves) with a total of 7 people. Its purpose was to monitor progress.
- 2.4 Quantitative survey. To gain insight from serving members of the British Army, the CAL Research Team tasked third parties to carry out a quantitative survey to establish how well known and understood the values are across the organisation today.⁵ It is important to mention that due to a freeze on large surveys across the organisation, the quantitative survey was restricted to the CAL Activists community. The Activists are members of the Regular Army with an interest in leaders and leadership development. They support the research and engagement activities of the CAL. Of the almost seven hundred CAL Activists, 49 agreed to offer their time to support this strand of work. We are aware that although the sample includes responses from a cross-section of cap badges and ranks, the survey is not representative of the whole organisation as the CAL Activists have a declared personal interest in leader and leadership development. It should also be pointed out that the cohort in question did not reflect the British Army’s gender mix or rank structure, with eight responses from women (16% of the respondents versus 11% of female Regular personnel), four from soldiers and junior NCOs, and none from staff-grade officers.
- 2.5 Qualitative follow-up interviews with selected individuals. The survey respondents were invited to take part in follow-up group discussions or individual interviews. We were able to have useful discussions with six people, which helped deepen our understanding. We are of course aware that this is an extremely small sample and that therefore the evidence provided by these interviews must be contextualised and weighted against other sources and secondary literature. However, these discussions have had the advantage of offering invaluable insight into the lived experience of current serving personnel and to push the Team to review some of the initial assumptions.

⁵ Part of their work has been incorporated into this report. The CAL Research Team would like to thank Gen Sir Michael Rose, Paul Heugh and the Skarbek team.

3 What is the purpose of the British Army's values?

- 3.1 A full description of the values as stated in [A Soldier's Values and Standards](#) (V&S) is at Annex A.
- 3.2 The values are a central component of the CAL's leadership documents upon which all leader and leadership development programmes are based. Specifically, these include:
- [Army Leadership Code](#) (2015), AC 72021.
 - [Army Leadership Doctrine](#) (2021), AC 72029.
 - [A British Army Followership Doctrine Note](#) (2023), AC 72029-1.
 - [Leader Competency Framework](#) (2024), AC 72279.
- 3.3 The values are the central drivers of our people's actions and behaviours and as such they define the organisation itself. They are:

The moral principles which define who British soldiers are as individuals and what the British Army stands for as an organisation. Standards are the authoritative benchmarks against which we judge our conduct. (V&S, Point 1).

Crucially, the values are linked to operational success:

Effective and cohesive teams are the building blocks of operational success; when correctly formed, they can withstand considerable hardship and succeed. Foremost among the factors which makes teams effective is trust, both within the team and in the team's capability. Trust of this sort can only truly be secured if every team member is confident in the commitment and resolve of all other members of the team. The Army's Values and Standards provide an accepted and clearly defined code of behaviour which generates the strong bonds necessary to foster the trust among and within teams that is so critical to success. (V&S, Point 10).

The values are also the cornerstone of outstanding military leadership, which is a fundamental duty of all Officers, Warrant Officers, and Non-Commissioned Officers:

Army leadership is, and must remain, values-based and the example set by all those in leadership positions defines the Army's Values and Standards every day. (V&S, Point 12).

Given this context, any breach of the [Values and Standards](#) is unacceptable and requires 'prompt and unambiguous action':

Acceptance of any breach of these Values and Standards, however minor, undermines the operational effectiveness of the British Army and puts our ability to succeed at risk. Every individual who fails to uphold our Values and Standards must

have their failings made clear to them, (V&S, Point 41).

- 3.4 The codification of the Army's values is a relatively new phenomenon. Historically, values were implied and referred to, often in the abstract, because it was thought there was no need to state them. In the United Kingdom – as in many Western Armies – this perspective was a legacy of the belief that Christian values always guided the behaviour of individuals regardless of the context. The assumption was that Christian moral imperatives were naturally built into the fabric of organisations by their senior leadership, and that they reflected the values of the society to which they belonged.⁶ The experience of the Second World War, with large scale civilian casualties and genocide, ushered in the first discussions about the need to codify the Army's values. In the post-war years, an increasingly diverse society also prompted pointed questions about the nation's relationship with its own values and what held society together. However, it was not until the end of the last century that organisations began to routinely examine and define their organisational values.
- 3.5 In 1994, the British Government established the Committee on Standards in Public Life, an advisory non-departmental public body to advise the Prime Minister on ethical standards in public life. As part of its remit, the Committee can conduct inquiries and collect evidence to assess institutions, policies, and practices. It also promotes a code of conduct called the [*Seven Principles of Public Life*](#), also known as the Nolan Principles after the first chairman of the committee, Lord Nolan. The Seven Principles are:
- Selflessness. Holders of public office must act solely in terms of the public interest.
 - Integrity. Holders of public office must avoid placing themselves under any obligation to people or organisations that might try inappropriately to influence them in their work. They must not act or make decisions to gain financial or other material benefits for themselves, their family, or their friends. They must declare and resolve any interests and relationships.
 - Objectivity. Holders of public office must act and make decisions impartially, fairly and on merit, using the best evidence and without discrimination or bias.
 - Accountability. Holders of public office are accountable to the public for their decisions and actions and must submit themselves to the scrutiny necessary to ensure this.
 - Openness. Holders of public office must act and make decisions openly and transparently. Information should not be withheld from the public unless there are clear and lawful reasons for so doing.
 - Honesty. Holders of public office must be truthful.
 - Leadership. Holders of public office must exhibit these principles in their behaviour and treat others with respect. They should actively promote and robustly support the principles and challenge poor behaviour wherever it occurs.

⁶ Sharp, Langley, *The Habit of Excellence: Why British Army Leadership Works* (London: Penguin, 2021).

These Seven Principles apply to anyone who works as a public office holder, either elected or appointed. They are enshrined in codes of conduct across the UK public sector and are incorporated into a variety of government-related codes.⁷

- 3.6 In 1996, ethics specialist Dr Patrick Mileham argued that ‘the values’ system of the Army is inherently strong but is not well articulated internally, and not placed in the public domain.’⁸ In 2000, the British Army codified its values for the first time in [Soldiering: The Military Covenant](#). The booklet stated that due to its ‘grave responsibilities...unless an Army is focused on higher ethics, it risks moral bankruptcy [and thus] risks alienation from the community it serves.’⁹
- 3.7 In 2018, the Army’s values were officially codified in the [Values and Standards of the British Army](#) (2018). For the British Army, the statement of its values provided clarification of the ‘constant, non-discretionary principles that define the behaviours expected of all members of the British Army, whatever the circumstances’ (Point 2). The [Values and Standards](#) became the ethical framework for all ranks, in all contexts, and in all situations. It is more than a list of expected behaviours; it is an unambiguous statement about what the organisation stood for to reinforce its connection with society while inspiring and guiding its personnel. The publication of British Army values has not been a panacea for the organisation’s behavioural issues, which required a multi-faceted approach. Yet, their codification did provide a common understanding of what should be expected.
- 3.8 In its first iteration, the *Army Leadership Doctrine* (2017) stated that values drive all actions or behaviours, and they define who leaders are, what leaders do and determine how leaders behave. The updated version of the [Army Leadership Doctrine](#) (2021) goes further: it defines the values as the guiding principles that remain constant regardless of rank, situation, and operational context. Hence, Army leadership establishes a clear link between values and character, and therefore it is in its very nature values-based.¹⁰
- 3.9 Values-based leadership refers to ‘the ability to inspire, develop and reinforce in others the core [Values and Standards of the British Army](#), empowering them to do the right thing, whatever the situation’ (*Army Leadership Doctrine*, 2-03). Values-based leadership fosters trust and a common sense of belonging across the organisation, which are essential elements of operational success and high-performance.

⁷ Committee on Standards in Public Life, [The Seven Principles of Public Life](#), 31 May 1995. House of Commons, [Managing Ministers’ and Officials conflicts of Interest](#), HC 252, 24 April 2017.

⁸ Patrick Mileham, [Value, Values and the British Army](#), 1996, p.1

⁹ ADP Vol 5 [Soldiering: The Military Covenant](#) (2000) AC 71642, Para 1-1

¹⁰ The concept of values-based leadership was developed between 2004-2007 by the School of Infantry and Bangor University: Hardy, L. and Arthur, C., *Report on Study into the Infantry Training Centre Coaching and Leadership Initiative*, Bangor University, 2006.

- 3.10 The British Army operates in a specific context that reflects our unlimited liability, and the critical requirement to be operationally successful and therefore its values have a key role to play. They create a strong sense of belonging, they form the cornerstone of values-based leadership, which shapes all training, education and operational activities and all work stands. The Army values – along with the Standards – ensure that all serving personnel are aware of their responsibility to lead by example, regardless of the circumstances.

