CHAPTER 5

ETHOS OF THE ARMED FORCES
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5.1 The profession of arms in India has a high sense of purpose. It calls for certain qualities and characteristics such as courage, sense of duty, professional competence, initiative, loyalty, discipline and a sense of urgency. The core values of the armed forces are derived from these qualities. Indian military history is replete with examples of such qualities and successive generations in the Army have endeavoured to keep the flame of tradition alive. The intrinsic worth of military in a democratic society is specifically related to its goals and missions. The State lays down the ultimate objective of this essential instrument. The military adopts various courses of action to achieve the objectives which necessitates and exhorts the soldier to tread upon the path of moral virtues. In some professions, the most righteous conduct is easy to identify; in medicine and law for example, client confidentiality receives utmost emphasis. In the military virtues are mandatory for a soldier’s character and which are subordination of the good of the self to the good of the nation. These virtues are a functional necessity for the military personnel. Victory in battle is unfeasible without them. These moral virtues are not merely subject of informal discussions in the Army, they are critical to the military profession. The style of functioning as existing in the Army also facilitates development of such virtues by leaders at all levels.

5.2 Army ethos embodies service to the nation, the pursuit of professional excellence, initiative, self discipline and physical and mental robustness. In other words a soldier (Officer, JCO or OR) is expected to inculcate initiative, self-discipline, physical and mental robustness to achieve a high degree of professional excellence in the service of the nation.

5.3 This then, is the concept that needs to be examined in the context of ever changing environment and the following questions/aspects need to be addressed to with due seriousness:

5.3.1 Are the core values of the Army being diluted?

5.3.2 In the present day as also in the future scenario is there a need to suitably modify the code of ethics in the Army? Are they representative of an unattainable

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ideal of no utility in effecting ethical standards and shaping conduct, or are they a powerful statement of a workable, operative, valuable and emotionally and intellectually gripping code of behaviour which still retains contemporary relevance? Is it an impossible system? There are obvious concerns about the health, viability and utility of the code of ethics.

5.3.3 Changed beliefs and values are the order of the day. The character and ethics in military leadership is under serious threat and needs review.

5.3.4 Are the armed forces also developing the trait of yesmanship?

5.4 Another important issue is that in the technique of command, personality cult, star plates, flags, pilots and so on is a peripheral aspect. These are trimmings, the substance being professional knowledge, accessibility, fairness, loyalty, courage, diligence that lead to successful exercise of command. There are always some cases where the trimmings affect the behaviour and the Cdr behaves like a feudal lord with an insufferable ‘I’ strain, which abnegates opinion. Sycophancy and opinionated behaviour are interconnected and could play havoc with the ethos of the Army.

**Army: A Moral Repository**

5.5 The nation perceives the armed forces as the epitome of morals and ethics. Military institutions form a repository of moral resource that should always be a source of strength within the State. As the society witnesses a sharp decline in moral values, the armed forces are being looked upon as the last bastion of ethically sound value systems. However, ironically the moral and ethical health is not healthy as it should be. Societal attitudes are pervading the dwindling boundaries which the armed forces of yesteryears had tried to build around themselves, to isolate their personnel and protect them from external negative influences. *Materialism, careerism and expediency are replacing the Chetwodian Motto which, though proudly embellished on every available wall in a unit or headquarters, is being lost sight* 21. Lip service is being paid to the critical aspect of devaluation in values in the Army today. The current trend in the declining ethical values systems needs to be arrested failing which the warp and woof of great Indian Military Heritage will get damaged thereby relegating armed forces in the eyes of the Nation. Consequently, the work ethos will suffer ultimately affecting its efficiency.

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5.6 It is important at this juncture to highlight another facet of this issue. A soldier in uniform is expected to function, from a higher moral plane as compared to the civilians. And this role he has to perform constantly throughout his service. To be fair to the soldier and the organisation as a whole the aspect of treating the organisation as ‘holy cows’ needs to be looked into. As mentioned in the previous paragraph soldier today has been shaken out of his cocoon by the constant pressure of external influences. It would be only natural to expect some to succumb to negative influences leading to aberrations. These aberrations are then picked up by the media and highlighted resulting in denting of the image of the armed forces. And the proliferation of human rights organisations in insurgency prone areas too have not helped project the armed forces in the correct perspective. Therefore to treat the armed forces as an epitome of morals and ethics needs to be the looked into keeping into view the chaotic state of the society which includes unwelcome political influence and patronage.

Inherited Ethos

5.7 Code of military honour in Army was inherited from the British and contained the following four components one; officers are gentlemen, two; personal loyalties are owed to the Cdr three; officers are members of one big brotherhood and four, officers fight for traditional glory. The core values so widely talked of too are a legacy of the British Indian Forces. The values and the ethos cherished were ‘Naam, ‘Namak’, ‘Nishan’ and ‘Zuban’. Do we cling to our past or reassess its validity in today’s concept? Views on this aspect of relevance can be categorized into two sections, one, which states that these values and traditions have largely become hollow shells and the other asserts that the British Indian Army followed traditions that were basically Indian. ‘Namak’ and ‘Izzat’ for instance, as also courage have been Indian values through the ages. Loyalty or ‘Namak’ and pride in one’s regiment or ‘Izzat’ are not values from the days of the British Raj.

The General Milieu

5.8 The next issue under consideration is the influence likely to be exercised on the ethos of the armed forces by the general milieu around them. The pertinent point here is whether the armed forces continue to subscribe to their ethos when the rest of the society of which they are an integral part, is in a chaotic state with all values being cast aside. While it is true that in today’s environment values and ideals are at a discount in Indian and in other societies, the isolated life of the armed forces is a safeguard against the disregard of their
ethos. All the same, it would be prudent for the Army to ensure that its motivational processes unceasingly emphasise these values and its style of functioning encourages the development of these values.

5.9 The changing socio-economic environment is threatening to take its toll, by gradually distancing the service ethos from its traditional values. We seem to be losing track of the cardinal principle of human philosophy, ‘If you get the value correct, the other things will fall into place’. Therefore, shaping of values and perception must take precedence, because ethics has a special meaning to the profession of arms; as it calls upon its members to make unreserved supreme sacrifice for the Nation.

5.10 The Army draws its leadership material from the society. Therefore, the material inducted into the Army can only be as good as a source from when it comes. Over the past few decades, there has been moral degradation, and erosion of values. Corruption is in almost all walks of life. Loss of ethics, ever increasing materialistic aspirations and utter lack of selflessness in society are some of the aspects which are casting negative influences on the youth. These characteristics are in sharp contrast to the qualities required of an officer. There is, therefore, a need to lay emphasis on the value system in the Army and institutionalise the standards of conduct which are essential for the officer corps of the service and the cadets in their formative years who join various training academies.

