CHAPTER 10

OFFICER MAN RELATIONSHIP
... When a British NCO in the thick of World War II was asked by a senior General as to where his officers were he replied, “when it comes time to die, they will be with us”.

10.1 During the course of the last 2-3 decades sweeping changes have overtaken the country. Rapid technological advances, spread of literacy and the general climate of materialism have changed the people’s attitude towards life. The manual procedures are giving way to automation and the influence of the audiovisual media has affected our lives in a significant manner. Expectations have risen manifold and the awareness level of the society at large has increased tremendously. It is from such a society that the manpower is drawn for the armed forces. In so far as the Indian soldier is concerned, an awareness of his rights as a citizen has risen, which to some extent, has diluted his sense of duty. There has been a conflict of sorts in the minds of the soldier today. The soldier today is far different from the guileless soldier recruited from the agricultural stock in the first half of the century.

10.2 The environment today makes the soldier far more obdurate than his predecessors. Such men are bound to place complex and challenging demands on leadership. The leadership today needs to be constantly aware of the fluctuating state of mind of the soldier when he sees his counterparts in the society at a different level when it comes to the rights of an individual in this country. In the changing socio-economic environment, the officers as well as men would like to have much more latitude to express their personal views on many matters and take part in decision-making processes. ‘It is joint man ship of sorts, wherein the soldier is given more latitude and freedom of expression in day-to-day management processes of the unit’. The soldier today looks up to the officer cadre wherein he is able to see his views fructify in the decisions taken at least for those which affect him as also his family, directly or indirectly.

Man-Management

10.3 Management processes have become a part and parcel in everyday life, be it at home, office, the government, or in any other organisation, where a group of human beings assemble for a common purpose. Management principles come into play through various
facets, like the management of time, resources, personnel, finance, planning, policies and practice. Management is a systematic way of doing all activities in any field of human effort. It is about keeping oneself engaged in interactive relationship with other human beings in the course of performance of one’s duty. Its task is to make people capable of joint performance; to make their weaknesses irrelevant, as stated by management guru Peter Drucker. The issue of interactive relationship is extremely critical to the successful functioning of operational plans in the armed forces.

10.4 Management of men essentially strikes harmony in working-equilibrium in thoughts and actions, goal and achievements, plans and performance. It resolves situations of scarcities be they in the physical, technical or human fields through maximum utilisation with minimum available processes to achieve the goal. It is a well-known fact that the lack of management will cause disorder, confusion, wastage, delay, destruction and even depression. Managing men, soldier and material in the best possible way, according to circumstances and environment is the most important factor for a successful management of a body of troops. It must be understood that the man is the first syllable in management, which speaks volumes on the role and significance of man in a scheme of management practices. From the prehistoric era to the present day of robots and computers, the ideas of managing available resources have been in existence in some form or other. When the world has become a big global village now, management practices have become more complex and what was considered a golden rule is now thought to be archaic.

10.5 The Bhagwat Gita makes important distinction between effectiveness and efficiency in management. Effectiveness is doing the right things and efficiency is doing things right. This is critical to the officer-man relationship in the armed forces. The general principles of effective management can be applied in every field including the armed forces. Effective management is not limited in its application only to business enterprises but to the Army as well where aim is to reach a given goal through the leader with assistance from the man.

10.6 It is important at this stage to understand the important functions of CO and Cdr at

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15 Bhattathiry M P, Bhagwat Gita and Management.
16 Bhattathiry M P, Bhagwat Gita and Management.
higher levels, which are as follows:

10.6.1. Forming a vision and planning the strategy to realise such a vision.
10.6.2. Cultivating the art of leadership.
10.6.3 Establishing the institutional excellence in building an innovative organisation.
10.6.4. Developing human resources.
10.6.5. Teambuilding and teamwork.
10.6.6. Delegation, motivation, and communication.
10.6.7. Reviewing performance and taking corrective steps whenever called for.

10.7 Thus, management in the armed forces is a process in search of excellence to align men and get them committed to work for a common goal to the maximum operational advantage.

10.8 The critical question in every Cdr’s mind should be as to how effective he is in his job. The answer to this fundamental question is again found in Bhagwat Gita, which repeatedly proclaims that you try to manage yourself. The reason is that unless the Cdr reach a level of excellence and effectiveness that sets them apart from others whom they are managing, they will be merely a face in the crowd and not achievers.