4 How do the British Army's values compare to other armies, services, and cross-sector organisations?

- 4.1 Each Army, Service, and organisation is unique due to its historical development, the society it stems from, its mission, and the context in which it operates. It is therefore difficult and methodologically questionable to compare them. However, there is still merit in surveying other services and armies of allies and competitors. For the same reason, it is important to be aware of examining third sector and commercial organisations to identify common themes and trends. This has been done via extensive online research and interviews with business and third sector leaders.

- 4.2 The tables that follow list the values of:

- a) Royal Navy, Royal Marines, Royal Airforce and UK Defence;
- b) NATO Allies and Partners (selection);
- c) Competitor armies;
- d) UK public bodies and third sector organisations;
- e) Corporate organisations;
- f) Disruptor organisations.

The organisations range from the obvious to the subjective to provide breadth. The lists below do not reflect the priorities or ranking attributed to the values by the respective organisations. Instead, the order used below has been chosen to facilitate comparison with British Army's values. It should also be noted that the comparison made is with the key words and not their respective descriptors.

4.2.a) Royal Navy, Royal Marines, Royal Air Force:

As expected, the UK armed services share several values that, collectively, can be regarded as being reflective of their function and the society in which they operate. Research by the Defence Leadership Centre into the three Services' values concludes that the variations are minor, although the report does not go as far as examining the potential reasons behind these differences and their relationship with the Defence set.¹¹ When taken together, integrity is the one value that cuts across the spectrum as it is also shared by the Civil Service (Table 4). Integrity could therefore be considered as the core of the 'whole force approach to defence'.¹²

¹¹ Anthea Lemmon's presentation on 'Values and Defence' on behalf of the Defence Leadership Centre. Delivered to the Defence Leader Network workshop at the Royal Military Academy, Sandhurst, on 3 Nov 22. Unpublished.

¹² [Defence People Innovation Challenge](#) (2018).

| British Army | Royal Navy ¹³ | Royal Marines ¹⁴ | Royal Air Force ¹⁵ | UK Defence (amalgamated) |
|-------------------------------------|--------------------------|-----------------------------|-------------------------------|--------------------------|
| Courage – Moral and Physical | Courage | | | Courage |
| Discipline | Discipline | Self-discipline | | Discipline |
| Respect for Others | Respect for Others | | Respect | Respect |
| Integrity | Integrity | Integrity | Integrity | Integrity |
| Loyalty | Loyalty | | | Loyalty |
| Selfless Commitment | Commitment | | | Commitment |
| | | | Service | Service |
| | | Excellence | Excellence | Excellence |
| | | | | Objectivity |
| | | | | Impartiality |
| | | | | Honesty |
| | | Humility | | Humility |

Table 1

4.2.b) Selected NATO allies and Partners:

The analysis of the values of these Armies reveals that although only the British Army includes ‘Discipline’, there is general commonality between the nations, albeit with some distinct differences. The degree of convergence is not surprising, and neither is it accidental. Common historical roots and shared belonging to NATO either as a member or as a partner nations account for it. Three Armies – Canada, New Zealand, and Poland – stand out as having some values that differ from the British, although each are largely within expectations for armies of liberal democratic states (and using language similar to the one used in the British [Army Leadership Doctrine](#)). Poland, with its ‘Objection to Evil’ and ‘Patriotism’ might be regarded as slightly out of step with current British Army’s thinking and language. However, the values should be contextualised within Poland’s recent history, geographical location, and long-term security concerns.¹⁶

¹³ Royal Navy, [Organisation: Our People: Our Values](#).

¹⁴ Royal Navy, [Organisation: Our People: Our Values](#).

¹⁵ Royal Air Force, [Ethos, Core Values and Standards](#). Air Publication 1. 3rd revision. October 2019.

¹⁶ Latawski Paul C., “Belated Victory: Poland’s Legacy of World War II” in Strohn, Matthias (ed.) *The Long Shadow of World War II: The Legacy of the War and its Impact on Political and Military Thinking since 1945* (Oxford: Casemate Academics, 2021), pp. 27-44.

| British Army | Belgian Army | US Army | Canadian Army | Australian Army (and Defence Force) | New Zealand Army | Polish Army | NATO |
|----------------------------|--------------|------------------|----------------|-------------------------------------|------------------------------|-------------------|-----------------|
| Courage | Courage | Personal Courage | Courage | Courage | Courage | Bravery | |
| Discipline | | | | | | | |
| Respect for Others | Respect | Respect | | Respect | | | |
| Integrity | Integrity | Integrity | Integrity | Integrity | Integrity | | Integrity |
| Loyalty | Loyalty | Loyalty | Loyalty | | Loyalty | Fidelity | Loyalty |
| Selfless Commitment | | Selfless Service | | Service | Self-sacrifice | | |
| | | Honor | | | Honour | Justice | |
| | Flexibility | Duty | | | Adaptability and Flexibility | | |
| | | | | | | Patriotism | Impartiality |
| | | | | | | Objection to Evil | |
| | | | | | | Reliability | Accountability |
| | | | | | Responsibility | Responsibility | Professionalism |
| | | | Excellence | Excellence | Pursuit of Excellence | | |
| | | | | | Trust | | |
| | | | | | Initiative | | |
| | Cooperation | | | | Mutual Support | | |
| | | | Stewardship | | | | |
| | | | Inclusion | | | | |
| | | | Accountability | | | | |

Table 2

4.2.c) Competitor armies:¹⁷

Just as the Armies of liberal democratic states reflect the values expected of such nations and their history, so do those of authoritarian regimes. The values of the Chinese and Russian armies bind ideas of loyalty and commitment with the survival of the State and loyalty to its leaders and founding ideals. There is an implicit reference to the fact that military forces are bound to something 'more important' than the individual, team, or organisation. The values emphasise a deep connection between the nation, its people, and its future (Serving the Country, Patriotism, and Loyalty to the Party). Of note is the

¹⁷ Translations may miss important nuances. The values of the Russian Army are not stated in a specific publication but are referred to throughout its doctrine. The values quoted here are taken from Jason Gresh, '[Kennan Cable No. 67: Professionalism and Politics in the Russian Military](#)', *Wilson Centre* website, 29 April 2021. The Russia Research Group at the National Defence University in Helsinki have provided a translation of the Russian military doctrine, that can be found here: [mildoc_rf_2014_eng.pdf](#). For the values of the People Liberation Army (China), see Mulvedon, James '[Hu Jintao and the "Core Values of Military Personnel"](#)' *Hoover Institution* website, 8 May 2009.

Chinese army's 'Cherishing the people' and more research into its significance and implications would be worth pursuing further.

| British Army | Chinese Army | Russian Army |
|----------------------------|-----------------------|-----------------------|
| Courage | | |
| Discipline | | Discipline |
| Respect for Others | Cherishing the people | Comradeship |
| Integrity | | |
| Loyalty | Loyalty to party | Loyalty and obedience |
| Selfless Commitment | | |
| | Serving the country | Patriotism |
| | Upholding honour | Military Honour |
| | Devotion to missions | Duty |

Table 3

4.2.d) UK public bodies and third sector organisations:

| British Army | The Seven Principles of Public Life (Nolan Principles) ¹⁸ | Civil Service ¹⁹ | National Health Service (NHS) ²⁰ | College of Policing ²¹ | Royal National Lifeboat Institution (RNLI) ²² |
|----------------------------|--|-----------------------------|---|-----------------------------------|--|
| Courage | | | | Courage | Courageous |
| Discipline | | | | | |
| Respect for Others | | | Respect and dignity | Respect | |
| Integrity | Integrity | Integrity | | | |
| Loyalty | | | | | |
| Selfless Commitment | Selflessness | | | | Selfless |
| | Objectivity | Objectivity | | | |
| | Accountability | | | | |
| | Openness | | | | |
| | Honesty | Honesty | | | Trustworthy |
| | Leadership | | | | |
| | | Impartiality | | Empathy | |
| | | | | Public Service | |
| | | | Working together for patients | | |
| | | | Commitment to quality care | | |

¹⁸ Committee on Standards in Public Life, [The Seven Principles of Public Life](#), 31 May 1995.

¹⁹ [The Civil Service Code](#), 16 March 2015.

²⁰ [The NHS Values](#), no date.

²¹ College of Policing, [Values](#), 8 May 2024.

²² Royal National Lifeboat Institution, [Our Values](#), no date.

| | | | | | |
|--|--|--|-----------------|--|------------|
| | | | Everyone counts | | |
| | | | Improving lives | | |
| | | | Compassion | | |
| | | | | | Dependable |

Table 4

This table reveals a large degree of overlap and commonality across British public bodies and third sector organisations. This is not surprising, as they have all been inspired by the [Seven Principles of Public Life](#) (point 3.5).

