

**CENTRE FOR ADVANCED
STRATEGIC STUDIES**

The Centre for Advanced Strategic Studies (CASS), Pune was registered on 21st September, 1992 under the Society's Registration Act, 1860, and as a Charitable Public Trust on 28th October, 1992, under the Bombay Charitable Public Trust Act of 1950. The Department of Scientific and Industrial Research, Ministry of Science and Technology, Government of India have accorded recognition to CASS as a Scientific and Industrial Research Institution. The Centre has been granted extension of IT exemption U/S.80G from 01.04.2008 to 31.03.2011 vide letter No.Pn / CIT I / 12A (a) / 80G / 396 / 2008-09 / 4587 dated 30.01.2009 and U/S.10(23C)(iv) for AY 2004-2005 and onwards vide Government of India Notification No.80/2007 dated 26.03.2007. Section 10(23C)(iv) gives hundred percent exemption for income of the Centre, and Section 80G gives fifty percent exemption to the donors. ITE U/S 80G is now perpetuity.



The Centre aims at undertaking research and analysis of subjects relating to national and international security and development through seminars, discussions, publications at periodical intervals and close interaction with the faculty members and research students in allied disciplines in the Universities/Institutions and the Armed Forces. It expects to award research fellowships as soon as its corpus builds up and makes it possible. It aims to generate and promote interest among the academicians and public in these subjects with a view to making them alive to national security concerns. It has received very valuable support from the University of Pune in all its activities, specially from the Department of Defence and Strategic Studies. It has an Memorandum of Understanding (MOU) with Yashwantrao Chavan Academy of Development Administration (YASHADA) enabling mutual collaboration for making available their infrastructure, publications and teaching and research activities. The Centre has held a number of seminars, panel and group discussions.

ADDRESS :

Centre for Advanced Strategic Studies
M..M.D.W. Potdar Complex, Pune University Campus
Pune - 411 007
Tele Fax No. : 020-25697516
Tel. No. : 020-25690182
Email : cass182@bsnl.in

BRIGADIER NB GRANT MEMORIAL LECTURE

BY

**LIEUTENANT GENERAL (RETD) ASHOK JOSHI,
PVSM, AVSM**

VALUE SYSTEM IN THE ARMED FORCES

18th December, 2010

**CENTRE FOR ADVANCED
STRATEGIC STUDIES**

MEMBERS OF GOVERNING COUNCIL

Dr. Madhav Godbole : President
(Ex-Home Secretary, M
Govt. of India)

Air Chief Marshal (Retd) : M
H. Moolgavkar
(Ex-Chief of the Air Staff)

Admiral (Retd) : FM
J.G. Nadkarni : M
(Ex-Chief of the Naval Staff)

Prof. Gautam Sen : FM
(Former, DG & Member : M
Board of Trustees, IIE)

Shri MK Mangalmurti, : M
IFS (Retd)

Lt Gen (Retd) : M
Noble Thamburaj
(Former Vice Chief of the
Army Staff)

Lt Gen (Retd) : M
Amitav Mukherjee
(Former, DG, Air Def. Arty.)

Lt Gen (Retd) : M
D.B. Shekatkar
(Former Comdt.,
The Infantry School)

Air Marshal (Retd) : Director
S. Kulkarni : M
(Former Comdt., NDC)

Gp Capt (Retd) S.G. Chitnis : Dy. Dir./Secy./Tr.
: M

FM: Founder Member
M : Member

HONORARY LIFE MEMBERS

Shri R.D. Pradhan : M
(Ex-Governor,
Arunachal Pradesh)

Shri Abhay Firodia
Industrialist, Chairman,
Force Motors Ltd.

Air Cmde (Retd) Jasjit Singh
Director, Centre for Air Power Studies,
New Delhi

Shri Atul C. Kirloskar
Industrialist, Chairman & M.D.
Kirloskar Oil Engines Ltd.

CONTENTS

WELCOME BY DIRECTOR

AIR MARSHAL S. KULKARNI

Item	Page
Welcome by	: Air Marshal (Retd) S. Kulkarni, PVSM, VM
Brigadier NB Grant Memorial, Lecture by	: Lt Gen (Retd) Ashok Joshi, PVSM, AVSM Former Director General, Military Training, Army Headquarters and Chhatrapati Shivaji Chair Professor, University of Pune
Remarks by the Chairman:	General (Retd) Shankar Roychowdhury, PVSM Former Chief of the Army Staff and Member of Parliament
Vote of Thanks	: Air Marshal (Retd) S. Kulkarni, PVSM, VM

Air Marshal (Retd) S. Kulkarni welcomed everyone present for the Brigadier NB Grant Memorial Lecture. He said that Brigadier NB Grant, a stickler for service discipline and uprightness was a very active participant in all seminars / panel discussions / lectures conducted by the Centre and always made valuable contribution.