10.9 Man-management therefore is the ability to convey ideas, to assume leadership and to arouse enthusiasm amongst men. True man-management in our new military environment demands close comradeship and mutual respect amongst officers and men. The relationship between the officers and men greatly depends on the quality of man management by the officer cadre in that outfit. It is therefore essential to understand various aspects of man-management as it affects the officer-man relationship in a unit.

10.10 **Effects of Change.** Notwithstanding the democratic set up in the country, a soldier cannot expect to enjoy the liberty that his civilian counterpart enjoys. This does not necessarily mean that the armed forces should follow a system, which is totally authoritarian. The involvement of a soldier today in unit administration is therefore important for a healthy relationship between the leader and the led. Today a jawan is playing
a more active role amongst the two partners viz; himself and the officer. He wants to know more about policies and the part he has to play in their implementation. The subject of obedience has already been dealt in the previous chapter, however it is here that an important aspect must be highlighted - that a soldier today is often heard saying, perhaps to himself, in his mind, "Obey I will, but do consider my views, thereafter whatever you decide I shall execute the instructions till my last breadth". The soldier is knocking the doors of the officer cadre for a new look of the officer-man relationship. This, needless to emphasise, has a direct bearing on the attitude of the officers, their code of ethics at the work place. There have been over a period of time, refinement at various levels in this relationship but the pace of change has not kept pace with change itself. In the desire for change, the key issue of fighting efficiency of the organisation however must not be lost sight of. There must never be a situation where leadership and men have become separate and contradictory entities where their approaches are different and interests are conflicting. Then there is no common goal or understanding, which predictably leads to constant suspicion, friction, and mistrust, because of working at cross-purposes. The absence of values and erosion of human touch in the army organisational structure could result in a permanent crisis of confidence in the man. It is therefore essential to understand the man per se, the man as a worker, as a human being with all his positive and negative characteristics, and not merely as a soldier. In such a changed scenario, management ceases to be a career agent but now becomes an instrument in the process of development.  

10.11 Diversity of Behaviour. The subject of this Chapter is officer-man relationship. It should however not be taken in singular tense. What is being discussed here is relationship (one-to-one) between the officer and each man individually under command as also the relationship between the officer and the body of troops. We must not mix up individual behaviour with collective behaviour. Different persons will react differently even under identical situations. If this were so, it is important that the officer cadre distinguishes between behaviour and performance disciplines. With the majority of Army units today being of mixed class composition of troops it must be clear to all that diversity is the order of the day. The greater the diversity, the greater the diversity of views of men. The thought process of one individual would vary from that of another. Therefore, there will be a collage of thought processes available in the unit amongst the body of troops. The onus of the officer and the junior level cadre is to ensure that these thoughts are fine-tuned and

37 Bhattathiry M P, Bhagwat Gita and Management.
homogeneity is brought to achieve the overall aim and objectives of the unit. In such a situation, can group behaviour be termed as sum of individual behavioural pattern? And then it is a known fact that success in battle depends on collective will, collective courage and readiness to accept risks. The demands on an officer today are complex, as he has to delicately balance between individual relationships and his relationship with the group. In this context, it would not ring alarm bells if one says that an officer today has to adopt different behavioural patterns in different situations to deal with complex issues.

10.12 The responsibility of the officer cadre in today’s environment has increased manifold. It is important to make a mention at this juncture the importance of grooming of YO, for a successful officer man relationship. It is the young, budding officers, who will become Cdr at various levels in the years to come. They are indeed a key element in giving a good shape to the officer-man relationship in a unit. The heterogeneity of troops as also the presence of various disciplines/trades in units/ formations places a huge responsibility on the shoulders of officer and junior level cadre. Heavy doses of regimental spirit, or for that matter, national ethos may not always work in all conditions. It must be understood that it is extremely necessary for the officers to understand the mental psyche of each soldier in all its dimensions. The ethical value which the soldier upholds, might be due to his upbringing or the environment from which he has come. We need to fine tune and channelise individual values to match with the unit values, tradition and history. The diverse natures of various behavioural patterns in the unit are essentially, an outcome of mixed class composition of most of the units of Indian Army. Therefore, the guiding spirit of the binding force of such diverse behaviour is ultimately the units’ respect and the national spirit.

