CHAPTER 1

INTRODUCTION
1. INTRODUCTION

"The safety, honour and welfare of your country come first always, every time".
"The honour, welfare and comfort of the men you command come next".
"Your own ease, comfort and safety come always last and every time".

- Field Marshal Lord Chetwode

1931

1.1 In the hallowed precincts of the IMA at Dehradun aforesaid words of Field Marshal Lord Philip Chetwode are inscribed in golden letters. With this motto IMA has produced a significant proportion of officers in the Indian Army. The Army follows the credo, "Service before Self", roughly translated into Sanskrit as "Seva Parmo Darmah". It has inspired officers to scale great heights of self-sacrifice in many a battle fought by the Indian Army all over the world.

1.2 It is seen that the cadets who join the Academies come from every plausible walk of life and social strata. These are highly motivated young men who happily undergo the rigours of training. This is an admirable trait of the highly professional Indian Army. However a disturbing trend has been noticed - the range and scale of wrongdoings which occur in the Academies indicate that a large section of these young men have received no inputs about the value system with no sound moral foundation either at home or in schools and colleges. As an outcome of absence of any ethical moorings, many of them, in the high-pressure training environment, tend to fall prey to the circumstances. The junior officers who are nominated as instructors generally come from the same environment and background and who have experienced the same system in the academies see nothing wrong in approving something they have experienced themselves. Therefore it becomes all the more necessary and essential to understand the relevance of the ethical and moral obligations that an officer should have towards this honourable profession.

1.3 Good and bad represent fundamental concept of ethics. The acts which result in or anticipated to have good effects are "right" acts, "wrong" acts are those calculated to have bad effects.¹ Societal approval of actions relates to "good effects" and those leading to

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disapproval are termed as “bad effects”. Ethics contain statements, which are true or false and not merely operative or imperative, the basis is of emotions and feelings, the emotion of approval and the feeling of satisfaction.

1.4 Webster’s dictionary defines ethics as *the discipline dealing with what is good and bad with moral duty and obligations*. *The ethical environment includes sense of generally accepted practice of standards of personal conduct*. Behaviour refers to being just and fair in conduct which goes beyond complying of rules and regulations. It means adhering to the moral principles being guided by particular values and behaving in a manner in which people *ought to act*. It also refers to habitual character and values of individuals, groups, races and is developed by people and nations by conforming to ethical behaviour with a given macro environment.

1.5 In the Armed Forces effective ethics plays an important role. Safeguarding the national interest at any cost is the primary role of the Armed Forces. For this singular aim to be achieved the Armed Forces have to be deeply committed to the duties and the democratic ideals. It is extremely essential that the officers and men are endowed with high morale, motivation, impeccable character and indomitable fighting spirit to remain deeply committed to the cause.

1.6 Social prestige of Armed Forces is at stake. The corporate sector has seen exponential increase in emoluments thereby widening the gap between their pay packets and that of the Army personnel. Economic reforms, no matter how attractive they may be, cannot be the tool of motivation and courage in the profession where the stakes are life and death. No amount of monetary inducement would make the better class of youth adopt the profession of arms. It is the inescapable duty of the society to provide for security both social and domestic to the soldier in peacetime and give them due honour and respect at all times. Nothing will inspire the soldier to make the supreme sacrifice unless the military and civil leadership takes constructive steps to enhance the sagging social prestige of the Armed Forces.

1.7 The need for ethics in Armed Forces arises because the Armed Forces exist to safeguard the interests of the nation, to fight and win wars. They are not social agencies

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2 Cheema, Col D S *Ethics and Discipline in the Armed Forces*. Combat Journal, 1993
performing some social task. The onerous responsibility of security of the nation has been entrust with the Armed Forces and tools to achieve this aim are lethal and involve risk to human life. Due to the highest stakes involved, standards of the Armed Forces and military officers in particular have to be on a higher plane than that of the civilians. The Armed Forces therefore require a high level of professional skills, all encompassing commitment and willingness to make personal sacrifice. Success in battle will not be achieved unless the quality of rank and file matches the virtue of their high ethical values, motivation and an indomitable fighting spirit.