Air Marshal S. Kulkarni said that the first Brigadier NB Grant Memorial Lecture on “Future Environment, Perceived Threat Perceptions and Imperatives in Response” was held on 02 Dec.07. Thereafter on “Refurbishing the Brand Image of Indian Defence Forces” on 03 Dec.08, on “Modernisation of the Indian Army” on 22 Jan.10. For today's memorial lecture the subject is “Value System in the Armed Forces” a subject very close to the heart of Brigadier Grant. He said that we are fortunate to have Lt Gen (Retd) Ashok Joshi, PVSM, AVSM, a distinguished member of the Centre to deliver the memorial lecture. Commissioned into the Corps of Engineers, he was initiated into the Corps of Engineers, he was initiated into the General Staff. He served in Washington, OC as Defence and Military Attache from July, 1985 to October, 1988. He was awarded AVSM in 1991 and PVSM in 1993 for his very distinguished services. He was Director General, Military Training and retired in April 1994 after 38 years of service which included active service in 1965 and 1971 wars.

He said that Lt Gen Ashok Joshi was “Chhatrapati Shivaji Chair Professor” in policy studies for two years from April 1996 in the University of Pune. His book on “Restructuring National Security”

Editor : Gp Capt (Retd.) S. G. Chitnis, VSM Deputy Director, CASS

Address : Centre for Advanced Strategic Studies, MMDW Potdar
Complex, Pune University Campus, Pune 411007.
Telefax : 020-25697516 / Tel. : 020-25690182
E-mail : cass182@bsnl.in / casspune@yahoo.com
Website : www.cfass.org.in

published by Manas Publication, Delhi in January, 2000 has been very well received.

We are equally fortunate to have General (Retd) Shankar Roy Chowdhury, PVSM, former Chief of Army Staff a deep thinker and a very active Member of the Parliament to Chair this function.

**BRIGADIER N.B. GRANT MEMORIAL LECTURE
BY
LIEUTENANT GENERAL ASHOK JOSHI,
PVSM, AVSM
FORMER DIRECTOR GENERAL, MILITARY
TRAINING, ARMY HEADQUARTERS
& CHHATRAPATI SHIVAJI CHAIR
PROFESSOR, UNIVERSITY OF PUNE**

“VALUE SYSTEM IN THE ARMED FORCES”

Introduction

I respectfully and affectionately recall my association with the late Brigadier N. B. Grant. He was my senior by nearly 15 years. Many of us present would recall that the late Brigadier NB Grant was not merely correct, but even fastidious about the observance of the right standards in public life in general, and in the Army in particular.

I have chosen to refer to the Defence Services as the Armed Forces. My intention is not to include the Para-military forces under the rubric of Armed Forces in a legalistic manner. I use 'military' to qualify all the three Armed Forces.

'Pongo' that I am, I know the other two Services at one remove and not from within. Therefore, I talk more about the Army, but Sailors and Airmen, I am sure, will be able to interpret what I have to say *mutatis mutandis*—now that is bureaucratese, or even worse, legalese. Forgive me.

I will keep my talk focused on the subcontinent in general and

India in particular.

The principal military virtue is effectiveness. The country demands of us effectiveness and reliability; nothing less. These are the two principal values for the Armed Forces. Defeat is truly unthinkable because it may pull the country back into slavery, serfdom, and servitude from which it escaped as recently as 63 years ago. In spite of continuous strife in and around the Subcontinent, except for that one blot on our record in 1962, we have fared reasonably, and the Armed Forces are well regarded by our generous fellow citizens. Unfortunately, of late, far too many serving and retired senior officers have made news because of their involvement in or association with wrongdoings.

Why have things gone wrong? “Something is rotten in the state of Denmark”? Really, or is our perspective being vitiated by those who are forever 'breaking news'? Moreover, why is it so? Is it just lack of perspective, or is there something more to it? Whatever the motivation of the messenger, let us look at the message. Yes, there is a need to do serious heart searching. This brings into focus the matter of 'Value Systems in the Armed Forces': the doctrine and praxis both.

The Eternal Lamentation

Why do people slip up? Why do they do wrong things? The creator of the Mahabharata lamented, rather provided a direct answer to these troubling questions.