4.2.e) Selected corporate organisations:²³

British Corporate organisations have stated values that define their ethos and public image. The organisations selected below are members of the FTSE250 and have experience gained from more than 50 years of business. A brief comparison reveals that each company has values that are both tied closely to their mission statements, and are designed to resonate with their staff, customers, and shareholders. Some companies reveal traditional values and language (Barclays and Tate & Lyle), although some show creativity in their choices of values and the wording in their description (Tesco and Lloyds of London).

The table below gathers the results on extensive online research as well as interviews with business leaders to contextualise some of the values and understand their origins and function. Admittedly, some of the items listed below do not classify as 'values' and are closer to mottos and advertising labels. Tesco's list in particular jumps out as not values driven (No one works harder, and Every little helps).

| National Grid | Tesco | Lloyds of London | Barclays Bank | Tate & Lyle | Countryside Properties |
|--------------------|---|--|---------------|-------------|------------------------|
| Do the right thing | No one works harder for customers | We work with integrity | Respect | Safety | We Really Care |
| Find a better way | We treat people how they want to be treated | We offer quality products and services that are fit for purpose | Integrity | Integrity | We Grow Together |
| Make it happen | Every little help makes a big difference | We respect the customer, understand their needs and ensure we treat them fairly | Service | Respect | We Take Pride |
| | | We believe that teamwork is essential to provide excellent solutions and service | Excellence | | We Always Deliver |
| | | We are professional and friendly in our outlook | Stewardship | | |

Table 5

²³ This selection is representative of a sample of more than 20 similar business reviewed.

It may be worth mentioning that in-depth research conducted by the University of Oxford into 221 companies, the majority from the FTSE 350, explores how organisations chose and define their values. The conclusions confirmed a legacy from the COVID pandemic with values such as collaboration, empathy, passion, and courage becoming more prominent. They highlight the increasing importance of personal and emotional aspects of organisational life and a drive towards a better work-life balance.²⁴ Despite research supporting their importance, values such as curiosity, humility, hope, and gratitude are scarcely used in business. When it comes to the selection of values, 82% of companies that describe their process refer to a top-down approach. Only 18% indicate a more collaborative process. Finally, companies consistently express high aspirations when it comes to embedding their values, but the language describing how this is done in practice is vague.

4.2.f) Disruptor organisations:²⁵

It is in the very nature of disruptor organisations to be significantly alter the existing market structure and nature of the field in which they operate. This is of course also true for their values and ethos. Disruptor organisations pride themselves in having a unique and innovative way of doing business and directly reject anything traditional, which is often associated with mental and physical constraints.

| Netflix | Amazon | Easy Jet | Uber | Purple Bricks |
|---------------|---|------------------------|------------------|-----------------------------------|
| Judgement | Customer obsession rather than competitor focus | Safe and Responsible | Get to It | Embrace the move (ment) |
| Selflessness | Passion for inventing | On Our Customers' Side | Trip Obsessed | Fearlessly progressive |
| Courage | Commitment to cooperation excellence | In it Together | Build with Heart | We play together and win together |
| Communication | Long-term thinking. | Always Efficient | Stand for Safety | |
| Inclusion | | Forward Thinking | | |
| Integrity | | | | |
| Passion | | | | |
| Innovation | | | | |
| Curiosity | | | | |

Table 6

²⁴ The Oxford Character Project, [UK Business Values Survey](#) (July 2022). See also The Oxford Character Project, [Good Leadership in UK Business](#) (September 23).

²⁵ This selection being a representative sample of more than 15 similar business reviewed for this study.

Netflix's values stand out as being curiously traditional and comprehensive. Disruptor companies (specifically those that have introduced new business models and transformed their sectors) are, unsurprisingly, creative with their values and challenge the norm. Yet, despite the overt playfulness of some, the survey shows that each company has recognised the importance of values and has consequently invested resource in developing their sets. However, interviews confirmed the ephemeral nature of these values, as each new Chief Executive Officer or owner tend to want to impress their own take on the company's ethos.

- 4.3 The review carried out in this section shows a considerable degree of overlap among the three Services and obvious synergies with the armies of our allies and partners. Similarly, the comparison with UK public bodies and third sector organisations demonstrates a shared commitment to integrity, accountability, and public service. As the Army works closely with the Civil Service in whole force teams, the overlap and synergy are essential to ensure mutual understanding and common standards of behaviour. Similarly, as the Army and other Services are called to support civil society in the form of MACA (Military Aid to the Civilian Authorities) operations alongside public services and third sector organisations, it is therefore equally important that there is a similar understanding with UK public bodies and third sector organisations.

5 Are the values well understood and deemed fit for purpose?

- 5.1 Using quantitative and qualitative research, this report now examines how the Army values are understood across the organisation. As discussed in paragraphs 2.4 and 2.5, the sample is small, selective, and not entirely representative of the British Army. As highlighted in point 5.4, mitigating steps have been taken to contextualise and examine the data collected via the surveys.

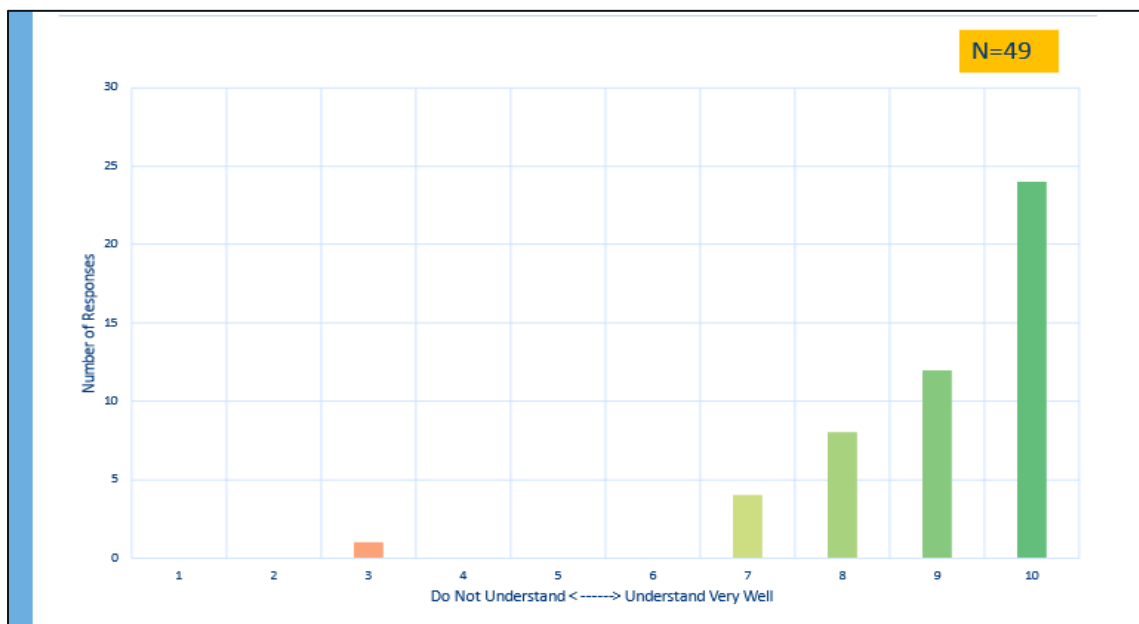


Figure 1: Are British Army Values well understood?

- 5.2 The survey established that the current values are overall well understood (Fig. 1) and are also seen to be mostly fit for purpose (Fig. 2). In Figure 1, from a survey of 49 people, 24 responded that they understood the values extremely well (scoring 10/10) and the overwhelming majority (44) gave a rating of 8 or higher out of 10. These responses however were self-evaluations and further analysis of whether the respondents indeed understood the values was carried out via additional questions and interviews.
- 5.3 In Figure 2, a total of 36 out of 49 gave a score of 8 or higher that the values were fit for purpose.

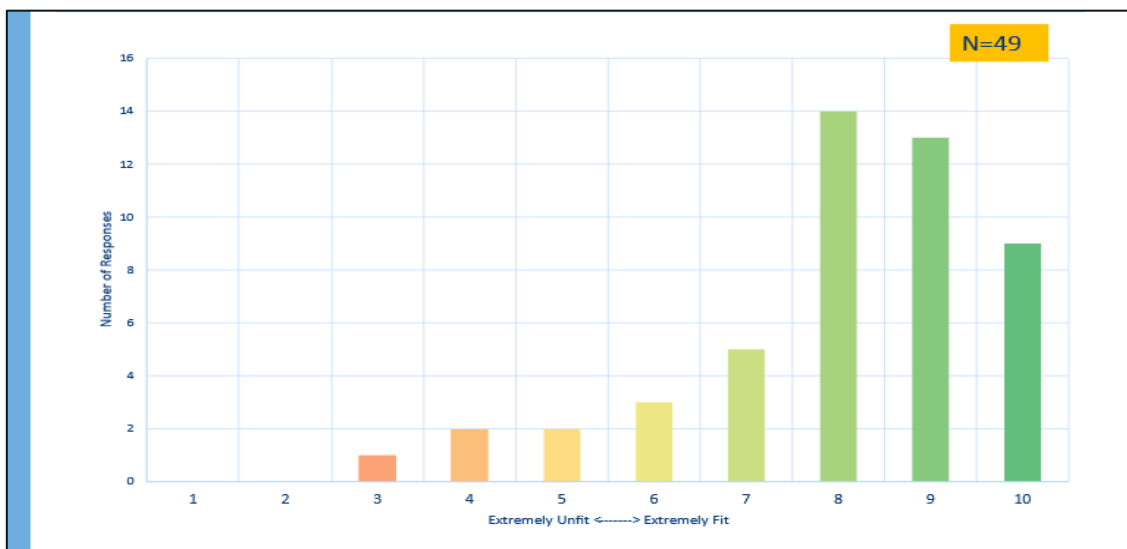


Figure 2: Support for the current British Army Values.