1.8 The Kargil conflict saw the nation rise unanimously in adulation of the sacrifices being made by the Armed Forces. The sacrifices of the young men were for the cause that is duty to the nation. These men suffered all, sacrificed all, dared all and died for the nation. Such sacrifices require a very high level of professional ethics which are regrettably being affected by the declining standards of morality in the society today. It is indeed unfortunate that scant attention is being paid to the subject of military ethics in the Army. Cases of indiscretion and impropriety in the Army are generally blamed on degrading societal values. Unfortunately this does not address the issue in its totality.

1.9 Ethics essentially means, 'principles, rules and standards of proper conduct defined by an organisation or profession for the governance of its own members'. It must therefore vary from profession to profession. Essentially the military ethics personifies value systems and lays guidelines wherein there are conflicts of interest at the personal and the institutional level. Military ethics is basically cooperative in spirit and fundamentally anti individualistic. The primary emphasis in the Army is the subordination of the will of an individual to that of the group. Tradition, spirit, unity, and community rate very high in the military value system. Loyalty and obedience are the cornerstones on which this edifice rests. One of the most important and all pervading concepts of Indian military ethics is the concept of Namak or salt. Faithfulness to the individual and to the organisation has essentially been an Indian tradition. In the Army the allegiance is to the battalion which one serves. Other highly respected traditional values are honour and word of honour. Honour is the most enduring of all values and is often what remains if faith, love and hope are lost.

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The British Indian Army had its foundation on the concept of honour and this was primarily dictated by the relationship between officers and men.

1.10 **Ethics deals or refers to feelings and emotions experienced by the human being**. To be able to understand about ethics it is essential first to understand human nature. Due to their impulses and needs human beings are very intricate in nature. The needs and impulses which dictate the behaviour of an adult enormously depends upon the level as also standard of education and the social and economic environment. Human being is neither completely gregarious nor completely solitary. Some of his impulses and desires are social and some are solitary. The social part of the nature appears in the fact that solitary confinement is a very severe form of punishment. The other part is love of privacy and unwillingness to speak to strangers. Thus, the two distinct elements in human existence are social and solitary. And ethics which takes into account only one of these will prove unsatisfying.

1.11 The fundamental concept of ethics is based on feelings and emotions and not precepts or the fact that humans have them. An ethical judgement does not state fact but it states some hope, fear, some desire, some love or hate. Thus, ethics is bound with life not as a physical process but makeup of happiness and sorrow, good and bad that enable us to prefer one option to another. Ethical beliefs have two very different sources, one political or civic and other concerned with the personal and moral convictions. The sources are interrelated, one: without civic morality communities perish and the other without personal morality their survival has no values. Thus any ethical theory must take into account the duality of personal and civic morality.

**Core Values**

1.12 Core values are those values of human life that are on a higher platform than the minimum standards that are essential to accomplish any task under any circumstances. They goad human beings to propel to greater heights and achieve the very best in life. These core values instil a sense of pride and act as a unifying force. In the Army it gives an individual mental robustness and physical courage which prepares them for the ultimate sacrifice. Various facets of the core value systems in the Army are given as follows:

1.12.1 **Core Values.** The rank and file of the Army particularly the officers must

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display honesty, courage, responsibility, openness, self-respect and humanity. Each and every individual must accept accountability and practice justice which implies that all personnel must possess integrity first. It is of paramount importance that an individual’s self must take a back seat always. The Armed Forces demands that all personnel place service before self. Once these core values are imbibed the officers must make conscious efforts to integrate these values in their command and subordinates.

1.12.2 Universal Values. These values are universal and established by the forefathers in the Army. Adoption of key features of core values is a practice which is universal in nature. All successful armies have core values which are at the very heart of the profession of arms. The military profession requires a host of attributes such as integrity, service, duty, honour, loyalty, country, dedication, fidelity and competence. Practicality of these attributes in any Army depends directly on how the members of the organisation live by and achieve these values in day-to-day life.

1.12.3 Ethical Climate. The type and level of ethical climate prevalent in any Army determines the level of recognition of its core values. One hears in daily life about various scandals in the society. It is essential to understand that the scandals are caused by people not always acting on impulse. The people involved knew the difference between right and wrong and what professionalism demanded in those situations. The scandals evolved out of a climate of ethical corrosion. Because at some level or other it is felt and believed that the standard operating procedures of the requirements levied upon from above are absurd which leads to bypassing the procedure by taking shortcuts. As time goes by the actions by individuals become easier and only get institutionalised. If there was adherence to the core values it would remind these personnel of pitfalls of the incorrect operating procedures which could lead to disaster. In the Army this is all the more relevant. It would help the leadership to maintain a healthy ethical climate. The core values evaluate the climate within the organisation and serve as beacons of the correct path of professional conduct. The core values transfer climate of ethical corrosion into a climate of ethical commitment. The foundation of core values is based on the pillars
of professionalism required to be followed by the leadership at every level and they are:

(i) Integrity.
(ii) Service before self.
(iii) Professional and personal excellence.