5.11 That the trends in the society have changed rapidly over the past few decades is obvious. The ethics and values which were regarded so highly in the past have been given a go by, resulting in a sharp decline of moral and ethical standards. The qualities demanded in military service, which includes self-restraint in the acceptance of an ordered life are not seem to be held in growing esteem among young people today. Therefore the cause of strain upon the military is divergence in the ethical pattern of the parent society from that of the Armed Forces. The gap between the standards expected amongst the military leaders and what may be taken as acceptable norms within the society, has necessitated and increased the emphasis on the need for the military’s strict code of conduct.

5.12 What a society gets in its Armed Forces is exactly what it asks for, no more and no less. What it asks tends to be a reflection of what it is. When a country looks at its fighting forces it is looking in the mirror: if the mirror is a true one the face that it sees there will be its own.
5.13 Education standards at the entry and end levels at various stages are rising. Command by domination has in a significant degree given way to command by management. Professionalism is more respected.

5.14 Another aspect is that officers do not always find it easy at first to settle down and earn a living in civilian life, where the functional aspects of moral obligation are less apparent and the ex-officer is distressed to find, for reasons he cannot comprehend, a moral tone lower in some important respects than that to which he is accustomed.

Societal Pressures

5.15 There has been a gradual but steady breakdown of values in our society. Caste plays a dominant role. Mandal caused severe strain in the society and altered the dynamics of Indian politics. The Indian infantry is organised on the basis of caste. This generates intense loyalty and cohesiveness at the unit level but there are dangers of external caste influences. There has also been a rapid change in the social and economic environment that has brought about in its wake, soaring materialistic aspirations, gradual erosion of values, moral degradation and increasing selfishness. The officer class today are more and more middle-class in composition. Pawan K. Verma writes that the dominant social trait of the middle-class is a truly amazing imperviousness to the external milieu except in matters that impinge on its own immediate interest and that there has been a legitimisation of corruption as an accepted and even the inevitable part of society. Coming from such a background, it is no surprise that officers are becoming more and more careerist. The Armed Forces no longer attract the best and brightest. This dilution in entry standards can have grave implications. The US Army lowered in standards of officer selection during the Vietnam War. One result was the My Lai massacre perpetuated by Lt Calley. During the court martial of Lt Calley, his own defence attorney argued that Calley would never have been allowed to become an officer if the Army had maintained its normal standards for officer selection and that because they maintained lower standards, it must share in the guilt and culpability for the My Lai affair.

Value System in the Army

5.16 The last 2-3 decades have seen phenomenal technological and sociological changes in the armed forces. The great impact of technology and science has been instrumental in ushering revolution in military affairs, and affecting life style and expectations. Society is
materialistic, bent on the acquisition of money, possessions and status. It is losing touch with
nature and regards the military as a necessary evil that is lauded in war and shunned in
peace. The present society does not identify itself with the goals and objectives of the
government. Our society is selfish, comfort oriented, concerned with personal gratification
and personal success. Money is the keystone of our society. It may be argued that this
assessment does not reflect our national character which has historically been a peace
loving, patient and religion based culture. However, the Army can not remain insulated from
spiritual pollution and materialism.

5.17 Effects of such fast changing social environment and development of technology on
armed forces personnel are more pronounced in a democracy like ours, than in any other
form of government. The attitude and behaviour of NCO and OR have undergone
perceptible changes. The characteristic of a flexible and vibrant organisation is to identify
and to accept these changes in the environment and adopt itself suitably to the requirement.

5.18 That the value system in our society has taken a beating would be an obvious
statement. Its effect is echoed in the Armed Forces also. But at this stage one needs to
analyse another view. It says that the value systems is in the Armed Forces have not eroded
as it is made out to be. The British Indian Army or Indian Army in its infancy was much
smaller as it is compared to the size today. The debate on value systems and its dilution was
prevalent in those days also as it is today. The topic of devaluation of standards was also as
hotly debated as it is today. The deviation from laid down accepted benchmarks existed
earlier too. The difference that has come about is that the Indian Army today is much larger
with the existence of strong watchdogs in the society in the form of audio visual media. The
instances of aberrations that today seem alarming need to be viewed in that perspective.
This however does not underscore the importance of constant and regulated grooming of
officers and men right from the stage when they are inducted into the Armed Forces.

5.19 There are three main disturbing trends, which have crept in the Army due to
degradation in the value systems and these are:

5.19.1 Careerism. Due to stiff competition in the Army, an individuals’ thoughts
and actions are marked by opportunism and use of any means, fair or foul, to keep
ones profile graph favourable for the higher rank, at whatever cost. He does not
hesitate to stoop low in the ethics of service to serve his self-interest. He is invariably
a tense man, with his mind ever engaged in trying to distinguish himself in petty routine matters, rather than major issues, because he is neither capable of thinking big nor does he have the will to address himself to the larger issues of national or organisational interest. A careerist is an anathema to the interest of man, and he uses his command to serve his personal interests. Seldom does he take a stand for sake of his men. A careerist is a cunning, calculative manipulator who would invariably achieve his goal, by fair or foul means. The rise of careerism in the Army today owes its genesis to fear - fear of being superseded. Supersession in the Army today is considered by many as a curse - a living hell. Not only a superseded officer spends most of his time finding ways and means to live with dignity in not so friendly an environment he finds the job profile too not matching his seniority and experience. It is this dilemma of a stigma that makes an officer to concentrate his initiative and intellect to circumvent such a situation in his career. Did supersession exist four to five decades ago? Yes it did as the hierarchy was as steep as it is today. But then there was a big difference - an officer overlooked for promotion, relinquished his service expressing his gratitude to the wonderful days he spent in service. He could leave service as he had alternative sources of income to sustain him and his family. The situation today is a lot different - a large number of respondents interviewed by the researcher did not have something to fall back upon. Result - concentration of all the available resources at ones command towards a singular aim - to get promoted. This eventually leads to a whirlpool of activities associated with careerism. Today an officer has only two options - one to get promoted, two - to live life of a superseded officer. The third option of gracefully leaving service for alternative assured career just does not exist - result - struggle, struggle and struggle to get promoted. Careerism! Also critical is the fact of the lack of lateral avenues in the organisation which is not helping the cause either.

5.19.2 Sycophancy. Sycophancy is an inseparable element of careerism, as a careerist cannot afford, nor is he inclined to have, a difference of opinion with his master. A sycophant is a sick man of the society, whose mind is always directed to serve personal motive, by ingratiating his superior officers, through flattery. It is a human craving to be praised or appreciated, which a sycophant exploits by fulfilling this natural craving of his boss, through flattery and one-upmanship. A sycophant surrenders his right of discretion and independent thinking, thus derelicting his
obligations to duty and service. A big injustice and wrong are done to the command of a sycophant Cdr, who is always looking upwards, is subservient to his boss, suspicious of his peers and a terror to his subordinates. The interest of men and the organisation are sacrificed, without a qualm, at the altar of personal interests of the sycophant. That sycophancy exists and is rampant in the Army would be an understatement. It exists at the inception stage itself - in training institutions. It would be naive to state that cadet instructor relationship is at times not sacrificed at the altar of sycophancy. The common buzzword in the Army is that merit alone does not fetch desired outcomes. Cdr at various levels who possess this malignant disease have unfortunately evaded the scrutiny of system when being promoted and therein lies the fault - the inability of the system to root out this evil.