- 5.4 Given the size of the survey sample, we have applied the Cultural Value Assessment core principles to the interviews that took place after the survey to assess the alignment between personal and organisational values. The Cultural Value Assessment (CVA) is a methodology and culture assessment tool created by the Barrett Value Centre. It involves an online culture assessment questionnaire, ideally sent to all staff members in the organisation, who are asked three key questions. These cover who they are as a person, their experience of the current work culture, and the changes they believe are necessary for the organisation to be successful or to achieve its goal. The CVA can then be used to generate dialogue and discussion about organisational culture, values, and behaviours. It does not give an answer to how to change institutional culture, but it is a way to engage people to work on the culture together, having identified cultural strengths and weaknesses.²⁶ CVA's core principles were used in our interviews after the survey.
- 5.5 Figures 3 and 4 show that the participants believed there is a clear alignment between their own personal values and those of the organisation, which may demonstrate either an effective inculcation of the soldiers and officers we recruit or that the Army attracts like-minded individuals. Or both.

²⁶ The Cultural Values Assessment (CVA) (<https://www.valuescentre.com>).

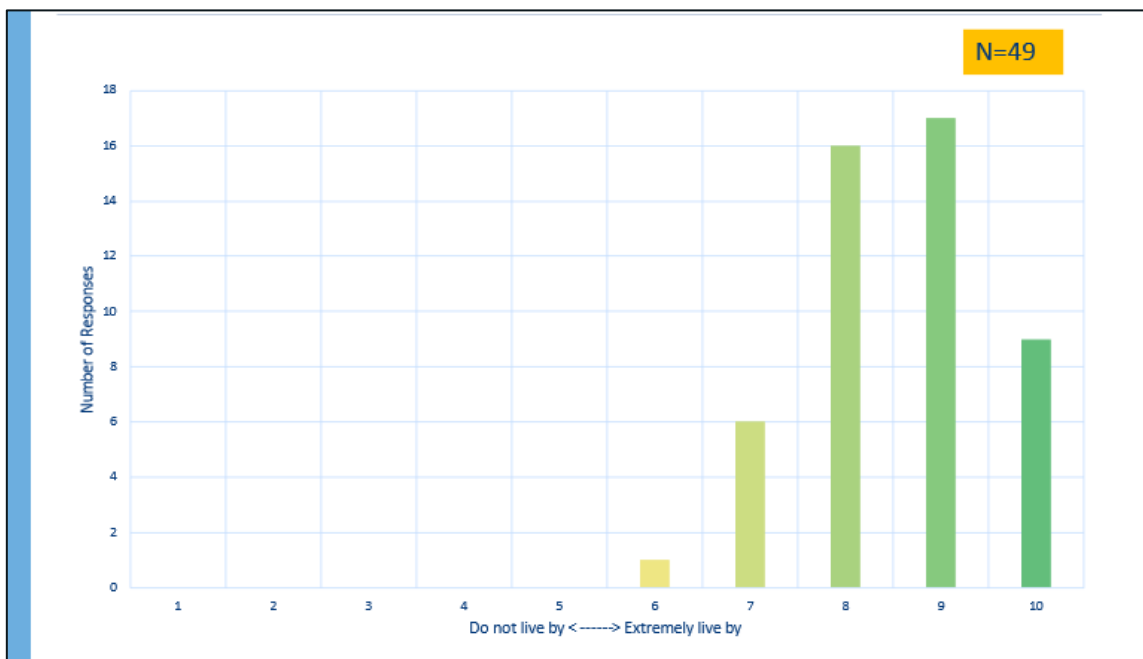


Figure 3: Respondents strongly supported living by their Values.

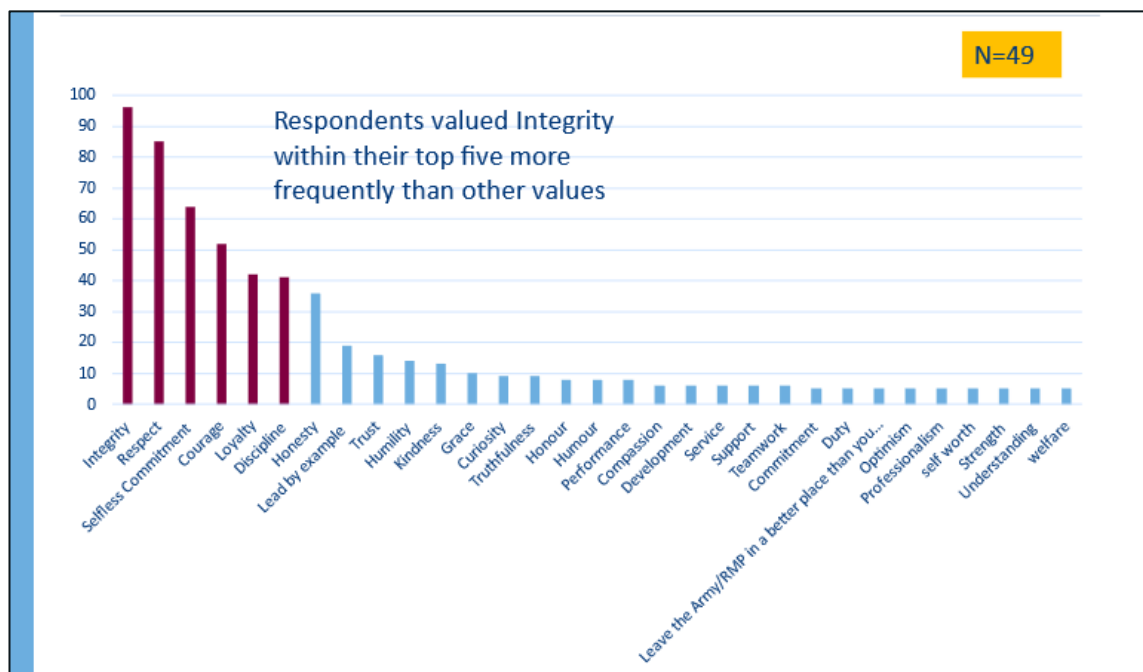


Figure 4: Alignment of personal and British Army values amongst respondents.

- 5.6 Interestingly, the overwhelming majority of those surveyed felt that the British Army's values were unrepresentative of society's values (Figure 5). The discrepancy between organisational and societal values is in large part due to the fact that the Army – like all military services – operates under unique conditions (unlimited liability, critical need for maximum operational success) and therefore its core values need to reflect this specific operating context and organisational culture. The question is whether the Army's values should directly reflect the values of the society it represents and defends or if – given its nature and mission – a divergence between the two is to be expected.

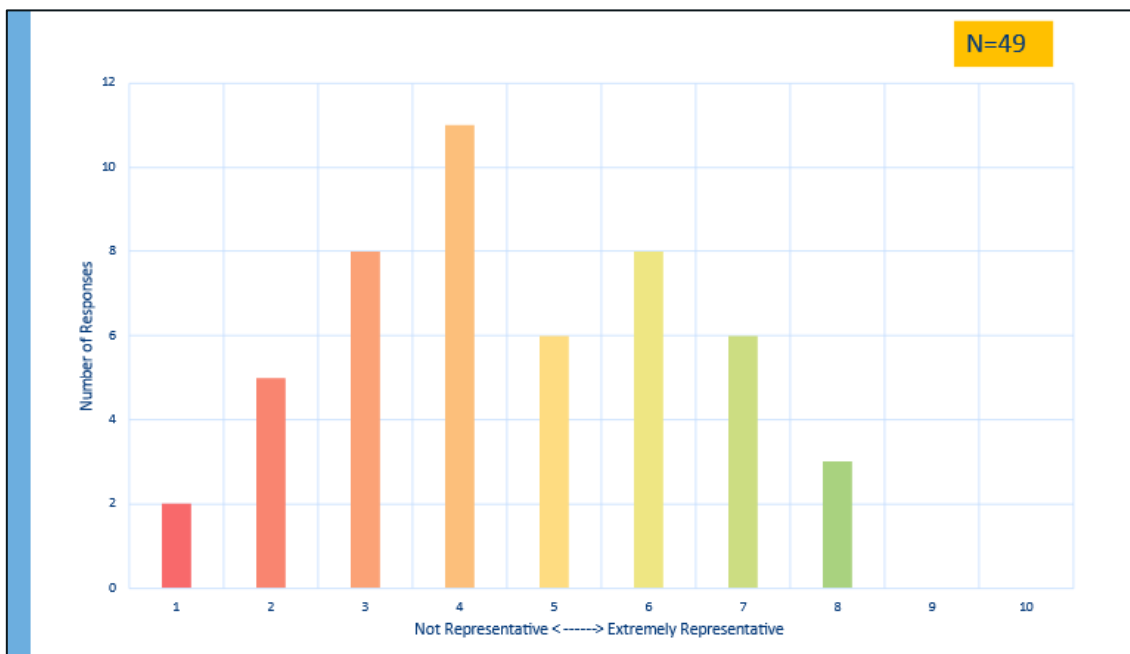


Figure 5: British Army values as a reflection of British society.