**Spiritual, Mental and Physical Aspects**

10.13 The officer-man relationship demands utmost care and affection on part of the officers towards their men. To this end, spiritual, mental and physical needs of the men need utmost attention. On the spiritual front, a soldier wants to fulfil his religious rites. *For better and worse, armies throughout history, have called on a connection with God, or gods to motivate troops to battle, and keep them from despair*. Army comprises men from so many backgrounds, races and religions. It is spirituality, an inner resource that helps all ranks make sense of the world that is sometimes cruel and usually chaotic. It is the key to

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38 Palmer Louise Danielle, *Spirituality becomes Resilience.*
soldier’s overall resilience and well-being. The officers in command must ensure that soldier practices spiritual fitness in the same way he practises physical or mental fitness. It is easy to dig a trench but unless a soldier is spiritually fit he would not stick his head out and fight. On the mental needs, a soldier wants confidence in command for maintenance of a healthy relationship with the officers. Physical needs of the men are in terms of provision for welfare of families, games, material comfort, good medical facilities, rest, leisure and good food.

**The Criticalities of Officer-Man Relationship**

10.14 *It is essential to understand that battles are won primarily in the hearts of men.* The young soldier today reads the newspapers and has the radio. He goes to the cinema, watches satellite channels, has mobile phones, accesses internet and sees how people like and think in other countries. He is daily absorbing information and relating it to himself. He can think, appreciate and is definitely prepared to criticise. He wants to know what is going on and what you want him to do and why and when. He wants to know that in doing what he is asked to do his best interests will be absolutely safe in the hands of his officer. A constant assessment is being carried out in his mind.

10.15 Bottled up in men are great emotional forces, which have to be given an outlet in a way which is positive and constructive and which warms the heart and excites the imagination. Some of the aspects of officer-man relationship which require rethinking in the changed military environment are discussed in succeeding paragraphs.

**Attitude towards Work**

10.16 We need to begin with an example. Three stonemasons were engaged in erecting the temple. As usual, the HRD consultant asked them what they were doing. The response of the three workers to this innocent looking question is illuminating:

10.16.1 I am a poor man. I have to maintain my family. I am making a living here, said the first stonemason with a dejected face.

10.16.2 Well, I’ve to work because I want to show that I’m the best stonemason in the country said the second one with a sense of pride.

10.16.3 Oh, I want to build the most beautiful temple in the country said the third
voice with a visionary gleam.

10.17 It is interesting to note that the jobs were identical, but perspectives were different. What Gita tells us is to develop a visionary perspective in the work we do. It tells us to develop a sense of larger vision in one’s work for the common good. It is critical for the officer-man relationship to flourish, to understand the psyche of a soldier. It is only then that the officer will be able to instil a sense of newness even in a routine work of a soldier.

**Work Performance**

10.18 *The best means for effective work performance is to become the work itself. Attaining this state is the right attitude to work because it prevents the ego, the mind from dissipation to speculation on future gains or losses*. It is known fact that satisfying the needs of a soldier such as adequate food, clothing, accommodation, recognition, appreciation, status, personality development are the key factors in the motivational theory of the management of men.

10.19 **Work Commitment.** Dedicated work means work for the sake of work. If one is always calculating the date of promotion for putting in efforts, then such work cannot be commitment-oriented, causing excellence in the results but it will be promotion-oriented resulting in inevitable disappointments. By tilting the performance towards the anticipated benefits, the quality of performance of the present duty suffers an account of mental stress caused by the anxieties of the future. It is therefore essential and critical that the officer first stabilises his own state of mind, is only then that he will have a total commitment towards the welfare and growth of OR. The pinnacle of the dedication towards work commitment is, as per the Gita, non-attachment to the fruits or results of actions performed in the course of one’s duty. The officer cadre must keep this popular verse of the Gita behind one’s mind before managing men.

10.20 **Work Culture.** Work culture means vigorous and arduous effort in pursuit of a career or chosen task. In Chapter 16 of Gita, Sri Krishna elaborates two types of work ethic, namely, daivi sampat or divine work culture and asuri sampat or demonic work culture

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39 Palmer Louise Danielle, *Spirituality becomes Resilience*. 

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which are explained as follows:

10.20.1 Daivi work culture-means fearlessness, purity, self-control, sacrifice, straightforwardness, self-denial, calmness, absence of fault finding, absence of greed, gentleness, modesty, absence of envy and pride.