No one, it seems, heeds me,
Even as I shout with arms upraised that
The 'Dharma' secures for everyone,
Not only wealth, but also fulfills their desires”

*"Dharma' it is that Restrains, binds, supports, And
holds a people together”
Maha Bharata, Karna Parva, 69.59

The Mahabharat in itself is the answer. The roots of wrongdoing lie buried deep in human nature and upbringing, and for those who believe, even in earlier births and lives.

It is better to start all over again, foundation upwards, and correct. The real message of Mahabharat is, “Do not grieve; rise, and put the things right.”

Values Are Forever

Values reconcile individual and collective interests; they reconcile contemporary and future interests. The religious value systems reconcile interests of here and now with those of the unseen beyond. However, no system of values has been able to eliminate conflict between collective beings. In fact, some ardently held values contribute to clashes between communities, and amongst nations. While one set of values teach avoidance of conflict; the other set of values vehemently assert that righteous conflict is not to be shunned. Some times, it leads to conundrums:

“The sermon on the mount is the last word in Christian ethics...”

“Still, it is not on these terms that ministers assume their responsibilities of guiding states. Their duty is first so to deal with other nations as to avoid strife and war and to eschew aggression in all its forms whether for nationalistic or ideological objects. But the safety

of the state, their lives and freedom of their own countrymen, to whom they owe their position make it right and imperative in the last resort, or when a final and definite conviction has been reached that the use of force should not be excluded. If the circumstances are such as to warrant it, force may be used. And if this be so it should be used under the conditions which are most favourable...

“There is however one helpful guide namely for a nation to keep its word and to act in accordance with its treaty obligations to allies. This guide is called honour. It is baffling to reflect that what men call honour does not correspond always to Christian ethics” *Winston S. Churchill, ' The Second World War; The Gathering Storm', Cassell, London, 1964; Page 282.*

Churchill has concluded that fulfillment of commitments at all costs—honour—is the ultimate guide for individuals and nations both. Those who believe in piety and other transcendental values may not agree with this conclusion, but it does seem that it is a good guide for ordinary mortals, and honour is the pivotal value in finding answer to perplexing situations.

Values bring social and functional coherence in the community. Values have the capacity and the potential to align and orient individuals in much the manner that a magnet orients iron filings: each filing develops its own polarity and takes up its place in the overall scheme of things: similarly, individuals act on their own and at the same time constitute the collective being. Another analogy to make the point: values instilled in an individual have the potential to act like the DNA of individual cells in an organism. “The boy stood on the burning deck...” of the Casabianca fame makes this point. Our

soldiery stood firm and maintained a steady course under the brutal conditions of Siachen not for a day or two, but for years on end. Going back: Sir Charles James Napier had 'sinned'—peccavi— and added 'Scinde' to the Empire without any instructions from anyone. The Empire did not come up in a fit of absent-mindedness. It came about because individuals fired with the same sense of obligations or values acted together and in concert to produce results.

It seems that the value system becomes the carrier of the unstated organizational doctrine, aims and objectives. Therefore, any lowering of standards spells out a depletion of the system.

There are four enabling traits embedded deep in the human psyche that account for the very existence of values:

- a) Surrender to a cause: it is the ability to raise oneself beyond one's individual self-interest by looking up to a cause—person or an abstraction: parents, a guru, a country, freedom, notions and ideas of civil society, religious icons or a messiah.
- b) Generosity: it is the ability to give something of oneself without anything in return. When extended, generosity turns into self-sacrifice.
- c) Self-denial: it is the ability to tolerate a little less than one's fair share; deny to oneself gratification or pleasures forever, or at least to defer them for now in favour of the less well endowed, or yet unborn.
- d) Hardihood: it is the capacity to suffer pain, discomfort,

deprivation for a cause uncomplainingly and patiently, without allowing them to affect thinking or emotion.

These basic traits are, perhaps, not only the product of civilization; we also owe them to our altruistic instinct. Some may dismiss this out of hand: a race that has actually used nuclear bombs has gone well past the instinct, they would say. Are there counterpoints in psyche? I suppose there are—the seven deadly sins: wrath, greed, sloth, pride, lust, envy, and gluttony. That is, however, not what I intend talking about. Coming back to the positive spectrum: These traits allow a person to give a little more of himself for the common purpose in return for little less, or even nothing. Without the presence of one or more of these traits, a person would want to benefit unfairly at the cost of the community.

These traits constitute the mother substance from which ultimately values emerge. Of course, they are totally absent in some, and present in over-abundance in others.

A mix of these traits, in varying degrees and intensity, turns the ordinary 'clay' into material from which uncommon men and women, seers, and real life heroes are made.

The Restricted Scope

As far as this talk is concerned, I intend to restrict my self to the professional values of the Armed Forces of India in their historical and contemporary perspective.