- 5.7 In this context it is interesting to point out that in a CAL survey conducted in early 2022, 2,600 serving personnel (from Private to Lieutenant General) were asked whether British Army's [Values and Standards](#) reflect those of modern society and 1,834 (70.54%) responded 'Yes', 632 (24.31%) responded 'No', and 34 [5.14%] provided no answer. These figures could be used to support the assertion that current personnel believe that British Army values (and Standards) retain relevance to the nation. However, it should be noted that nearly one-quarter of respondents disagreed and if – for example – these individuals were from the youngest section of those surveyed, it is possible that the figures point to a potential disconnect the Army must address.
- 5.8 The overwhelming majority of the respondents (40 out of 49) felt that the values were well explained (Fig. 6). Subsequent qualitative analysis carried out during interviews further supported this finding. In the instances where individuals disagreed with the statement 'Are the current values explained well?', the issue was picked up during the interviews and in most cases it appeared that the criticism focussed on the depth of the official description and on the fact that while the values are generally covered in detail in the Army Training Regiments, this might not extend to post-training environments.

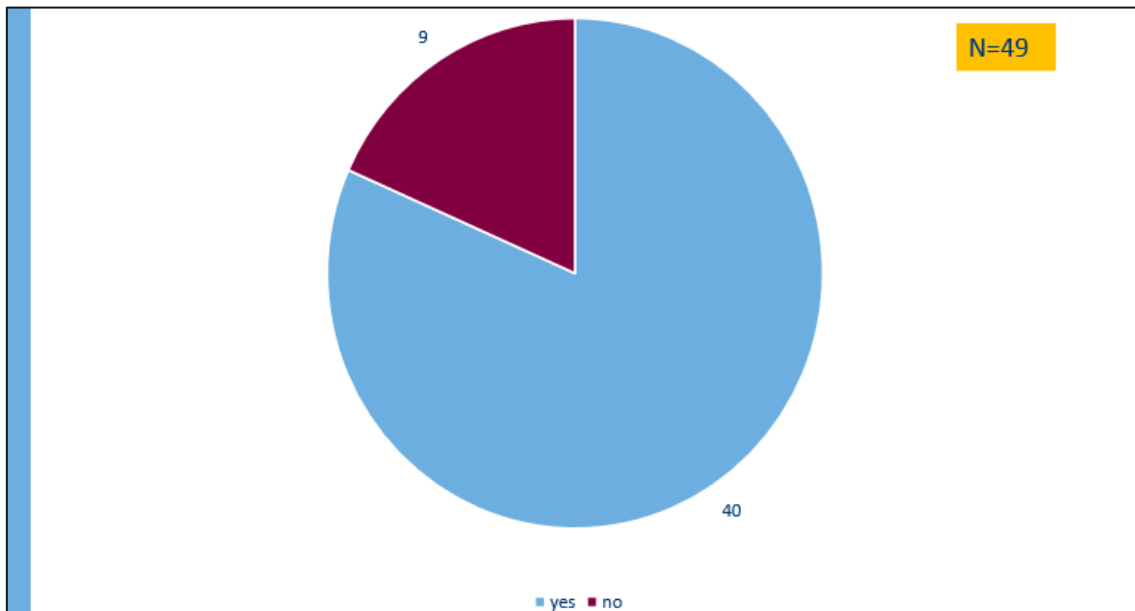


Figure 6: Support for the explanation of British Army values.

- 5.9 A minority of those interviewed believed that the values' availability for reference might be enhanced. Some verbatim comments are included here to add context and food for thought:

'A lot of emphasis and explanation on the core values [sic] is delivered in Phase 1 training. Perhaps this needs to be driven more in the Field Army. Are the ITRs enough or is more emphasis on Op TEAMWORK required to deliver the effect?'
 - Major Infantry

'There are two values in particular that often require further explanation: Loyalty (i.e. not misplaced loyalty), and Selfless Commitment (not self-sacrifice at the cost of all else, except in respect of unlimited liability).'
 - Major AGC (RMP)

'They are narratively sound, but again, we do not train people to use them as a tool. We have an amateurish expectation that everyone wears them like skin, whereas they are used more like a convenient hat. I groan every time I hear 'this is an integrity call'. There is more to the Values and Standards than Integrity, and they are not a stick to beat people with. They are a paradigm to inform behaviour, and we should be training that.'
 - Major Intelligence Corps

- 5.10 The survey and interviews revealed that the values are seen as important for both leaders and subordinates (Fig. 7 and Fig. 8). Whether they were valued equally across ranks, arms and generations cannot be judged from such a small group, as our respondents did not represent a statistically relevant sample. However, the survey showed a general understanding and support for the following statements:

- The values bound individuals within the organisation together.
- The values underpin the British Army's core identity.
- By living and striving by the same values, the whole Army should act as a

cohesive unit.

- Shared values demonstrate a collective commitment, irrespective of cap badge and rank.

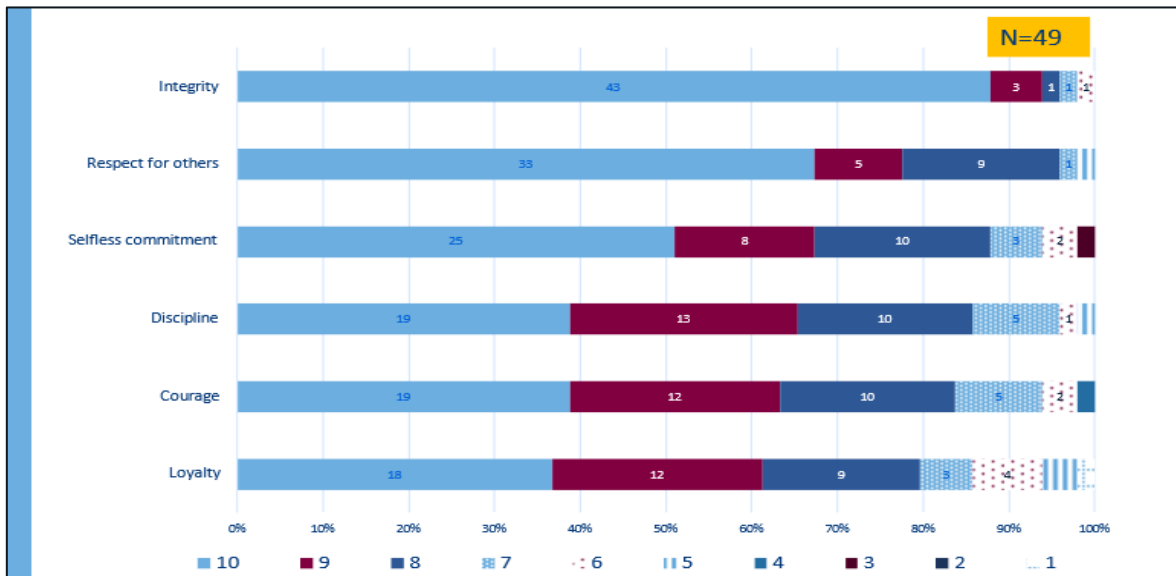


Figure 7: Importance of values for leaders.