5.19.3 **Zero Error Syndrome.** Like sycophancy, zero error syndrome too is an offshoot of careerism. The attitude of expecting perfect results and no error has infected the armed forces. The leaders have to justify their actions at all levels, and small errors are at times presented as colossal mistakes. A strong protagonist of the 'no mistake syndrome' believes in a highly centralised system of working even in petty routine matters, thus curtailing the initiative. In the Army there are far too many ways to record failures and mistakes and in comparison hardly any for recording achievements. This creates a sense of insecurity in the command. At the end of the year when the all-important CR has to be written, ten good deeds might not balance an error. This syndrome is all pervasive in the Army. Attributes such as innovativeness and initiative exist far and few resulting in stunted growth of individuals. This brings us to the need for training for audacity in academies (see Paragraph 5.21). Due to over concern with image there is unwillingness of men in authority to admit error. As the functioning of the Army involves the management of violence, human lives are in balance and unwillingness to admit error, which in long-run may be more serious than the original error, potentially carries with it the risk of unnecessary loss of life. Zero error for the image-conscious and ambitious means moving from the realm of plausible and desirable to impossible and impractical. Such Cdr feel that the command has to be error free. As these men cannot distinguish between mistake and misfortune, inevitable result is a passive, even negative approach to mission, one that precludes risk. Zero error mentality is automatically wedded to the grotesque philosophy that *it is worst to report a mistake*. 

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than to commit one. This runs into headlong conflict with the military ethic itself. Unwillingness to admit error is so common in the Army, that one is tempted to call it simple failing rather than malignancy. But it is inherently no less critical than the error it is trying to hide and because of cumulative effect it has often proven to be enormously costly. Most of the inadequacy is inherent in the system and cannot be rooted out without radically changing the system itself. But these need to be done, as errors, corruption and wrong attitudes are paid for the lives loaned to Cdr. There are high-ranking officers who do not take bad news well, so members of the staff frequently tell their bosses just what they want to hear. It is difficult to expect integrity from rank-and-file if they do not see the same quality in leaders who lead them.

5.20 The degradation of value system breeds un-professionaiism and incompetence, firstly, by constraining its members to act in a manner not conducive to professional success and, secondly, by selecting and promoting those whose values are questionable. The system induces suppression of intellectual activity, which over a period of disuse, results in atrophy of the thinking capacity. The decaying effect is not only in the intellectual activity. Over the period, tedious monotony of petty routine, and all-body and no mind activity, the higher human sensitivities and vision also gets degraded. Hence, there is an urgent requirement to re-invigorate these military values.

5.21 Audacity Training. The ill effects of degradation /dilution of value system has been explained in this Chapter. We at this stage need to traverse backwards to find the source or the environment from where the seeds take root. Of course all evils in the Army can easily be palmed off to the evils in the society from where the manpower resources are drawn. Taking recourse to such an explanation would not solve ethical problems in the Army. A youngster who joins the organisation as a trainee cadet is subjected to physical rigours and is trained in academics. The major emphasis is on these two aspects. Almost all training institutions find it difficult to incorporate fully in their syllabi the subject of development of character. Character development in training academies whether done in a formal predetermined manner or informally is a precursor to the shape of things to come in the long run. The standard of such training will have its ramifications on the life and career of a young man/woman. One of the important facets of character development is training for audacity or audacity training. Audacity training implies the ability of a soldier to take risk as commensurate to his service and possess the strong character to face the
consequences - positive or adverse. This needs to be strongly emphasised to all in all forms of training in academies. The task of the team at the helm should not be to mechanically churn out training programmes and execute them but bring in innovativeness so as to assist the young mind to explore by taking risks. It is only through development of such a trait that one will see lesser ethical dilemmas in the service of a youngster be it in operational or peacetime duties. It could reasonably be expected from such an officer to uphold the value systems in the Army. Of course aberrations will still exist, but somewhere a beginning has to be made.

**Influences on the Behavioural Pattern of Soldiers**

5.22 **Collapse of Joint Family System.** The erstwhile joint family system has broken down due to various reasons. The security, which the system used to provide to the soldier by way of attention to the requirements of his family, is thus no longer available to him. Pressing domestic requirements often results in compromising some of the basic character values. Consequently the pressure on today's leadership is greater. Some of the family problems which were taking care of by the joint family today have to be dealt by leaders who need to possess patience and requisite managerial expertise to handle such issues.

5.23 **Growth of Materialism.** The older sense of spiritual values is fast changing to yield place to newer sense of materialistic values which are based to an extent on the western values acquired by greater inter course between the advanced and the affluent nations and the developing nations like India\(^{22}\). Mass communication and media like radio, newspapers and television have played an important part. This has resulted in increased material wants and consequent continuous dissatisfaction, which arises out of not being able to “keep up with the rest”. This, coupled with faster life, greater urbanisation, more permissiveness in society, has resulted in mental stress, which causes psychological disorder. The fact that materialism has crept in the Army should not be a cause of alarm. The world has changed. Earlier a soldier was content with the quality of life the services provided. Today a soldier wants more. He too wants to enjoy the benefits of materialism. Increase of pay and allowances to offset inflation is fine but then it correspondingly increases the wants of the soldier. A soldier when unable to meet his **wants** at times succumbs to temptations leading to unethical practices. The onus is on a strong leadership, ethically sound and committed to stem the rot.

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5.24 **Enhanced Level of Literacy.** With the spread of literacy, the man today has become far more alive and alert to his surroundings about his work, his rights and privileges and he attempts to analyse various orders and instructions. Blind obedience to orders is a matter of the past. This in turn has created a situation where a man has not only to be dealt with along physical plane but also along an intellectual plane. It is consequently becoming increasingly difficult to enforce the “old concepts of discipline”. There are far too many cases of questioning of orders, instructions and, in general, cases of indiscipline. Once again the need for development of character in training institutions assumes focus. The leadership today is under pressure to deliver. Leadership today has to bring in innovativeness in the management of men to be able to manage a more literate soldier.