10.20.2 Asuri work culture-means egoism, delusion, desire centric, improper performance, work that is not oriented to the service. It is to be noted that mere work is not enough as a hardened criminal has also a very good work culture. What is needed is a work ethic conditioned by ethics in work.

10.21 The officer cadre and the junior leadership must train themselves towards Daive work culture for the strong and meaningful officer-man relationship. It is only when the leader has self-control, is straightforward and does not believe in unnecessary fault finding of his subordinates that a cordial working relationship will exist between the officer and his subordinates.

10.22 Mental Health. Sound mental health is that state of mind, which can maintain a calm, positive poise or regain it when unsettled in the midst of all the external vagaries of work life and social existence. Internal steadiness and peace are the prerequisites for a healthy stress free mind of man, officer. Impediments to the sound mental health of an officer are as follows:

10.22.1 Greed for power, position, prestige, and money.
10.22.2 Envy regarding others’ achievements, success and rewards.
10.22.3 Egotism about one’s own accomplishments.
10.22.4 Suspicion, anger and frustration.
10.22.5 Anguish through comparisons.

10.23 The driving forces in today’s rat race amongst officers are speed and greed as well as ambition and competition. The natural fallout from these forces is the erosion of officers own ethico-moral fibre which supersedes the value system. These always end up as a pursuit of mirage-the more the needs the more the disappointments.

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40 Bhattathiry M P., Bhagwat Gita and Management.
10.24 It is therefore essential and critical that the mental health of the officers be of the highest order to ensure a smooth and operationally workable officer-man relationship which should be ethically sound and viable at all times.

10.25 **The Individuality of the Men.** Armies are designed to carry out missions. In order to do them successfully, there must be bright, talented, and ambitious people in all the jobs that are defined as essential. The quartermaster corps needs its group of great talents just as much as the armoured division or the artillery. An Army cannot afford to concentrate its talented manpower in only those jobs that are considered glamorous. It is seen at times that many recruits are initially upset by the placement but as each one is trained in his own speciality and acquires a particular set of skills and character traits uniquely suited to his own task, they begin to settle down. Instead of everyone moulding themselves in identical patterns, the job he occupies tells to mould the person. The men in the Army are not allowed to mould themselves; the Army moulds them, and develops their characters according to its needs. If it does a good job, in the end men are even happy to be where they are. Therefore, the successful officer in the Army Service Corps may no longer fantasise about driving a tank. His character has changed to suit his occupation. Soldiers tend to have more individuality than other people. This must be understood by all officers at whatever level they are. This will aid and assess the officers in understanding and grooming the men well.

10.26 The necessity for recognising the individuality of men takes nothing away from the leader. The officer must understand that he is responsible for seeing that the work is done, rather than doing it himself. Delegation of responsibility appropriate to rank and service is important. It is important that an appropriate relationship is created which will contribute to the effectiveness of the organisation.

10.27 **Loyalty.** The concept of loyalty has also changed with the times. Instead of denoting a slave mentally, loyalty today should take the dignified form of loyalty to the country, to the armed forces and to one's duty. Though this pre-supposes discipline, the superior who enforces it must earn it through sincerity, affection and devotion to duty. There has to be a policy of give-and-take in all dimensions of the officer-man relationship. Loyalty should cut and flow both ways. Just as the loyalty is expected out of subordinates, so also, the leader must show due concern and respect for the sentiments of the men he commands. A true and sound officer-man relationship is based on trust and faith between
the two parties. This trust is primarily based on the type of ethical values that the leadership upholds or personifies. If it is high then the trust towards the leadership will also be equally high. It is only when there is a prevalence of high levels of trust and faith that the men will show utmost loyalty towards the officer cadre and the purposes they espouse.

10.28 **Social Status.** In all of the many social groups that we as individuals belong to, we have a status and the role to fulfil. Status is a relative social position within a group, while the role is the part our society expects us to play in given status. Social group membership gives us a set of statuses and role tags that allow people to know what to expect from each other—they make us more predictable. However, it is common for people to have multiple overlapping statuses and roles. Social group membership gives us a set of role tags that allow people to know what to expect from each other, but they are not always straight jacket for behaviour. These intricate relationships need to be understood in depth, by all officers in dealing with men. In all societies, however, there are achieved or ascribed statuses. A soldier earns the status of a good warrior by achievements in battle, and by being brave. Ascribed statuses are because of both being born in the particular family or being born male or female. A child born in the family of a soldier has an ascribed status. He sees the environment of the armed forces, wherever he moves with his/her father. It is this legacy and the experience with which he joins the armed forces if he has decided to do so. Does he make a better soldier than the one who has joined from the civilian strata?