1.13 The primary role of the Army is to defend the nation against external aggression. Over a period of time this has taken a back seat and increased involvement of the Army in aid to civil authorities has been observed. This has had its negative effects on the value systems in the Army. Prolonged employment in duties internal to the State leads to a gradual erosion of personal values.

1.14 For the denizens of the country the Indian Army is synonymous and considered truly representative of the ethical value system. Lowering of standards in respect of these value systems in the society may have taken place but when it comes to the Army it is considered as the sole bastion and custodian of the value systems. The core values were developed in the British Indian Army. Successive generations in the Army have made untiring efforts to uphold the values. Indian military history through ages has shown qualities such as selfless devotion to duty and laying down the life for a cause as the hallmark of an Indian soldier. That these core values and service ethos are under threat from societal changes are known to one and all. Materialism, careerism and expediency are manifesting themselves in a growing number of cases, and the edifice of morals and ethics in the Armed Forces is under severe attack.

Terms and Meanings

1.15 It is essential at this stage to first understand the terms involved in this subject:

1.15.1 Ethics. It is the set of moral principles or values of a soldier dealing with what is good and bad and with moral duty and obligation conforming to accepted professional standards of conduct.

1.15.2 Morals. It implies conformity to a standard of what is right and good to established sanctioned codes or accepted notions of right and wrong. It is operative

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Tiwari, Col Rajeev. Morals and Ethics in the Armed Forces – A De Novo Look. War College Journal
on the individual’s conscience or ethical judgment having effects on the mind, confidence and will.

1.15.3 **Principle.** It is a rule of code of conduct of a soldier conforming to the laws or facts of the nature and in specific nature to the Armed Forces.

1.15.4 **Leadership.** There are numerous definitions of the word Leadership in English alone. This indicates the general ambiguity that prevails about the subject as also its complexity. Without being judgemental about any of them let us glance through some of them:

(i) **To a Spiritual Leader Sai Baba.** “Leadership is idealism in action”.

(ii) **To a Stanford Research Student.** “Leadership is effective management”.

(iii) Leadership is an ability to persuade or direct men without use of prestige or power of formal office or external circumstances.

(iv) **To Newly Commissioned Officers.** (Sergeant Major John G Stepanek) “Leadership is not worn on your sleeves, on your shoulders, on your caps or on your calling cards. Be you Lieutenants or generals, we are the guys you have got to convince and we will meet you more than half way”.

(v) Leadership is the knack of getting somebody to do something you want done because he wants to do it-Gen Eisenhower.

**Ingredients of Ethics and Morale**

1.16 Having gained an insight into the meaning of the terms which are involved in the subject the researcher will now turn the focus on the basic ingredients of ethics and morals and their relevance in the armed forces today:

1.16.1 **Faith.** One of the most important and all pervading concepts of the Indian military ethics is the concept of Namak or salt. One is expected to be faithful to the person whose salt one has taken. The allegiance is not necessarily to the State but to what the soldier serves directly-the unit or may be even his direct superior
officer. If we look into the past when the king Dasaratha was told by Kaikyei to exile Ram the king said, “When I tell Ram to go to the forest he will not even speak a word in protest”. This expresses the faith the father had in the son. This is the extent of faith that is expected in the Armed Forces.

1.16.2 **Word of Honour (Zuban).** Other highly respected traditional values are ‘Izzat’ and ‘Vachan’ roughly translated as ‘honour’ and ‘word of honour’. In the Ramayana King Dasharatha in order to keep his word of honour exiled Ram to the forest against his own wishes. Ram declined to return to Ayodhaya in spite of consolation by Bharat just to keep his father’s honour. These are the values and virtues which the Indian Army is synonymous with as it directly influences the interpersonal relationships between the officer and men.