5.25 **Notion of Welfare State.** As a citizen of democratic nation, the common man expects more from the State without realising the significance of contribution to the State. The indistinct perception of democracy which does not link responsibility with rights and privileges is undermining the very culture of discipline in the Army, which is so common in the nation as such. The generation of leaders in the Army after independence were enveloped in the aura of sacrifices made during independence which was valued by them. The attitude of contribution to the organisation without caring for rewards was all pervasive. The older generation of leaders in the Army today have such a mindset - to contribute selflessly. But this is not the case with a generation who cannot get solely motivated from an environment prevalent in the years after independence. The expectations of a young and middle level officer today are far higher and thus at times he unfortunately finds himself in the quicksand of ethical dilemmas.

5.26 **Agro Industrial Development.** There has been considerable progress in the agricultural and the industrial spheres. Consequently income levels have enhanced considerably. Due to improvement in agriculture technology in villages the intake into the Armed Forces is no more from the urban areas where the young man is less hardy and more prone to the vagaries of the environment. He joins the Army more for the purpose for finding a tentative employment than taking it up as a vocation. This naturally lowers the quality of the material constituting the Army. Earlier a soldier who joined the Army was mainly from the rural base physically hardened and mentally tough. When the researcher interviewed retiring JCO/NCO they were of the opinion that new entrants today are more comfort oriented and not used to rigours of Army life. The level of tolerance amongst the youth has reduced which has resulted in greater acts of indiscipline.
5.27 **Inflation.** The wage price is constantly on the rise. The economy is going through a critical phase. A soldier today is finding it hard to be able to withstand shocks of rising prices. While the man himself is well looked after by ways of ration entitlement, clothing, medical facilities and accommodation, the same can be hardly said for his family. While the government does try to help soldier to overcome the effects of inflation, a soldier still finds it difficult to be both ends. And the problem gets aggravated by his rising wants. The leadership therefore needs to be sensitive to such trends and be capable enough to help out such individuals out of this whirlpool. This would help arrest the effects of negative influences on the minds of a soldier. Constant education of all ranks about the situation of their counterparts in the civil life is essential. All ranks need to be emphasised upon the quality of life that is prevalent in the Armed Forces.

5.28 Soldiers are expected to consecrate themselves to their country, to subordinate their personalities, their rights, their privileges and their opportunities for the good of the nation as a whole. In times of peace they are at material disadvantage. They have to give up the opportunities for gain and prosperity in civil life. They often live in remote places, frequently under trying climatic conditions that affect their health and the health of their families. They work at the cost of community interests and associations. They are often socially isolated not by choice but because their economic conditions prevent them from participating in the normal lives of civilians of the same education, character and attainments. Though it is accepted that the military profession is not for any individual who measures success in terms of financial reward, money is the primary means to discharge his normal responsibilities. Hence there is contradiction between what is ideal in the interest of an organisation vis-à-vis interest of an individual.

5.29 In the prevailing dichotomy between the institutional requisites of smooth careerism and the hazards of sticking to traditional values, it is unreasonable to expect the present day soldier to opt for the professionally suicidal course of rectitude. Exceptions will always be there, however, they do not prove the rule. The stiff competition in the pyramidal hierarchical system encourages short-range zero defect trivia, to make a mark. Human motives for success and recognition impel one’s drive for quick personal gains, even if it is at the cost of abdicating ethical values.

**Lack of National Character**

5.30 The officer corps must possess a moral base for the theory of military ethics to be
applied to the functioning in the services. In some countries, a strong national character and national pride contribute significantly to this base, guiding officers in the moral and ethical performance of their duties. Unfortunately, we lack a national character, and national pride is fleeting and is restricted to wars, or when the cricket team achieves an occasional victory over inconsequential rivals! In work ethics, selfless devotion to duty and pride in performance are some of the desirable qualities, noticeably absent form our national consciousness. Selfish personal gain, expediency and corruption are seen to be rewarded; thereby affecting the citizen since his early years. On commissioning, institutional grooming attempts to correct these attitudes, but due to the multitude of factors, deficiencies in character qualities do remain which manifest in different proportions generally at a senior service of an individual.

5.31 The aspect of lack of national character needs to be viewed in a holistic manner. The problem of lack of national character is universal. Barring a few nations such as Japan most countries lack strong national character which becomes the guiding force for its citizens to follow. Japan too is beset with problems such as corruption. From the national character flows the national spirit and ethos which differs from country to country. The characteristic spirit or ethos of a nation is reflected in its Armed Forces also. It then depends on the respective armies’ institutional arrangements to mould the individual into the pattern which optimises potential of the individual. In Pakistan the democracy has remained largely dysfunctional where the writ of Army is all pervasive. There are no checks and balances on the Armed Forces per se. In India, the Army functions in a vibrant democracy and serves the government in power. There are checks and balances which are in place. Democracy has its own evils which get compounded by a lack of national character. In such an environment, the Indian Army too is affected by ethical dilemmas. It is here that strong institutional practices such as strong grooming can correct the trend. For this the senior hierarchy has to make concerted efforts to ensure that negative influences due to lack of national character does not cast its effect on the working ethos.

Political/Bureaucratic Attitude and Interference

5.32 The status of the Armed Forces officer in the official hierarchy has been steadily lowered ever since independence. The bureaucratic stranglehold over the military is all-encompassing, with politicians and bureaucrats interfering in matters internal to the services, including the promotions and postings of officers. This has led to an increasing number of
officers losing their professional ethic, who attempt to use this phenomenon to individual advantage. Again the problem is largely universal and not restricted to the Indian scenario. This is a direct offshoot from the type of national character and form of governance in the country. On the flipside, at least there is no political interference in the Army in Pakistan, in fact it is the other way round!

Abuse of Power

5.33. The abuse of power in Armed Forces is not only prevalent amongst CO or Cdr but at all hierarchies there are subtle tendencies that work to enlarge the power and in doing so encourage its abuse. One of these is the inherent relationship that exists between individual Cdr with real or potential power and those who are part of or are trying to become part of the inner ring that surrounds the Cdr. Unfortunately there has never been a shortage of followers, even if what is asked is obviously wrong. This stems partly from fear, partly from ambition and partly because of a man’s well-recognised affinity for personal type of loyalty.

5.34 The abuse and courting of power combine to set up conflicts of loyalty. These conflicts exist in system not only between the Cdr and ethic he claims to support, but between subordinate who finds loyalty to this Cdr in conflict with the higher loyalty theoretically common to both. Again at cost of repetition this problem too is largely universal. The extent of abuse of power has a direct relationship with the type of grooming the individual has received in his formative years.

Ethics of the Bottom Line

5.35 Each profession has code of ethics listing its standards. How to behave in face of these codes characterises one as a conscious professional. Values and codes of life go beyond the profession to the total character of a person.