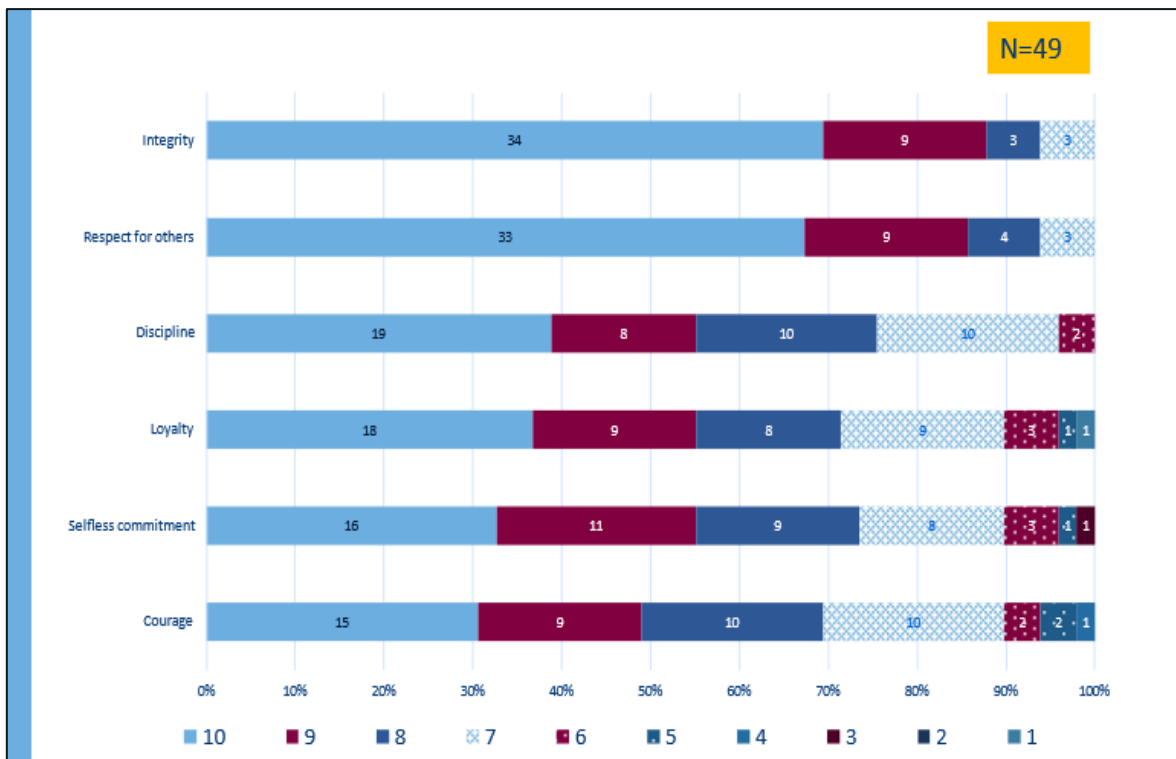


Figure 8: Importance of values for followers.

5.11 The survey also opened the door to some wider thinking concerning the values, which we do not have the time to develop here, but which may form part of a future research project to have a better understanding of the application and experience other values across the organisation:

- Some values develop and change their meaning and application the longer

a soldier serves (e.g., courage).

- Different cap badges and regiments prioritise different values and put their own emphasis on them.
- On occasion, the values may be interpreted differently depending on the rank.

5.12 Loyalty and Selfless Commitment generated the majority of the free-text responses and they were also among the most often discussed values in our qualitative follow-up interviews.

5.13 Respect for Others was seen as the most important values for both leaders and those not in leadership positions, although it was seen as slightly less important by those not in command appointments.

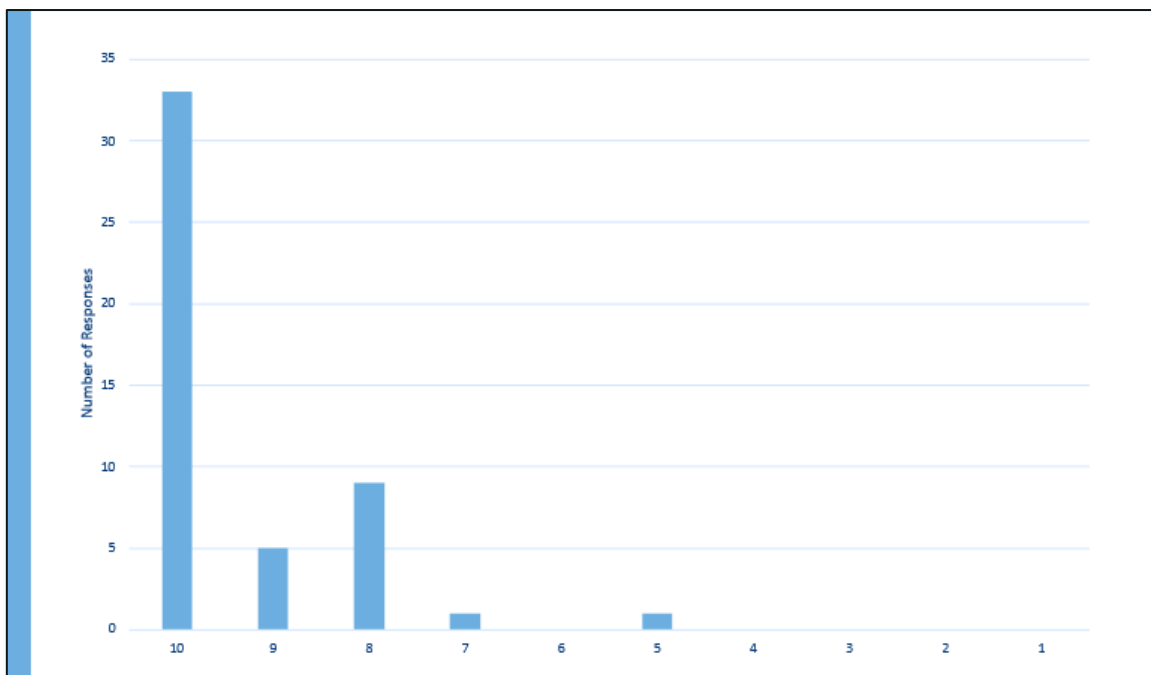


Figure 9: Importance of Respect for Others as a value.

5.14 The stress on the importance of Respect for Others shows that although progress has been made since the publication of the [Wigston Report](#) (2019), the [Gray Review](#) (2020), and the [Atherton Report](#) (2021), there is still a widespread feeling that more can be done.²⁷ Recent reports confirm that the Army continues to face challenges in terms of embedding the value of 'Respect' across the organisation (see para 1.2).

5.15 To the granular interview questions about whether the values should be updated, some respondents commented that enhancing the description of the current values would help better embed their understanding. Other interviewees took the opportunity to propose additional values, many bringing them across from other organisations. A selection of verbatim responses is included below to provide a flavour of the conversations:

²⁷ Ministry of Defence, [Report on Inappropriate Behaviours](#) (The Wigston Review), 15 July 2019.

'Also, some enhancements could be made with a minor expansion of the phrases, so they are more action/effect verbs: i.e. Loyalty - Loyalty to Superiors, Subordinates, Peers, and the Organisation; Courage, both moral and physical; Foster Mutual Trust and Respect, Display Personal Integrity, Selflessly Committed to the team. Etc'

– Major AGC

'Humility. (The RM value of humour in adversity is also excellent). I would remove Loyalty it is too often misused to demand people put their job above all else or to lie to conceal behaviour of their higher chain of command.'

– Major AAC

'Values have their greatest value if they are consistent, enduring and can be believed in.'

– Major AGC-RMP

6 What might usefully enhance the British Army's values?

6.1 The research carried out so far suggest that the Army values are generally well understood across the organisation and that there is no urgent or declared need for them to be amended. However, given societal changes and the need to attract and retain new talent, the question arises as to whether the Army should consider how we engage with the younger generations, which we know are more sensitive to issues like diversity and inclusion (broadly defined), respect, and accountability. The CAL Research Team have therefore carried out some work via surveys and workshops to assess how new values could be identified and whether they are required at this time.

6.2 In assessing whether British Army values could be enhanced, we adopted three categories of analysis to identify and to evaluate the possible new values:²⁸

- **Virtues of character:** what values and virtues are expected of individuals (such as courage, integrity, justice, wisdom, compassion, patience).
- **Behaviours:** how do the virtues of character translate into action toward each other (such as teamwork, fairness, respect, collaboration).
- **Traits of our Organisation:** what are the values and traits that make one organisation distinct from other organisations (such as agility, flexibility, innovation, competitiveness, boldness, transparency, inclusiveness).

6.3 Using these three categories as a tool, a review of the British Army values reveals that they contain three 'Virtues of Character' (Courage, Discipline, and Integrity), and three 'Behaviours' (Respect for Others, Loyalty, and Selfless

²⁸ Matthews, Michel D. et al., 'Character Strengths and Virtues of Developing Military Leaders: An International Comparison' *Military Psychology*, 18/1 (2006) pp. 57-68. Gini A. and Green R.M., *Three Critical Characteristics of Leadership: Character, Stewardship, Experience* (New York: John Wiley & Sons 2014).

Commitment).