1.16.3 **Sacrifice.** In the Army the credo is, “Service before Self”, roughly translated into Sanskrit as “Seva Parmoh Darmah”. The soldier has to keep this at the top of his or her mind and ensure that the interests of the organisation and the men are always at the forefront. The most famous example of sacrifice is the ‘Bhisma Pratigya’ where Bhisma renounces the throne and pledged to remain celibate to fulfil his father’s desire to remarry.

1.16.4 **Honour.** It embodies exemplary conduct, refusal to compromise on principles, strong character and high dedication administered by personal values. An example when talking of honour is that of Gen Fritsch. In the late 30s Adolf Hitler sacked Gen Fritsch, the Cdr-In-Chief, on trumped charges of homosexuality. Although a court-martial later cleared him, the General’s sense of honour was deeply wounded. When the German Army invaded Poland, he requested that he be allowed to accompany the unit of which he was the Colonel Commandant. Leading from the front he walked into a hail of enemy bullets, redeeming his personal honour with life.

1.16.5 **Selfless Service.** Indian history is replete with examples of selfless service. In Bhagwatgita, Lord Krishna advised Arjun to “do your work, and do not desire reward”. The military cannot function if its members become a collection of self serving individuals. The organisation must come before personal interests.
1.16.6 **Courage.** If we take a mind back to the Mahabharat, when Yudhishtra was in a dilemma with the chakravyuh it was the courage of Abhimanyu, which came to his rescue. In spite of knowing that he only knew how to enter chakravyuh, yet he agreed to fight the war. This type of courage and bravado was seen in Operation Vijay. The leadership at all levels in the Army needs to imbibe this as character quality.

1.16.7 **Leading from the Front.** The main test of a soldier is to prove himself as the leader and lead with personal example. The standard of morals and ethics prevalent in the system is indicative of the type of leadership also. It is a known fact that this directly influences the outcome of war. Let us examine this with the help of an example:

(i) **326 BC** - Alexander was at the head of 30000 foot soldiers, with cavalry in their rear, and was crossing the dreaded Gedrosian desert in Asia Minor. It was midsummer and the yellow sands stretched to the horizon with a few rocks protruding out at places. It was hot like the furnace. They had completely run out of water. Alexander, like anyone else, was tormented yet he kept on marching on foot leading his men. It was all he could do to keep going but he did so with the result that the men were able to endure their misery when they saw it as being equally shared by the leader. As they toiled on a party of light infantry which had gone looking for water found some just a wretched little trickle collected in a shallow gulley. They scooped with difficulty what they could and hurried back with the priceless treasure to Alexander and then just before they reached him tipped the water into a helmet and gave it to him. Alexander, with a word of thanks for the gift and in full view of his troops poured the water on the ground. So extraordinary was the effect of this action that the water wasted was as good as energy for every man in the Army. With the same Army tired a moment ago he crossed Hindukush and emerged victorious in the plains of Indus.

1.17 The Army draws its material from the society. Therefore, the material inducted into the Army can only be good as a source from where it comes. It is seen with concern that over a period of time society has seen moral degradation and erosion in its values. Corruption is rampant and has pervaded in almost all walks of life. Loss of ethical values,
materialistic aspirations and total lack of altruism in the society has had negative influences on the youth. These characteristics are at sharp variance to what is required in the Armed Forces. The coherence, sense of devotion and value system in the Indian Army has been handed down by its forefathers. The Army is known to have withstood the pressures being exerted on its value systems. That these pressures have manifested in negative influences is what has prompted the researcher to take this as a topic of research. It is true that the Indian Army has over a long period maintained a reputation of high standards of discipline, morals and personal conduct. This was possible due to the fact that the society provided positive influences to those who joined the service. However, the fast changing social scenario in the country and the world no longer provides the basis of the framework of behaviour, social culture, structure and values the Army seeks to maintain and which are so essential for operational effectiveness. The trends in the society have changed rapidly wherein ethics and values which were regarded so highly in the past have been given a go by thereby causing a sharp decline in moral standards. The widening gap between the standards expected amongst the military leaders and what may be taken as acceptable norms within the society has necessitated an increased emphasis on upholding military’s strict code of conduct.