5.36 In spite of existence of a code of ethics there has been a growing tendency of Army personnel to follow ethics of the bottom line, which is diverse between individual’s professional life and his personal life, and which attempts to separate off duty behaviour from public conduct. This again is a reflection of faulty grooming and inability of Cdr and CO to nip the problem in its infancy. And they too are not above board resulting in a vicious circle. It is absolutely necessary to develop the total character of an individual in training institutions which should then be nurtured throughout service.
Pragmatic Ethics

5.37 It is well known that military profession is susceptible to organisational inflexibility, ceremonialism and over professionalism. Military authority, in the Army has become compatible with the values of the civilian society which emphasises technological advancement, rationality and pragmatic ethics. The value systems which are a benchmark have been given a go by and expediency is the order of the day. Each training institution, unit and higher formations have honour codes and mottos rarely understood by the command and perhaps the leadership too is unaware of the spirit behind coining of such codes. Codes are always idealistic in nature and content. The unfortunate part is that in the Army easier options are easily adopted which is considered as being ‘realistic’ and in tune with the real world. Pragmatism is the order of the day and all obvious indiscretions are carpeted by this easier option of pragmatic ethics. There is the other side of argument also. Many argue that of what use are the honour codes which are inherently rigid in nature. Loyalists of ‘pragmatic ethics’ in the Army state that such is the nature of codes that only a miniscule percentage of uniformed men can follow. Therefore, as the argument further states, that as long as the Army personnel do not deviate from standard codes for purely personal reasons, rest everything is in order! The only problem in such an argument is that who draws the line? Who has the moral authority to decide the viability and correctness of such deviations? Also would it ultimately help eradicate the larger malaise that affects the Army? Are the moral codes in place in the Army today largely unattainable? Or that we need to be pragmatic? Can maintenance of ethics be policed only by Army Acts and rules? Isn’t it true that though pragmatic ethics, which as the name suggests is being practical, by adoption of the easier option is ultimately legally untenable? Does this conflict cause tremendous confusion and strain in the soldier?

Ethics: Practice and Precepts

5.38 Ethical precepts are crucial to successful military leadership. There is growing concern for the decline in ethical standards of the officer corps of the Army and within the profession itself an active debate is on as to the degree of disparity between practice and precept. There are some who argue that the gap is widening. As stated earlier that a soldier in uniform today is looking for easier options to circumvent correct and more difficult path of righteous functioning. That the yawning gap between precept and practice should be a cause of concern is an understatement. Loyalists of the code of ethics argue that just because easier and more realistic options are available and being followed why should the
debate on modification of core values take place at all? They argue as to why has it become so difficult for a soldier today to follow the code as his counterpart did 30-40 years ago? It is true that times have changed, materialism has crept in, careerism is deep-rooted, that there are no alternative sources of employment avenues and management of men has become more demanding and complex. Whatever be the reasons why should the standard template be altered? Why shouldn’t the rank-and-file strive harder to get closer to ideals so as to avoid getting trapped in ethical dilemmas?

5.39 In view of the above, periodic examination of ethical imperatives of the Motto, ‘duty, honour, country’ and of relationship of military professions’ precepts and practices is necessary and needs to be debated upon in the Army.

The Ethical Dilemma

5.40 The system in the Army at times rewards relatively less meaningful and temporary accomplishments at the expense of more substantive and important (probably less visible) issues which are essential for the well being of the unit.

5.41 It is often seen that a competent Cdr makes quantum improvements in his sphere of activity and still does not get the credit he deserves. Forced to operate in an environment where he has to decide daily whether to opt for appearance over substance and searching for some way to reconcile the contradictions, it is obvious that many feel powerless to affect the ethical climate and resign themselves to their fate or simply elect to leave the profession. And as discussed earlier a soldier today finds it difficult to adopt the latter option. This leaves him with no choice but to move with the stream.

5.42 The other part of the spectrum is that at times expectation of impossible perfection in ethical matters undermines the very standard it seeks to enforce by causing hopelessness and lessened motivation to meet standards on part of those who are unable to meet standards of perfection. Therefore when success in human terms becomes impossible because anything short of perfection is by definition failure, unhealthy pressures build to define and strive for success in less admirable but more attainable terms such as promotion or decoration. Indiscretions therefore become a way of life, the unfortunate part is that the magnitude of such indiscretions vary depending on the acceptance levels of various Cdr.
**Intake Base**

5.43 The recruitment in the Army has broadened from a narrow, specialised, relatively high status social base to a broader, lower status and a more socially representative one. This could be due to structural changes in the intake base in the society, or that it has confirmed to the requirements of political democracy. The other possibility is the inability of the Army to attract talent from the higher social base of the society.

5.44 Because of greater heterogeneity of officer recruits, social background emerges as progressively less important than professional experiences and personal alliances in fashioning outlook of military elite. But social background does have significance for it still plays an important part in complex issues of career motivation. The Army needs to tap those social groups which have young men inclined towards public service and military career. Traditionally sons of military officers are known to have entered the military profession with an outlook appropriate for upholding military traditions and the heroic ideals. Surprisingly when interviewed, a majority of the respondents replied in the ‘negative’ or ‘not necessarily’ when asked whether the children of Army officers make better soldiers!

5.45 It is now a known fact that as compared to earlier years, the voluntary resource pool from where the Army drew its manpower strength has diminished considerably. It would be naive to continue to assume that today the youngster joins the Army purely for the sake of patriotism. The reason for this is that in olden days the Army was at war once in decade or so. The scenario has dramatically changed. For the last two decades or so the Army is at constant war. The C I operations in Jammu and Kashmir and northeast are a 24x7 affair. The right type of material has shied away from adopting Army as a career. To top it all no concerted effort is being made to stop this trend. Propagating the glorious Indian Army through advertisements is far and few and the focus too is wrong. The Army can never match the salaries offered by the corporate businesses. The advertising focus unfortunately is not on the quality of life offered by the services.

5.46 Within the Army the selection process should remain as stringent as ever. Dilution in standards of psychological qualitative requirements can be disastrous. What a person can be taught is technical education, what cannot be corrected in service are basic fault lines in a person’s character.
Obedience of Orders

5.47 Though this subject has been dealt with separately in Chapter Nine it finds a special place in this chapter too. The supreme military value is obedience. But what are the limits of obedience? The purpose of obedience is to further the objective of the superior. If the subordinate is thoroughly acquainted with the object, and circumstances are known to the superior and make it possible to achieve the object only to this obedience of orders, the subordinate can be justified in disobeying. Normally disruption of the military organisation caused by disobedience will outweigh the benefits gained by such obedience. In operations, ready obedience cannot conflict with military competence. It is essence of military competence.

5.48 A growing concern in the Army is the rigid and inflexible obedience which inhibits growth of new ideas and becomes slave to an unprogressive routine. It is not infrequent that senior officers have their thinking frozen in the past and have utilised their control of the military hierarchy to curb initiative amongst their subordinates.