- 6.4 Reviewing and enhancing the current British Army values might mean considering the inclusion of a Value, but any change must ensure balance between the Army's role, the global context, the nature of future operating environments, and the changing values of UK society (with a specific emphasis on Generation Z).
- 6.5 The pool of potential 'new' values is wide and deep. Surveys, interviews, and work with specialists in this area led to the following selection of potential new values:

| Value | Descriptor | Why? | Alternative |
|--|---|--|---|
| Virtues of character we expect of individuals that are about moral excellence and goodness. | | | |
| Judgement | The ability to use knowledge and experience to make considered decisions or come to a sensible conclusion when presented with information. | The foundation of decision making, vital for leaders and a critical area for personal developmental. | Common sense; Astuteness, Wisdom |
| Humility | The recognition and acceptance of reality through open-mindedness to truth and belief that you have no special importance nor are not better or more important than others. | Helps one extend more compassion and empathy to others. | Modesty; Humbleness |
| Honour | Recognition of rational fears and acting nobly despite them. | Historically perceived as he highest virtue for a soldier. | Integrity (already included); Honesty; Decency |
| Compassion | The feeling that arises when confronted with another's suffering and one feels motivated to relieve that suffering. | A highly rated value by Gen Z which appreciates empathy and human understanding. | Empathy (see under Behaviour); Care; |
| Behaviour we expect of ourselves and the way in which we desire to act toward each other. | | | |
| Collaboration | Individuals, teams and organisations working together for a common purpose. | Can promote creativity, innovation and cross-skilling. | Teamwork; Partnership; Co-operation |
| Responsibility | Being answerable, or accountable for something within one's power, control, or management. | Provides a sense of purpose and builds resilience amidst adversity on an individual and societal level. | Duty; Accountability |
| Empathy | The ability to understand and share the feelings of another. | Helps us better understand how others are feeling. Plays a role in dictating our success in both personal and professional relationships | Compassion (see above under Virtue); Considerate; Decency |
| Open-minded | Willingness to consider new ideas and be unprejudiced. | Builds harmonious relationships, encourages critical and rational thinking and important for learning and personal growth. | |
| Kindness | Being friendly, generous, and considerate. | Boosts feelings of confidence, happiness, and optimism. Can encourage others to repeat kindness they've experienced and thus contribute more positively. | Generous; Caring; Considerate; Compassionate |
| Curious | Eager to investigate and learn more about something or someone. | Encourages active (as opposed to passive) minds. Curious | Inquisitive; Engaged |

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| | | | |
|---|---|---|---|
| | | people ask questions and search for answers. | |
| Creative | The use of imagination and/or original ideas to create something new and valuable. | Allows us to view and solve problems more openly and with innovation. It opens the mind, broadens perspectives and can help us overcome prejudices. | Innovation; Inventive |
| Traits of our organisation that we value and that are a distinguishing quality from other organisations. | | | |
| Inclusivity | Not excluding any individual, parties or groups supported by the belief that everyone has inalienable rights. | Demands open-mindedness which enhances diversity, teamwork, collaboration and aids creativity. | |
| Adaptability | An ability or willingness to change in order to suit different conditions. | Expands capacity to handle change, and rather than trying to change the circumstance, demands relevant and applicable change. | Flexibility |
| Resilience | The process and outcome of successfully adapting to difficult and/or challenging experiences (especially through mental, emotional, and behavioural flexibility and adjustment to external and internal demands). | Helps overcome hardship, taps strengths and stops an individual, team or organisation being easily overwhelmed and thus promoting unhealthy coping mechanisms. | |
| Trust | The firm belief in the character, ability, strength, or truth of someone or something. | Cements relationships by allowing people to live and work together, feel safe and belong to a group. Allows organizations and communities to flourish. | Assurance |
| Learning | The acquisition of knowledge or skills through study, experience, or being taught. | Learning is a continuous process during which people and organisations acquire knowledge and develop new skills. | Developing; Improvement; Innovation; Inventive |
| Empowerment | The degree of autonomy and self-determination in people, teams, and organisations. | Enables all to use their fullest potential and to own their own work. | |
| Growth | Development of a mindset, approach, idea, individual, team or organisation, leading to an increase in its value or importance and ability to deliver. | Personal and organisational growth through knowledge, wisdom, experience and character, habits, behaviour and qualities help develop a healthy culture and ability to thrive in change. | Developing |
| Accountability | Being responsible for what you do and able to give a satisfactory reason for it. | Eliminates distracting activities and other unproductive behaviour. It encourages people to value their work and can increase skills and confidence. | |

Table 7

- 6.6 The content of the table above was discussed at a workshop organised by the CAL Director of Research, and which took place at the Royal Military Academy Sandhurst on 16 June 2023, and it included members of the CAL team and selected guests (Regular and Reserves). The workshop led to the conclusion that the following values could be considered for adoption by the British Army as they combine several potential other values; are relevant to the wider

context of the British Army; and enhance current values.

- 6.6.1 **Humility** (Virtue) – Noted by the workshop participants as lacking in some members of the Army holding positions of authority or in senior leadership positions. This suggestion was confirmed by an analysis of the most common discussions taking place on the most reliable and influential Army leadership blogs and discussion forums (including [The Army Leader](#) and [The Wavell Room](#)). Humility is also a value that resonates with the expectations of Gen Z, who values self-awareness and emotional intelligence.²⁹
- 6.6.2 **Collaboration** (Behaviour) – A behaviour recognised as being in demand today and likely to be increasingly prized in the future as collaborative ways of working and new technologies enable a higher degree of collaboration. It is essential to develop teamwork while it supports intellectual curiosity, learning, personal growth, and other potential values.
- 6.6.3 **Empathy** (Behaviour) – A value much sought after by Gen Z and those who see the person rather than the employee/colleague in their teams. Empathy encourages self-awareness and connection with others, their context and their circumstances. It requires a high level of emotional intelligence.
- 6.6.4 **Inclusivity** (Trait) – A much needed organisational trait, but also a behaviour that resonates with wider society, Gen Z, and serving personnel that attach importance to diversity, being heard, and allowing creativity. Inclusivity is not just about race, gender, sexual preference and gender identity, it is also about ways of working, approaches to problem solving, and the development of new ideas. It is worth mentioning that Inclusivity could be replaced by a revised descriptor for Respect for Others.
- 6.6.5 **Accountability** (Trait) – In view of various behavioural concerns that endure within the Army, this is an important Value which resonates with society. It has been of increasing importance to Gen X and Millennials and remains so with Gen Z.³⁰
- 6.7 Not enough research has been carried out to conclusively argue that new values should be added. In fact, the findings outlined in this document show that current members of the Army believe that the values are overall fit for purpose and broadly well understood. The working group discussions highlighted the possible confusion that changing the values may bring to the organisations and its serving members. Values must show do be enduring and to be at the core of the organisation regardless of generational change. Changing the list of values, it was concluded, would lead to confusion and

²⁹ The Oxford Character Project, [Good Leadership in UK Business](#) (September 23).

³⁰ The Oxford Character Project, [Good Leadership in UK Business](#) (September 23).

would potentially undermine the Army's core purpose.

7 How might the British Army keep its values under review?

- 7.1 The CAL Research Team have worked with several NATO members to examine whether other armies are in the process of changing their core values. It appears that of those Armies with established organisational values, none of them is planning to amend them in the next five years.
- 7.2 The Australian single services' values were replaced in October 2020 by a single set of Australian Defence Force (ADF)' values: Courage, Respect, Integrity, Service, Excellence. Prior to this, the Australian Army's values were Courage, Initiative, Respect, Teamwork. The change was made to ensure uniformity of values and their descriptors across Defence (including 'Defence Civilians') and thus to avoid ambiguity and confusion and to further 'underpin a whole force ethos.' For the purpose of this paper, it is interesting to briefly consider how the ADF arrived to their conclusion.³¹
- 7.3 They held 14 workshops in late 2019 with all ranks ADF personnel, both as single service level and in joint groups. The workshop involved around 200 people and took place in different locations across Australia. Contrary to what our own findings reveal in the context of the British Army, the Australian workshop demonstrated overwhelming support for change and calls for a single unifying set of ADF values.
 - 7.3.a. The ADF research identified Integrity and Courage (both physical and moral) as the core values required by all across Defence. Respect and Compassion scored highly, followed by Loyalty, Resilience, Trust, Dedication, Honesty and Professionalism. We note that in fact some of these are not values but behaviours. Of this list, the ones that were eventually selected were, as mentioned above, Courage, Respect, Integrity, Service, Excellence.
 - 7.3.b. In an article titled 'United Defence Values and Behaviours discussing the new ADF Values', David Guthrie (an officer with 25 years' experience who wrote this while serving as SO2 Professional Military Education Development at HQ Forces Command) explained that 'each of the new values represents consideration of the past, present, and future Army. We know values reflect social standards and the expectations of us to represent Australia as ambassadors of every citizen. They need a military they can believe in.'³² Importantly, Guthrie emphasised that it is not just each stated Value that is important, but also those that are not. Teamwork, for example, did not make it into the new list yet it is essential. First of all, teamwork is not a value but a behaviour. Second, it effective teamwork can only take place when other core values are present and implemented across the team. The focus needs therefore to be on the core values that enable other virtues and behaviours.