1.18 The Indian society eyes the Armed Forces as the embodiment of morals and ethics. Even when the rest of the society is suffering from decaying moral values the denizen of this country perceives the Army as the incorruptible guardians of all that is good and clean. For the common man, morals and ethics are synonymous with the Armed Forces. Even as he accepts corruption and devaluation of values in the society at large, he idolises the Armed Forces for the integrity, honesty of purpose, professionalism and patriotism. This has been the norm ever since the Indian Army was raised by the British. The rich traditions of loyalty to the cause and pride in the unit, Army and nation are deeply ingrained in the fabric. And indeed, the noble profession of arms, which in Indian history is renowned by Kshatriya dharma, is symbolised by larger-than-life figures of legendary fighters, from Ram and Arjun to Maharana Pratap, Guru Gobind Singh and Shivaji. One common link that binds them all is strength of character, fighting for the cause and an unparalleled selfless devotion to duty. It is these qualities of morals and ethics that they are revered even today. Societal changes have made inroads into the minds of military men. The attempts of the Armed Forces to isolate itself from society and build an ideal environment for its ethos to be sustained are under ever increasing threat of being less than successful. Materialism, careerism and expediency are manifesting themselves in a growing number of cases, and the edifice of
morals and ethics in the Armed Forces is under severe attack. An honest introspection will reveal the need for urgent corrective measures to stem the decline in morals and ethics, which is undermining the leader-led relationships and threatening to similarly affect the integrity of units, discipline standards and operational effectiveness. These trends are disturbing and must not be disregarded. The Army owes it to themselves, the society and to the nation at large.

1.19 The researcher in the service has seen discernible changes in the value systems in the Army. The Army has kept pace with the technological modernisation in the world today. The last decade or so has seen tremendous changes in the equipment profile of the Army. While due care has been taken so far as the technological upgradation is concerned the researcher is of the opinion that due attention has not been given to the most important resource of the Army that is, the human being in a significant manner. The focus on the micromanagement of the man and his aspirations has somewhat got blurred in the revolutionary technological changes in the Army. Technologically sound armies may not necessarily be successful in war the case in point being the dilemmas faced by the US and the British Army in Iraq. As one British officer once pointed out, the Indian Army is more British than the British Army! The techno savvy British Army has somewhat lost touch with the code of conduct and ethical values systems which were the very basis on which they established the British Indian Army. Thankfully the Indian Army has not yet reached that stage. The core values and honour codes have still an important place in the Army. But there are signs of strain and the researcher is of the opinion that a detailed analysis needs to be carried out to ascertain the gravity of this strain, its implications in the short and long-term and recommend measures to revitalise and reinvigorate the ethical environment in the Indian Army. It is with this noble cause that the researcher took upon the subject concerning the changing pattern of the ethical environment in the Indian Army.

1.20 The aim of this project was to analyse the ground level realities as it exists with the soldier today. The project is intended to make a humble beginning and is not an end in itself. There are innumerable facets of this interesting topic and there are correspondingly a large number of viable strategies both at the macro and micro levels aimed at bringing in a whiff of fresh invigorating air into the system. The aim is to stir up a debate which would eventually lead to rise in the level of consciousness amongst the rank and file especially the leadership. The intent of the researcher would be abundantly clear as one goes through the broad framework of the research as given in the chapter scheme.
**Chapter Scheme**

1.21 **Chapter 1 - Introduction.** The present Chapter is aimed at giving the reader an insight into the thesis proper. The researcher in this Chapter has attempted to present a picture of ethics in the society at large and the Indian Army in particular. The highlights of this Chapter have been the burning issues which prompted the researcher to select this topic.

1.22 **Chapter 2 - Objectives, Hypothesis, Research Methodology, Scope, and Limitations of the Study.** Prior to undertaking the research proper the researcher had laid down specific objectives for the subject. This gave a clear and well earmarked path of approach to the subject. Hypothesis was spelt out which were a guiding force wherein the approach was always kept on the right track. In addition, scope for the subject was enumerated which laid down the boundaries within which commensurate results could be achieved in a time bound frame. This Chapter also states the limitations under which this study was undertaken.