5.49 It is a well known and established fact that questioning of orders of the Government will be destructive of the ethos of the Army. Questioning of orders within the rank and file of the Army is also out of question. Success in war demands implicit obedience. But then is it all? With the present level of education of personnel of Army, is it totally feasible? Is it relevant today? While it is reiterated that questioning of orders is out of question it should not be mixed up with rendering of professional advice. At the highest level in the Army, that is, at the Chiefs of Staff level, it is incumbent on them to advise the Government against unsound military actions in case of military threat as well as ill-advised use of armed forces in the aid of civil power. Even at lower level, at unit level, subordinates must not be denied the right of professional advice. One rarely sees this happening wherein a participative management is functional. Apart from the boss's autocratic style, sycophancy amongst the juniors prevents evolving of a well thought of and discussed policy/plan. Given the evils that the unquestioning obedience has produced there is still certain reluctance on part of a thoughtful man to condemn a soldier categorically for sincerely following orders and remaining loyal to his superior.

The Trouble Within

5.50 That the trouble exits largely within the organisation would amount to stating the
obvious. Solutions have to be found within. External influences do affect the internal dynamics but they are largely of a nature when one has no control over it. They need therefore is to look inwards. The onus of maintenance and upholding of the cherished ethos rests within the organisation. That the military ethos is under threat would be an understatement. Primary causes need to be analysed at this stage. These are:

5.50.1 **Change in the Attitude of the Officer Cadre.** A majority of respondents felt that the primary responsibility of upholding of ethos rest with the officer cadre. Years earlier this was executed in letter and spirit and officers took pride in doing so. Unfortunately the shoulders of the officer cadre are weakened today. Reasons could be plenty-growth of materialism, complex management problems of men, constant pressure due to incessant field/operational tenures, poorer intake base, etc. But then these are some of the causes. Attitudinal changes in the officer cadre, unwillingness to devote time and resources on this very important issue are the basic reasons for the decline.

5.50.2 **Deficiencies of the Organisational System.** Unfortunately the organisation has not been fully able to get its act together. And the **top leadership personifies the system.** The onus is primarily on them to take major initiatives to stem the trend. Perhaps due to greater interaction with external environment, and issues of macro level strategy in nature the aspect of military ethos has taken a back seat. Also consistency in programmes and policies as regards this issue is lacking. There are no ground level changes seen by this researcher in his 25 years of service. There is a desperate need to bring in modern management techniques.

5.50.3 **The Practice and Character of Higher Leadership.** This is related to and is an offshoot of the previous issue. The higher leadership represent the organisation. Though each and every member of the Army has a role in upholding the ethos, the direction and the thrust has primarily to be provided by the higher leadership. How many training directives and policies issued by higher leadership has ‘**military ethos**’ on the top of its agenda points of ‘Key Result Areas’?

**Internal Institutional Pressures**

5.51 Although the Army is keen to lay the blame for its dilution in ethics and morals at
the doorsteps of societal and external pressures, this is not the case. The nature of the system would in itself breed ethical dilution. The Army is an intensely closed society suspicious of civilian intent and motives, and harbouring a feeling of unwantedness. The structure is extremely pyramidal, highly bureaucratic and deeply competitive. How do these institutional pressures manifest themselves when related to the military ethic and moral values? In the main, they do so in four ways. Firstly, they breed an exaggerated loyalty syndrome, secondly, there is an extreme obsession with image, thirdly, there is an unhealthy drive for achieving success at all costs and fourthly, the officers have got used to commanding by rank rather than serving by example.

5.52 Causes of conflict in military ethic are largely generated by system itself. Rank is a basic hallmark of success for the military man. It determines not only pay and status but has much to do with individual’s self-esteem. Also, the hierarchical system wherein men with power can hinder or hurry rank according to their desires carries with it opportunities for the overly ambitious that the ethically well anchored do not have. In other words, it is not difficult to make the subtle but yet a critical transition from professional to careerist. Careerist inherently involves conflicting loyalties in relation to any idealistic ethic, and particularly the military ethic.

5.53 There is a marked disharmony between traditionally accepted ideas and the prevailing institutional pressures. There has been little change in officers perceptions of the professional ethical ideas as also that the current institutional climate is largely responsible for the perceived failure of many officers to live up to those ideas. High on the list of possible institutional casual factors for unethical behaviour is the demand for perfection. Pressures sometime generated by unrealistic goals or demands for perfection, are frequently adduced as reasons for false reporting. Institutional pressures generated by exaggerated emphasis on zero defect lead to bad superior subordinate relationships even to the point of compromising integrity.

5.54 Today’s environment in the Army is conducive to self-deception because it promotes the production of inadequate information: it impacts on long-term ability of the Army to fight and win because today there are those who will tolerate if not condone ethical imperfection; it is corrosive of Army’s image because it falls short of the traditional idealistic code of soldiers; it lowers the credibility of senior officers because it shields them from bad news; it stifles initiative, innovation and humility because it demands perfection; it
eventually squeezes much of the inner satisfaction and personal enjoyment out of an officer.

The Role of Senior officers

5.55 Inculcation and fostering of morals and ethics in the Army is, to a very large extent, a top-down affair, with the senior officers responsible to show the way through personal example and by insisting on the highest standards of ethical behaviour by all officers at all times. Unfortunately, only a handful of officers lead by example today and the senior ranks need to carry out a serious introspection in this regard. General (Retd) Late K Sunderji noticed the decline in the moral and ethical health of the services and mentioned this in his letter to all officers. He remarked that officers are becoming increasingly careerist, opportunistic and sycophantic and further lamented that standards of integrity have fallen and that honour and patriotism are becoming unfashionable.

Image Trap

5.56 Image Trap Concern about what might turn out to be an embarrassing situation leads into ethical trap on which the Army has been particularly hung up for years viz; the anxious worry over image. Whereas with the loyalty syndrome people are reluctant to tell the truth, with the image syndrome they are not even interested in it. What becomes important is how things are perceived rather than how things really are. And the pressure and focus of the media is not helping either. Isolated instances of aberrations are splashed all across the media. And then the inability of the organisation at the level of grassroots to counter such images. Junior leaders at the operational level are often not allowed and not trained to correct the dent in the image. Also over concern for image has stifled initiative. On the top of it due to concern for image, it is the lack of resilience in the system to condone genuine mistakes. And all this is because of the image. And as stated here, this leads to the fall of the individual into the inevitable ethical trap.

Ambition

5.57 Another area of conflict involving military ethic is ambition. Like loyalty, ambition does not take its value from the objective it seeks. An officer who wants to win battle for his nation has a lofty ambition, but one who wants to add a star, or for political gain violates that ethic. The race for power and personal position seems to destroy all men’s character. Liddle Heart also lamented what he saw as a growing obsession with personal career ambition. It is saddening to see how many apparently honourable men would stoop to almost
anything to help advance their careers. Change from professionalism to careerism signals a change in emphasis from service to others to self-interest, from responsibilities of trust to self defined rights of position. However one can maintain integrity of ambition by not being unethical, despite the fact that action may be unpopular with those who assess the individual.