The military value system has necessarily to be different from the notion of virtue and morals that most of our fellow citizens accept

because the functional needs of the military are different and unique. The professional values of the military have a two-fold significance: their functional utility within the system, as also the role they play in making the Armed Forces responsible and responsive to the constitution. Very fortunately, the latter aspect has never been a matter of any doubt and the Armed Forces have always acquitted themselves in a commendable manner. This is not by chance: oath-taking ceremonies stress the entire hierarchy of loyalties topped by the loyalty to the constitution. I, therefore, exclude that aspect altogether from my talk.

The Scales of Military Values

Here are scales of military values of the Indian Army—and for comparison—the British, and the US:

<i>Ser</i>	<i>The Indian Army¹</i>	<i>The British Army²</i>	The US Army³
1	Esprit-de-Corps	Selfless Commitment	Loyalty
2	Spirit of Selfless Sacrifice	Courage	Duty
3	Valour	Discipline	Respect
4	Non-Discrimination	Integrity	Selfless Service
5	Fairness and Honesty	Loyalty	Honor
6	Discipline and integrity	Respect for others	Integrity
7	Fidelity, Honour, and Courage		Personal Courage
8	Death to Dishonour		
9	Forthrightness		

You will notice that we are not doing too badly. We have nine values to the six of the British and seven of the Americans! Perhaps, we would do well to add Respect to the scale of values. I will revert to this towards the end of my talk.

These values are profession specific to the extent that the commitment and intensity that are expected of the professional

soldiery are very much higher; in the case of other occupations, these values may remain only the distant desirables.

Incidentally, the word honour does not even occur in the British scale of values. One notices the importance that Churchill attached to the word—he pitched it against the Christian virtue. 'Honour' is a product of his times; that is when it entered the lexicon of the Army in India and has remained unchanged. It does occur in the US values—of course, it is one 'u' short—but all it means is 'living up to the army's values'. Mind you, that is as good an interpretation of honour as any other is. Incidentally, 'Honour' also appears in the Japanese Bushido code, and in the code of the French Foreign Legion.

In the Indian scheme of things, 'honour' appears seven times! This is not by accident. Honour has a special place in Indian Armed Forces. If value system is the arch on which the edifice of leadership and morale rests in the Armed Forces, then Honour is the keystone that holds the arch together.

'Honour' can be rendered in our context as 'izzat' or 'face', a symbol of personal self esteem that is also reflected by the society as admiration. Honour has mattered a great deal in India. It was not available to the wealthy because it could not be bought. In one of the seminars here in Pune, a respected politician said that today invitations for weddings and the like from money-bags, known crooks and antisocial elements, are not only accepted by decent people, they are even sought. This was a major indicator according to him that wealth is replacing honour in India. I hope he is not right.

The British from middle of the eighteenth century, through to the beginning of the nineteenth century fought and won most battles

that they fought; they had superior leadership and they employed a combination of technology, doctrine, and training that was missing amongst their Indian foes. GB Malleison's 'Decisive Battles of India' is a testimony to the series of these victories. The Indian soldiery serving the local princes was in disrepute: with few exceptions, it was of fickle loyalty, lacked professional knowledge and skill, showed poor leadership, and invariably lost battles and that too often and dishonourably.

In marked contrast, those who took up the service with the 'company sahib bahadur', and subsequently with the Army in India, learnt from the British the professional values and equated them with British victories. They learnt from the British officers that they valued their profession more than their lives, and invariably won battles. Indians led by the British invariably won battles. Even the mercenaries in India, who learnt from the European mercenaries—from many parts of Europe including England—that the drill and other skills and knowledge by themselves did not suffice. To win they had to absorb the value system. It revolved around 'fidelity' or 'namak'. Here in Pune, we had the 'Gardees' some of whom stuck to their oaths. They equated their honour with fidelity. And gave a good account of themselves.

Honour is a short hand for the value system that achieves effectiveness and reliability in peace and war. This changed a trend established over six centuries that the aggressors and foreigners always won against the Indians. We cannot ever forget that the performance of the Indian units of the Army in India, and even before that, that of its predecessor, the army of the East India Company, was truly remarkable by all standards anywhere in the

world. The Hodson's Horse, and the Deccan Horse prevailed against the determined Turks in defence in Gaza; that was no mean task. One of the Bombay Sappers sections took a German post at bayonet point in the infantry role under the command of a havildar in France. The Garhwal Rifles became a legend. What was it that sustained them in very hard conditions, and carried them upwards to new heights, on a wave as it were? Had it not been for the monumental work of Philip Mason we would have had to depend upon guesswork or on tales told in messes. Incidentally, he was a member of the ICS, or an arch bureaucrat and showed himself to be more perceptive and profound than any professional soldier or a military historian in India. It was all a matter of honour, he tells us, and so it was. The word in this context has almost a mystic quality as far as India and its Armed Forces are concerned.