1.23 **Chapter 3 - Military Ethics?** This Chapter gives a detailed insight into the subjects of ethics and military ethics. During the course of service of the researcher in the Army he found across the board, a lackadaisical and dismal mindset on the subject of military ethics. For many it was some warm nebulous subject so very easy to define and chat about. At times during his informal discussions at various forums indirect attempts were made to look at the researcher with an attitude of disdain for as one senior general officer put it, "there are better things to do". For the lot of officers who were struggling to rise as also for the rank and file where was the time for all this! For most, ethics was a mere reflection of the personality of their bosses and trend they set. Lack of knowledge and awareness about the subject as also the circumstances in which the individual functioned have been the primary factors towards this callous attitude of such a vital subject of military life. In this Chapter the researcher has brought out the multifaceted dimension of ethics, the diverse ethical codes in a society and the effects of the moral chaos in the society. The researcher then has dwelt upon in detail the specifics of military ethics.

1.24 **Chapter 4 - Military Ethics through Ages.** The Indian Society through ages has been characterised by certain unique features that have fashioned the establishment of ethical patterns in the very fabric of human life. It is these characteristics which have over a period of time shaped the ethical value systems in the Indian Armed Forces. Recorded as it is in the history, the early Aryans neither possessed code of conduct in warfare nor basic
rules of engagement. Victory was considered as an end in itself and there was no place for the methodology employed to achieve it. There is an evidence of development of morality in war in the second century BC as seen from the *Upanishads*. Thereafter in the subsequent annals of military history one basic factor stands out in most Armies is the high standard of ethical code and the constant emphasis on the upholding of dharma (religion) all through the ages. In this Chapter the researcher has dug deep to gain an insight into the ethical patterns of code of conduct in India in its Armies right from the Neolithic era. Travelling through the pages of history the researcher finally ends up with the British Indian Army wherein the present code of conduct and core values were first evolved.

1.25 **Chapter 5 - Ethos of the Armed Forces.** Ethos is the characteristics spirit of an individual, organisation or country. *Ethos has also been described as habitual character and disposition of an individual or group*. Ethos of the Armed Forces personifies service to the nation, quest for professional excellence, initiative, self-discipline, physical and mental robustness. The Armed Forces in order to achieve the military mission have to go through the process of moral considerations and require to display certain virtuous qualities. In this Chapter the researcher has gone into the background of the Indian military ethos. It discusses at length the pattern of changes in the values systems caused by various internal and external influences which have caused confusion in the minds of soldiers in uniform and led to many ethical dilemmas. The researcher has brought out perspectives of the military ethos and code of ethics of various armies in the world including the Pakistani Army.

1.26 **Chapter 6 - Interpersonal Relationships and Communication.** Modern management techniques often emphasise upon managers to work upon an important management skill that is, the *art of communication*. Good communication channels in an organisation are not only means of dissemination of information and feedback but an important medium of *linking with each other*. Communication in fact is the nervous system of any organisation. In the Army presence of effective channels of communication are precursor and a harbinger for sound ethical environment and vice versa. The style of leadership prevalent in a unit is a direct reflection of the ethical values the leadership upholds which has a direct bearing on the type and quality of communication channels present in the unit. This Chapter has gone at length in explaining the necessity of good communication channels in the unit and hindrances for effective communication. Grey

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areas in this important field of man management and its effect on ethical environment have also been discussed at length.

1.27 **Chapter 7 - Idealism Vs Ground Realities.** The walls of the IMA at Dehradun are adorned in golden letters, words of Lord Field Marshal Philip Chetwode. These words have time and again been referred to in the Thesis. Essentially it means country first, men next and officer the last. These words signify of what is desirable and obligatory in the Army. This is an idealistic code of conduct as expected out of the rank and file especially the officer cadre of the Indian Army. Over a period of time there has been a vivacious debate on the idealistic code of conduct in the Army. Champions of the ideals speak passionately about the subject whereas those opposed to it talk about the unfeasibility of the situation. There are those who prefer to work not strictly as per the idealistic codes of conduct but within the deviations of a certain bandwidth. This Chapter discusses the tenets of idealism and realism, their pros and cons and their relevance in the Army today.

1.28 **Chapter 8 - Forthrightness in the Army.** Forthrightness is an important character quality which every individual of the Armed Forces must possess. It is a vital element of the cherished ethos of the Indian Army. Forthrightness is essentially an individual trait that impels an individual to give an unprejudiced opinion. It is an expression which is absolute, sincere, truthful and guileless. As mentioned earlier that it is an important character quality which requires enormous amount of moral courage and fervour on part of the forthright. Needless to emphasise that forthrightness as a character quality should be on top of priority of every member of the Armed Forces especially the officer cadre. Certain unhealthy trends which have the potential of affecting this important character quality have been noticed in the Armed Forces. The leadership at times is known to have been antagonistic to climate of free expression even within laid down parameters and norms of service. Forthrightness as a quality is generally seen amongst the junior officers as, more the senior man is, more infirm and cautious he becomes. This Chapter analyses the entire gamut of the subject of forthrightness in the Army and its ramifications on the ethical environment in the Army.