**Loyalty Syndrome**

5.58 This is the practice wherein questions of right and wrong are subordinated to the overriding value of loyalty to the boss. Loyalty, an admirable and necessary quality within the limits, can become all consuming. It also becomes dangerous when a genuine wholesome loyalty to the boss degenerates into covering up for him, hiding things from him, or not differing with him when he is wrong.

**Attitudinal Changes**

5.59 The profile of the middle and junior level officer cadre has dropped to a lower middle class and even below that. The motivation, inspiration and priorities have changed. While it will be inappropriate to establish a direct connection between an individuals' economic background and his ethical moorings, it is an established fact that the middle-class individual considers financial well-being and career success as extremely important objectives in life. If we build in the fact that the Armed Forces are by and large receiving officer candidates from among individuals who do not consider the services as their first career choice, we may better understand the reason for the lack of commitment in such officers, and the potential to possess and exhibit poor ethical behaviour during their careers. Unlike the KCIO and the pre-World War II ICO, the values of today's officer are the same as in the civil: political clout and economic power. Therefore there is a tendency of shifting of ethos from traditional values to self-interest and contractual rights.

5.60 Whereas opportunity for training has increased and professional competence has gone up, there has also been a rise of careerism. There is an increasing tendency not to remain in command for more that $1\frac{1}{2}-2$ years to minimise exposure. The is a tendency to obtain a good CR and treat courses as approval stamps on the dossier. Another disturbing aspect is the lack of or perceived lack of confidence in superiors. Will he stand by me and not make me a scapegoat in adverse situations? The other fact that needs to be seriously taken note of is the attitudinal change at the stage in training institutions itself. The cadets by
and large are unenthusiastic to opt for fighting arms whereas the vacancies for Army Service Corps and other services are over-subscribed.

5.61 **Grooming of Officers.** This is an issue critical to development of character of officers who are leaders of men. When the researcher joined the Army in 1981 there was a tried system of grooming in place. Moulding of officer into regimental ethos and spirit was the primary aim of the CO. System provided for the senior subaltern who was entrusted with the task of fine tuning the YO into full-blooded man of character, who would participate in all activities aimed at upholding his unit’s tradition and glory and one who was measuring high on the ethical compass. The situation has dramatically changed today. The concept of senior subaltern has vanished thanks to the diminished strength of the officer cadre. The CO too have to share the blame. Development of informal relationships with the youngsters at the onset of the youngsters’ career by the CO is doing no good to the organisation. It is this ill groomed YO who would become the CO later whereupon the downward trend would continue.

**Style of Leadership**

5.62 Though this subject has been dealt in detail in Chapter Fourteen, certain aspects as relevant to this subject are highlighted. There is a fear expressed in some sections of the Army that the atmosphere of servility and sycophancy in our society is curbing the style of leadership and associated response from subordinates. None other than the then Army Chief General (Retd) Late K Sunderji had referred to sycophancy and feudal style of leadership in his letter addressed to all officers The threats to service ethos is evident from this letter. The Army is better suited to meet such threats in that a good leader can encourage views as also initiative and is averse to yesmanship. The style of leadership prevalent in the Army is of relevance, particularly in the light of personality cult, which is a part of the technique of command and the general milieu of sycophancy.

5.63 Lao Tzu has said that human leadership is at its best when it imitates the most harmonious ways of nature, flowing smoothly like a natural stream, without harshness of an aggressive struggle, and marked always by gentleness that naturally pulls subordinates to their tasks. This is a view totally inimical to that of the leader as an egoistic order giver who forces compliance from subordinates by threats and claims sole credit for any positive results of their efforts. The military leader who views his oath of office as merely a contractual agreement with his government sets the stage of the style of leadership critically
different from the leader who views that oath as pledged to contribute to the common good of his society. In the Army today, leaders are at times afraid to delegate authority to subordinates. This way the subordinates are not being properly developed and there is general feeling among junior officers that seniors are untouchable, unapproachable, unreasonable and constantly looking for mistakes. A Cdr who takes a genuine interest in the welfare and training his subordinate is getting rarer by the day.

5.64 **Stagnation and Selection System.** There is some amount of frustration in the officer cadre due to stagnation at various levels, inadequacy of lateral outlets and due to the selection system. In a batch of say, 100 passing out from the IMA at any one given time only 50% will become Colonels, 20% will reach the rank of Brigadier, 8% Major General and 2% will rise to Lieutenant General. The pyramidal structure in the services is steep and if one compares with the IAS we find that there are scores of officers of the rank of secretary to the Govt of India whereas the Army is much larger as compared to the IAS!

5.65 The aforesaid organisational peculiarity injects cutthroat competition leading to greater frustration and resultant unethical practices in the officer cadre. There is a section of officers who also feel that the CR goads an officer into sycophancy. There are some who feel that the assessment is based on traits and is not a review of job performance or job dimension. Still there are some who feel that there is a high degree of subjectivity often influenced by non-professional issues, regimental preferences and personal equation.

5.66 There is a real danger of dilution of the core values from within the organisation as also from the general milieu of sycophancy. It must be realised that insulation/isolation of the Army from the society is a thing of the past. The influences of the external environment are all pervasive rendering man management in the Army extremely a complex affair. The awareness levels have dramatically increased and it’s a challenge to the leadership to extract an equivalent amount, if not more, of dedication from the rank and file. By itself, it need not cause any alarm, but it is a development that has to be recognised.

**US Army**

5.67 It would be interesting at this stage to highlight the code of ethics espoused in the American Army and the difficulties faced by their leadership.
5.68 The American military ethos is characterised by deep patriotism, strong religious beliefs and respect for authority. It pledges strict allegiance to a loyalty higher than itself and its internal non democratic codes and practices are designed to enhance the means of meeting the resultant obligations in the most efficient manner.

5.69 That the US has trouble maintaining its ethic is not surprising. Soldiers after all are not supreme and the system has certain inherent weaknesses and tendencies that work against its own ethic. Periodic examination of ethical imperatives of the motto, “duty, honour, country” and of the relationships of military professions precepts and practices is carried out in the US. There is continuing concern for the ethical standards of the officer corps of the Army within the profession, and an active debate is on as to the degree of disparity between practice and precept.

5.70 US military ethic is designed to put principle above self-interest. Personal integrity and moral courage are keys to viability of that ethic. Liddle Hart found moral courage was quite rare in the top levels of services as among politicians. There are military men honest, upright who cling to the most scrupulous integrity that does not discount moral courage. General John Rayon had once said that fierce independence to one’s personal integrity is the greatest strength that any soldier or statesmen can have.