10.29 The nation is gradually moving towards a classless society. The men are therefore, by and large, no longer under inhibitions and express their views to their officers with frankness and candour. The officers too come from all sections of the society wherein a large number of officers come from the same social state as the man they command. There are men who can and have the ability to be commissioned into the officer cadre. To become an officer does not automatically earn him respect, he has to earn it. It would be unwise to accept implicit obedience and admiration from men by virtue of rank and service.

10.30 For the Army to function it has various trades/discipline. Each soldier is assigned a specific task, which contributes to the overall efficiency of the unit he serves. There are certain categories of soldiers, who belong to the tradesmen category. They are limited in number in the units. Though the armed forces are a classless organisation, yet within the category of various soldiers, which exist in the units, there are certain trades or duties, which a majority of the soldiers would not come to carry out in their absence. The duties of
safaiwala are generally restricted and within the purview of the safaiwalas as such. There will not be many instances when soldiers of other trades, or categories would be willing to carry out the task of let us say safaiwalas in their absence.

10.31 **Mixing with Men.** In the past an officer stayed away from men as they said, *familiarity breeds contempt.* Today, the trend of social equality demands and expects the leader to be a friend, philosopher and guide to his men. The ice needs to be broken and unless the ‘within’ of an officer is moulded, the officer-man relationship will not improve. The foundation of a sound officer-man relationship depends on the type and level of relationship the officer maintains with his men. The officer today has to take a greater level of interest in the personal well-being of men, as compared to yesteryears. Unfortunately, too excessive responsibility is being put on the officer cadre in this sphere of officer-man relationship. Over a period, either the critical resource called the JCO has been forgotten or that the officer cadre has lost faith in this important link between the officers and men. The reasons could be plenty. They could be a lack of effort on the part of CO to ensure accountability of this cadre. It was not so long ago, and if one remembers the days of the British Raj, this cadre performed many tasks, which the officer performs today. Unfortunately, this cadre too allows it to pass. It is only a small percentage of this cadre, which is conscientious and performs its role for what it is meant to be. The officers need to ensure that this cadre shoulders adequate responsibility as far as knowing the pulse of the men is concerned. The officers must maintain a discreet distance with the men but must never let go the knowledge of the pulse of the troops at all times. The JCO cadre must be utilised effectively, for this purpose. It would be pertinent at this juncture to state another viewpoint on the JCO cadre. This cadre was formed to act as an important link between the British officers and the Indian soldiers of the British Indian Army. Nowhere in the world in various Armies today exists the cadre of JCO. The Indian Army has persisted with this cadre, and the cadre strength has bloated. The other viewpoint states and questions the validity of this cadre in the Indian Army today. They say that it had lost its relevance long ago and the time has come to take a bold decision to do away with this cadre. They further articulate that this cadre is more of a hindrance than of any advantage.

10.32 **Rights and Privileges.** A soldier today is aware of his rights and privileges. An officer too is entitled to a number of perks, some rightful some due to convention. The equation today is very clear, ‘you take your privileges, but do not forget my due’. The rights and privileges of the soldier must always come first. This is the essence of the Chetwode
motto. It is but natural and ethical to expect the men to serve the officers when their concerns and welfare issues have also been attended to. No unit will prosper if the rights are claimed one way. The channel must afford space for two-way flow of concern.

10.33 **Standard of Responsibility.** It is often found that constant curbing of their initiative, enthusiasm, and drive spoils the sense of responsibility of juniors by the seniors. Repeatedly doubting the subordinates’ sense of responsibility only makes him less responsible and less confident. The men today do not have to be driven as in the past. The soldier has a big role to play in the Cdr’s plan. It is seen at many places that there is too much centralisation of powers in the CO/Cdr or the officer cadre. Decentralisation is taken as a challenge to authority. Each individual in the unit has a role to play and he should be allowed to do so. Talent must be allowed to flower and adequate space must be given to all to execute the orders and instructions. Unfortunately this trend is seen at senior/very senior levels too where delegation of responsibility is minimal. Unless the men are allowed to execute instructions independently, the officer-man relationship will weaken and confidence levels in that organisation will be low.