1.29 **Chapter 9 - Ethical Imperatives of Military Obedience.** Obedience and disobedience are implicit in all organisational relationships. Discipline is a functional requirement and is the backbone of the organisational structure of the Army. As Gen (Retd) Malham M Wakin said, “discipline is an important moral virtue crucial to bearing on military function”. It is essential that all levels of hierarchy must command instant and
loyal obedience from subordinates. Pertinent to note at this juncture is the fact that military ethics too puts a great premium on obedience, primarily because the lives of people are at stake. Discipline is a byproduct of social development and is an ingrained quality in an individual. Respect for authority is essential for any civilised society. This Chapter deals with various issues of obedience in the Army, the ethical imperatives of obedience and aspects such as blind obedience or reflective obedience. It will also attempt to analyse the psychology of obedience in the Army, which is being threatened by changing ethical behaviour. The Chapter also dwells upon moral and legal limitations of military obedience vis-à-vis demands of conflict. The British and American armies perspectives also find a place in this Chapter.

1.30 **Chapter 10 - Officer Man Relationship.** This Chapter attempts to highlight the importance of the ingredients on which officer man relationship is based and the necessity to examine the methods required for its development and sustenance. The relationship between the officers and the men which existed in the British Indian Army was a lot different than what it is existing today. Initially it was relationship between the British Indian officer and the Indian soldier. Later on Indians were also commissioned as officers. The British due to obvious reasons maintained a distance from the men and in order to communicate with them created a rank of JCO. Over a period of time this relationship has matured and has become more informal. The environment today has made the soldier far more challenging than his predecessors. The level of awareness and education has enhanced immensely. The management patterns of the soldier today are a lot different than what it was earlier. This Chapter attempts to analyse the challenging demands on leadership. Aspects such as individuality of men, diversity of behaviour and greater levels of freedom of expression are some of the aspects which affect the officer man relationship and which have been dealt in detail in this Chapter. Needless to emphasise the level and quality of officer man relationship has a direct bearing on the ethical environment in the unit.

1.31 **Chapter 11 - The Committed Soldier.** The political system and its ideologies have now become part and parcel of civil servants and soldier alike. This Chapter is concerned with the aspect of varying degree of commitment of the soldier, which is on various psychological planes thereby greatly affecting his behavioural patterns. Commitment of the soldier can only be assured once he is convinced of the cause for which he is there. Motivation comes later with the sole aim of energising the mind to get the best out of the limb. A soldier when he joins the Armed Forces is trained psychologically and physically to
shoot to kill. But when faced with own countrymen this commitment to kill the enemy gets blurred and causes maximum confusion in the mind of the soldier. This Chapter goes at length to analyse the concept and degree of commitment that is expected out of the soldier in uniform and type of response patterns seem. There is a paragraph in this Chapter which relates commitment with legitimacy. The effects of wavering commitment to the ethical environment in the Army have also been dealt in this Chapter. The standard of intake of recruits and officers and its possible effects on commitment also find a place in this Chapter. Sustained commitment towards service is what is expected out of the soldier in uniform. This Chapter finds a reference to this aspect also. Leadership and commitment and commitment at various levels be it personal, individual or organisational are all important facets of this topic which find a due place in this Chapter.

1.32 Chapter 12 - External Influences on a Soldier. Enormous changes have taken place in the society over the last few decades. The socio economic environment has undergone a change which along with other external influences has had perceptible impact on the soldier today. Certain influences, negative and unwanted are causing adverse attitudinal changes of the soldier towards work, duty and ethical issues. The Armed Forces as a subsystem of the country operate in a given environment. They are affected by the environmental factors. This Chapter discusses at length effects of various components of the macro environment and their implications on ethical behaviour pattern in the Army. The effects of the environment and factors specifically affecting the Army have found due place in this Chapter. Needless to emphasise, for optimum level of operational efficiency, morale of troops and high level of ethical behaviour it is vital that due cognisance is taken of these influencing factors to enable expeditious remedial course of action.