5.71 It is often seen that the post-modern ethos (relativism) or an unreflective egoism (or nationalism) in the US Army is incompatible with being a professional military officer. The major ethical tension in the US Army is the failure of individual officers to give up such ethics, adopting instead the necessary virtues of a professional military ethic - e.g., self-sacrifice and self-abnegating service. That leaders at multiple levels do not understand and act on this understanding signals a major breakdown in the acceptance and application of the professional military ethic within the United States Army. It is feared that failure to recognize this can have terrible consequences, such as fostering uncritical acceptance of radical force protection as the right thing to do, even at the expense of mission accomplishment!

5.72 The most sustained attack on the traditional American military ethos has come from feminists and their ideological allies, who argue that the ethos excludes women by stressing aggression, male bonding, and other macho attitudes. These purported characteristics led a former adviser to the secretary of the Army, Madeline Morris of Duke Law School, to
criticize the U.S. military ethos as “masculinist” and call for the U.S. military to embrace an “ungendered vision” in which unit cohesion is achieved by compassion and idealism rather than by “macho posturing”. This led former Assistant Secretary of the Army Sara Lister to dismiss the Marines as “extremists” who are out of touch with liberal American society.

5.73 The United States is increasingly concerned with ethics. More professors are teaching courses in ethics and more students are studying ethics than ever before. Incidents in Vietnam, Washington and Iraq have reminded all that people in all walks of life are vulnerable to doing what is wrong. Professional groups-lawyers, doctors, teachers, engineers, business managers, and others are structuring codes of ethics for their members. Throughout the past decade, military professionals at the service academies and educational centres have shown increasing interest in the study of ethical principles. Most officer training schools now include at least an elective, the subject of professional ethics, in which officers are encouraged to construct codes of ethics for the military service. Perhaps it is being realized that right and wrong may differ from common practice, majority opinion, or what the system will tolerate. Perhaps as a nation America is beginning to see the fallacies in the ethical relativism of “doing your own thing”.

5.74 Placed in the larger context and stated simply, changes in the international system since the end of the Cold-War, the new nature of conflict which is operations other than war (OOTW) and secular changes within American society are strongly influencing the American military ethic in directions unknown.

5.75 **The Predominant Ethical Problems in the US Army**

5.75.1 **People.** Managing men is a complex task in the US Army keeping into view the thin line dividing officers and the men based on the social and economic backgrounds. Violence pervades American society and the American soldier cannot be insulated. He therefore is more aggressive and difficult to handle.

5.75.2 **Integrity.** The second major ethical concern for military professionals in America is integrity, especially integrity in reporting. Most of the blame is placed on the system. The system in the US Army does create pressure, and it is certainly not errorless. Integrity, however, is a human concern; people operate, perpetuate, and validate any system. Responsibility for moral integrity cannot be shifted.
5.75.3 Career. Integrally related to the problem of integrity is the problem of placing career before honour. A fine line, however, separates valid concern of one’s success in the military from excessive, unhealthy careerism.

5.76 British Army. The core values as existing today in the Indian Army are a legacy of the British Indian Army. Naam, Namak, Nishan and Zuban are core values which were established in the British Indian Army. The response of the Indian soldiers, the JCO and later on the KCIO was remarkable. The British Indian Army and its sacrifices in various campaigns outside the country accredited itself which spoke highly of the then prevailing service ethos and its effect on the working relationships in the Army. The British Army today is much more mechanized and technologically superior. Most systems in the Army today are automated. Over a period of time there has been a paradigm shift in their work culture. Due to the lessons of war in Iraq there is a debate in the British Army as to the consequences of the paradigm shift which has taken place in their rank and file due to lessening of importance and emphasis on core values within their Army for which they were so renowned for. Increased importance given to the mechanisation and automation by the senior hierarchy vis-à-vis core values have seen serious ramifications in campaigns undertaken by their Army. There is a growing realisation in the British Army to reinvigorate and rejuvenate the environment with special emphasis on core values. One of the British officers interestingly seems to have remarked that the Indian Army today is more British than the British Army itself.

5.77 Chinese Army. The Chinese Army and its rank-and-file is known to have been thoroughly indoctrinated with Communist philosophies. There is a constant spread of the ideology of the party to the rank and file of the Army. Political commissars are part of the organisational structure of each battalion. That the Chinese Army is having its own share of ethical dilemmas is not a secret today. Due to the nature of the largest standing Army and with literally no involvement of its rank-and-file in situations of combat for a long time now inadequacies in the system have surfaced. The Army is being increasingly utilised in aid to civil authorities such as natural calamities, farming and even in certain areas of businesses. This is where the erosion has started. Due to the increased emphasis on capitalism in the country and utilisation of the biggest Army in the world in non military duties on a sustained basis, corruption, nepotism and other associated ailments have affected their Army in a big way. It is known that the party ideology is no more able to fully enthuse the soldier.
5.78 **Russian Army.** After the collapse of the USSR there has been a marked change in the contours of the Russian Army. It is no more the same Army which took on the Hitler's rampaging forces in World War II. Today the Army is characterised by have and have-nots. The hierarchy at the top is known to live in lavish lifestyle whereas the soldier is inadequately paid. At times the government is unable to pay the soldiers their salaries! This has consequently led to large-scale dissatisfaction in the rank-and-file. Also the unrelenting involvement of its forces in Chechnya has had its toll. The Russian Army is indeed at crossroads today.

5.79 **Pakistan Army.** The Pakistan Army was carved out the British Indian Army at the time of partition in 1947. The Army was small with its foundation resting primarily on pillars of religion. The top hierarchy was devoid of the requisite number and expertise. To top it all it was directionless due to the confusion prevailing in those times. A new Army was being raised and in unfavourable circumstances wherein democracy had yet to take root. The Indian Army on the other hand had its major portion intact and began its independent evolvement on professed pillars of democracy and secularism. Democracy in Pakistan was never allowed to take root and the clout of the Army was allowed to grow. Pakistan except for brief periods has been ruled by military dictators. All along Pakistan Army has been Kashmir centric and has always used it to whip up emotions in a State where fundamentalism is all pervasive. After the 1971 debacle Pakistan Army adopted the low cost/no cost option of insurgency to create internal strife in the Valley. To keep its presence intact and to divert attention from internal troubles and support to terrorism, Pakistan Army went in for adventure in Kargil. The Pakistan Army today is totally involved in the administration of the country. To keep the Army intact and from revolting, the officer cadre is pampered. The Army calls the shot in every conceivable sphere of human activity in Pakistan. Due to its intimate involvement in administration of the State corruption levels in the Army are soaring. Where is the place for value systems in such a scenario? Value systems in Pakistan Army have never been allowed to grow and have got coloured by fundamentalism. Religion in Pakistan Army is all pervasive wherein inaccurate interpretation of the tenets of religion has taken its toll.