³¹ See Australian Service Culture Discussion slide pack titled *Alignment Objectives: Values*, March 2020.

³² David Guthrie, [United Defence Values and Behaviours](#), *The Cove*, 13 Oct 2020.

- 7.4 Going back to the British Army context, our findings have shown that there is neither need nor appetite at this junction to change the values. Yet, it is essential to keep monitoring them to remain aware of any shift in perspective and of new requirements. Regular attitude surveys are an appropriate vehicle for keeping the values under review. Gathering data and tracking trends allows the organisation to know what is and is not working, and which part of the organisation holds which values dearly and which may become less important.
- 7.5 The Army however must also be outward looking. While there is no evidence for a complete overall of societal and Army values there must indeed be a correlation and a resonance as the military forces need to remain strongly anchored to the society they defend. It is also important to remain open and sensitive to the younger generation who may be joining the Army. While it is essential that the organisation stays strong in its core values, it is equally important to communicate them in a way that resonates with the younger potential recruits to support recruitment and retention activities.

ANNEX A: Extracts from [Values and Standards of the British Army](#) AC 64649 (2018).

VALUES

COURAGE

17. Courage, both moral and physical, creates the strength upon which fighting spirit and success on operations depends. It is a quality needed by every soldier, but is especially important for those placed in positions of authority because others will depend on their lead and respond to it.
18. Moral courage is the characteristic on which the other Values and Standards depend. It provides the resolve to do what is right even when it may be unpopular, risk ridicule or appear dangerous by insisting on the maintenance of the highest standards of decency and behaviour at all times. Every soldier and officer must have the moral courage to challenge any behaviour which threatens our Values and Standards, irrespective of rank, environment or circumstance.
19. Physical courage is the readiness to confront and overcome fear and fatigue. Physical courage on the battlefield must be complemented by moral courage if we are to maintain the highest standards of behaviour and therein our ability to deliver operational success.
20. Every soldier must be able to depend on the absolute physical and moral courage of their colleagues, even in the face of adversity. A lack of courage has the potential to expose individuals and teams to needless risk. Similarly, misplaced courage amounts to recklessness, which also puts others at risk unnecessarily and may undermine trust.

DISCIPLINE

21. Discipline is a defining characteristic of the professional soldier and is an essential quality in combat. It is built through education, training and practice until instinctive. For officers and soldiers, discipline instils self-control, fosters self-confidence, helps overcome fear and enables trust. The Profession of Arms demands the highest levels of discipline on and off duty. It requires that officers and soldiers adhere to military conventions and act in compliance with legal orders, even under the worst conditions of war.
22. The administration of discipline requires clearly understood rules and a universal system of enforcement, applied without delay, fear or favour. The best discipline is self-discipline, which is innate rather than imposed. Discipline that is over-zealous, imposed selectively or ignored by those in authority will constrain initiative and undermine trust. In contrast, a commander who exercises just discipline sets the conditions for success on operations.

RESPECT FOR OTHERS

23. The British Army provides opportunity for all. Respect for Others reflects our belief that everyone is born free and equal in dignity. It follows that everyone must be treated fairly and with dignity and respect regardless of: gender; ethnicity (including nationality); sexual orientation; age; disability; gender reassignment; marriage or civil partnership; pregnancy and maternity; religion; belief or non-belief; rank and position. There is no place in the British Army for prejudice or discrimination, whether in person or online. Only by treating each other fairly and with respect, can we ensure that every officer and soldier in the Army fulfils their potential.
24. Respect for Others applies equally to all individuals: victims of conflict; the dead; the wounded; prisoners and civilians. We will not succeed on operations, maintain the respect of the Nation or get the best from those we encounter, be they individuals, partners or allies, unless we demonstrate Respect for Others in all that we do.
25. Respect for Others also underpins the concept of mutual respect; understanding and appreciating the innate worth of every other soldier in the Army is an essential component of teamwork and trust. Respect for each individual requires an understanding of perspective, tolerance and sometimes patience. Any soldier who fails to demonstrate

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Respect for Others undermines the collective strength of the group and their own credibility as a professional soldier.

INTEGRITY

26. Integrity is, quite simply, doing the right thing. A person of integrity is enduringly honest and driven by ethical principle. Openness and honesty are essential to trust and the functioning of the chain of command. Officers and soldiers must have complete trust in each other; their lives may ultimately depend on it. Any lapse in integrity calls into question whether an individual can be relied upon and thus trusted.
27. Integrity also sets the tone of relationships beyond the Army. It is a significant factor in our relationship with other armies and beyond the immediate military environment including with civil society and family members. Integrity, and the public trust that comes with it, is a hard-won quality which is easily lost.

LOYALTY

28. Loyalty binds individuals into teams, creating and strengthening bonds within formations, units and sub-units. Personal loyalty to the Army is essential to develop these bonds; underpinning relationships between peers, subordinates and superiors. Loyalty is earned through commitment, professionalism, humility, decency and integrity. These are enduring characteristics that cannot be turned on and off at will.
29. Those in authority have a duty to be loyal to their subordinates: to represent their interests faithfully, deal with complaints thoroughly and develop their abilities through progressive training. Subordinates must be loyal to their leaders, their peers and their team. Being loyal to leaders or subordinates does not mean that wrong-doing should be condoned or covered up; this is misplaced loyalty which may amount to a serious criminal offence and cost lives. Misplaced loyalty undermines trust, challenges our Values and Standards and compromises the integrity of the perpetrator.

SELFLESS COMMITMENT

30. Selfless Commitment is the foundation of service in the British Army, embedded in the Oath of Allegiance taken on attestation. It binds the loyalty of every soldier to the Sovereign as Head of State thus accepting that individual needs are subordinate to those of the Army and Nation as articulated through the Oath of Allegiance: '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.'³³
31. Selfless Commitment means putting the needs of the mission and the team before personal interests; it may ultimately require soldiers to lay down their lives. Genuine selfless commitment is irrespective of private beliefs or prejudices and it is equally valid in barracks as when deployed on operations.

STANDARDS

LAWFUL

34. All officers and soldiers are subject to the criminal law of England and Wales and are required to abide by it wherever they serve and at all times. All civilian criminal offences have been incorporated into Service Law,³⁴ and Service Law creates additional offences³⁵ that reflect the unique nature of military service and the higher standards that are required

³³ Those who do not believe in God 'Solemnly, sincerely and truly declare and affirm'.

³⁴ S42 of the Armed Forces Act 2006.

³⁵ Including: Desertion, Disgraceful conduct of a cruel or indecent kind, AWOL (absent without leave/permission), Disobedience to a lawful command.

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of officers and soldiers. Additionally, and notably on operations or when overseas, officers and soldiers are subject to international law, international humanitarian law (the law of armed conflict) and, in some cases, local civil and criminal law. Officers and soldiers are required to operate within the law that applies to their particular operational or overseas context at all times.

35. Rules of Engagement set out when, and how, force may be used against an enemy. In some circumstances, they limit a soldier's ability to use force and demand greater restraint than the law would permit. This requires self-discipline and judgement, often in circumstances of danger. 36. Those in authority must ensure that orders are lawful and clear. The abuse of authority to intimidate or victimise others, or to give unlawful punishments and orders, is illegal and unacceptable.

ACCEPTABLE BEHAVIOUR

37. Acceptable behaviour is that which fosters team spirit and cohesion. The Army's Values establish a baseline of acceptable behaviour which sustains our position in society. This enables the Army to recruit and retain the best talent in the Nation, preserve the respect of our partners and allies and gives the best chance of success on operations. It is the duty of every member of the British Army to exhibit and promote acceptable behaviour, at all times and in all contexts.
38. It is not practical to list every form of unacceptable behaviour, but it includes: bullying; harassment; discrimination; abuse; dishonesty; intimidation; victimisation; social misconduct or conduct which runs counter to common decency that might, by its nature, bring the Army into disrepute, whether in person or online. This also includes unwanted or unguarded comments about another person's sexual orientation, gender, gender identity, ethnicity or religion.
39. Misconduct involving abuse of position, trust or rank, or taking advantage of an individual's circumstances will be viewed as particularly serious and dealt with accordingly. Social misconduct encompasses: unwelcome sexual attention and behaviours, including unwanted touching; over-familiarity with the spouses or partners of other Service personnel; displays of affection that may cause offence to others; behaviour which damages or hazards the personal relationships of Service personnel or civilian colleagues; and taking sexual advantage of others.

PROFESSIONAL

40. A defining characteristic of a profession is the requirement to set clear standards for the conduct of its members. The Army is no different. Professional behaviour is to do with how you act or react, intentionally or unintentionally and whether on or off duty. To be a professional British Army soldier means abiding by the Army's policies and regulations on, among other issues, the handling of official information; alcohol and substance misuse; control of public and non-public funds and management of personal affairs. Values and Standards apply to all officers and soldiers of every rank and at all times, without exception.

BRITISH ARMY VALUES

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