1.33 Chapter 13 - Alienation Syndrome. Like any other civilian counterpart the soldier in uniform too is a social being and has a parallel existence as member of the society. Due to the nature of his work, by and large he lives in a state of psychological seclusion and remains insulated from the civilian culture. This social gulf is having its influence on the psyche of the soldier. This Chapter discusses various levels and types of alienation such as social alienation, career alienation, cantonment alienation and political alienation. Each category of alienation is having a perceptible impact on the mind of the soldier thereby affecting his behavioural pattern at work place.
1.34 **Chapter 14 - Ethics and Character in Military Leadership.** The foundation of military leadership is on four pillars namely, values, beliefs, character and ethics. These are four generic forces that lead to good training and ultimately success in battle. This Chapter addresses a very vital issue of ethics and character in military leadership. This Chapter will underscore an important facet of leadership that if sound professional values, impeccable character and ethically sound moorings can be found and developed in leadership then the rest of the aspects such as operational preparedness and macro level issues concerning the Army can be taken care of comfortably. Military leadership involves lives of men. Therefore a chapter on ethics and character in military leadership finds an important place in this treatise. This Chapter discusses at length ethical imperatives of leadership and requisites for sustenance of strong ethical standards in senior leaders. In the end the chapter focuses on the present situation in the Army and its ramifications.

1.35 **Chapter 15 - Training for Military Ethics.** The level of awareness of the subject of military ethics in the Army is far from satisfactory. For many especially the JCO and OR obedience of orders of the superior is the ultimate purpose of their existence. In informal interaction with various personnel in Army throughout the service the researcher was dismayed at the lack of awareness of the subject of military ethics in the vast majority of soldiers and junior officers. With the senior lot of the officer cadre the subject of military ethics had a different connotation. There was a palpable lack of interest amongst some of them and for many the approach to the subject ranged from lackadaisical to a subject meant for casual and occasional discussions. The aforesaid pattern of response to the subject of military ethics convinced the researcher that military ethics indeed is not an irrelevant exercise. And the pattern also confirmed the belief of the researcher about the need of importance of training for military ethics in the Army. This Chapter talks about education of ethics and inculcation of core values at the stage of training of cadets and recruits. Various approach patterns towards training of the subject have also been discussed in this Chapter.

1.36 **Chapter 16 - Naval and Air Force Perspectives.** The Indian Army is one of the three services of the defence establishment of India. The other two services, Navy and Air Force, too are vital components of the Indian Military Establishment. Though smaller in size as compared to the Army these Services too have their own value systems and codes of conduct. This Chapter attempts to gain an insight into these Services on aspects such as man management and the prevailing ethical environment. The challenges faced by these Services
and measures taken to offset negative influences and patterns are the highlights of this Chapter.

1.37 **Chapter 17 - Analysis of Research Data.** As stated in Chapter Two, three questionnaires were prepared which were exhaustive in nature and were aimed at eliciting information from all levels of strata in the Army. The response patterns were overwhelming wherein a large amount of data was collected. This data was tabulated and analysed in detail. Each question of the questionnaires finds a special place in this Chapter. The objective and aim behind each question has been explained and thereafter the researcher has proceeded with the analysis of the response pattern. Diagrammatic representations of each response pattern as tabulated also feature in this Chapter. The analysis of this Chapter has assisted the researcher in a major way in formulating his conclusions and arriving at recommendations.

1.38 **Chapter 18 - Summary and Conclusion.** This Chapter contains an overview of the findings of the multifaceted aspects of the subject under research. Each and every constituent part of the findings has found a place in this Chapter from which the researcher has arrived at specific conclusive statements. The entire scenario of ethical environment in the Army is placed on one canvas wherein the portrayal of actual situation on ground has been done in a simple, pragmatic and straightforward manner.

1.39 **Chapter 19 - Priorities for Action and Coping Strategies.** Having arrived at specific conclusive findings this Chapter prioritises grey areas as also the thrust areas along with coping strategies. Various long and short-term measures have been advocated both at the micro and macro levels in the Army. The proposals are all encompassing the range of which is vast wherein the researcher is of the considered opinion that their adoption would have discernible impact on the overall efficiency and sound health of the organisation with tangible results.