10.34 **Spartan Habits.** The present day soldier is becoming soft like his civilian counterpart who is leading a more comfortable life. It is getting tougher by the day to produce a more resourceful and tough soldier. *It has been said that hard living and a spartan outlook make for good soldier.* The lower the standard of comfort the easier it would be for men to adjust to wartime privations. The emphasis should not be to make the soldier uncomfortable, but to make him feel comfortable even in adverse circumstances. Excessive emphasis on provision of material comforts to the men could be counter productive. Attempts at gaining cheap popularity must be ruthlessly curbed. In addition, the prevalent materialistic trend among young men of the nation is beginning to manifest itself in armed forces also. This is an unhealthy trend and needs to be curbed.

10.35 **Religion.** A leader must keep his finger on the spiritual pulse of the troops for ‘spirituality can also mean the difference between life and death on the field’ 41. It is essential to ensure that men get correct spiritual guidance, and the spiritual quality that inspires the men should be for good and not evil. History has repeatedly proved that people who have experiences of something greater than themselves-experiences of the spiritual core-fared much better in treatment for all kinds of stress disorders. It would be pertinent at

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41: Palmer Louise Danielle. *Spirituality becomes Resilience*
this juncture, to make a mention of the role of religious teachers in units. Very few CO utilise them in the most optimal manner. The religious teachers are required to frequently evaluate the soldiers’ mental state and needs. Soldiers often need someone who is stronger than themselves to lean on. They must constantly remind themselves of the fact that they are primarily warriors. The religious teachers should act as a bridge between the God and the men. The pulse of the troops must be known to him at all times the feedback of which he must constantly give to the CO. He must constantly interact with them not only in the places of worship, but also at other informal places of gathering of the men. He has to be impartial and fair and propound the best of teachings of the religion of his troops. His role enhances greatly in times of actual operations. When faced with life-and-death situations, it is the constant reminder of the teachings of religious teachers that keeps the spirit of the men alive at all times. A word of caution at this point of time. The great merits of spirituality in units notwithstanding, the CO must maintain at all times a delicate balance between authority vested with leadership and all pervasive religious activities in the units.

10.36 The officer-man relationship primarily depends on the ability and willingness on part of the officer to understand his men. The term ability depends upon the natural ability to communicate along with an in-depth knowledge of his men. Willingness refers to the aspect ‘caring for men’ from within. Only then will mind execute instructions to the limb.

10.37 **Grooming of YO.** A YO today will be a senior officer tomorrow. He will initiate policies which will directly affect the lives and careers he commands. It is sad to notice that a critical aspect of the grooming of an officer especially in the initialisation stage is missing in most of the units today. Call it paucity of officers, the senior subalterns or for that matter, the lack of interest and attitude on part of the CO, this will have a negative impact on the nature of command of troops in the long run. Not so long ago, senior and experienced NCO under the able supervision of the senior subalterns did carry out the grooming of YO. Major-General Lewis MacKenzie, had once said, “**good young officers who become good old generals are made by good sergeants. A combination of ill founded self-confidence, bluff, and outstanding support and guidance from a series of unforgettable sergeants, allowed me to create an impression of competence.**”

10.38 During a training session of a platoon of cadets in NDA, the instructor presented them with a problem to solve. They were told that the mission was to erect a flagpole. Each leader had under him cadets to command. The leaders were nominated and were given 30
minutes to formulate the course of action, after which the instructor asked for solutions. Each leader explained in detail how the job could best be accomplished. Finally, the instructor gave them the right answer: “Hawaldar Singh, I want the flagpole here: I’ll be back in two hours to inspect.”

10.39 Training of YO is a critical element in sound officer-man, relationship. A young officer is a precious human being, needs to be trained and corrected wherever he falters. Due care must be taken not to undermine his authority or destroy his credibility. When he joins his platoon for the first time, he will have over a number of years of experience, amongst his NCO and men. It is this precious resource, which the YO must be allowed to tap. It is this YO who will lead the men physically into the battle. It is this YO, who is a critical element in a sound and stable officer-man relationship. It is this critical resource, which needs to be trained, groomed and moulded into a character which is acceptable to all ranks in all situations.

\footnote{ISG Jeffrey J Mellinnger, “Open Letters to Three NCO.” Infantry, May – Jun 1989.}