Does this suffice or do we need to add something to the scale of values represented by honour? In my view, yes, we need to add three articles of faith as a precursor to the scale of military values, namely, the following:

- a) The ultimate object of our loyalty is the Idea of India. Why do I choose to call it Idea of India? Because it is bigger than everything that we know and think of, it is even greater than the constitution. There is no need to define or analyze it just as there is no need to define what God is before reposing our trust and faith in him. I have a feeling deep within me that we faltered on this a bit. The Army in India from which we generally inherited the tradition was very uncomfortable with this area of thought and emotion. The British knew that they could not expect Indians to make their obeisance

to Britannia. They chose to leave a void there. Pak did better than we did in this regard. It is another matter that they ended up splintering Pakistan entirely on their own. Indian Armed Forces would be better motivated by illuminating 'honour' with the Idea of India. That is the ultimate value. Constitution changes and gets amended, just as governments change in a democratic system as they are meant to. The Idea of India is the loadstar. We express our ultimate loyalty to the Idea of India within the framework of the Constitution and as ordered by the Government. But we act for India.

- b) Force is a legitimate means in promoting and protecting national interest. Our cultural heritage makes such an exercise necessary, in my view. We do attach a great deal of importance to 'Ahimsa'; most people in India believe that India won independence by soul force. Most Indians take enormous pride in being victims of force. Our most loved song is about being stabbed in the back and being killed; not about victory. We do not seem to like ruling the waves. Many highly educated people believe that force is to be used only in the last resort. Many have active regrets about going to war. This happened even to the then Chief of the Imperial General Staff. Lord Alan Brooke recorded on October 19, 1940 in his journal which he kept for his wife the following:

“Ultimately, I suppose that human being from much suffering will become wiser and will appreciate that greater happiness can be found in this world by preferring their neighbour to themselves. Meanwhile, for all my philosophy,

I am tired of this war and long for peace.

Why human beings must behave like children at this stage of evolution of the human race is hard to understand. At any rate it proves that we have still got a long way to go, a long way on the road that leads to perfect human beings.”

Arthur Bryant, 'The Turn of the Tide, 1939-43', Collins, 1957. Page 34.

- a) This feeling, this momentary torpor .however, did not prevent him from proactively pursuing military operations from the next day onwards until 1946. In the case of India, in my view, the legitimacy of the use of force in national interest needs to be emphasized from the earliest days of training, NDA onwards, so that proactive and preemptive use of force, when it is advantageous, is not lost sight of. The selection of circumstances and timing for the use of force is a matter principally within the ken of the Armed Forces. Field Marshal Manekshaw's advice recommending waiting for the build up to be completed, and for suitable weather conditions was well received and it made all the difference in 1971. Contrast this in the manner that we went to war in 1962. It is understood that the decisions about resorting to the use of force, will always be decided upon by the Government, but exploring the possibilities and putting them before the Government is a sacred duty of the professionals.
- b) Obtaining of results most favourable to the nation in the shortest possible time, at the least possible cost, is a military

virtue. That is how the soldiery should be judged. There is no merit in abstaining from the use of force until the enemy leaves own side with no alternative. Preventive and preemptive use is in order. The ethics of the Armed Forces require that force is used in conjunction with all other means so that the ultimate cost to the nation is minimized, and not only as a means of the last resort.

Induction and Infusion of the Military Ethic

The Armed Services have followed an age old scheme in inducing and infusing the military virtue:

- a) The militarily undesirable behaviour is eliminated by defining military offences and by prescribing punishment for the defaulters. We are so used to this that we do not even consciously realize that very ordinary behaviour is an 'offence'—like clearing throat 'in an insubordinate manner'. Fear is natural and so treated by the society; but cowardice in the face of enemy is a military offence punishable by death. The military law deals very severely with human weaknesses that detract from the honour of the commander and commanded both. This is the domain of fear of punishment.
- b) The acceptable behaviour is knit into a code of conduct for abiding with which a soldier gets no credit; but the defaulter invariably earns discredit. Thus, a sense of 'duty' is created through this prescribed code of conduct. Performance of duty may not fetch merit, but a soldier has a sense of satisfaction at the end of the day. That keeps him going on

the right track.

- c) The truly desirable behaviour is induced into all ranks by creating in them a sense of obligation. Depending upon a person's sense of self-esteem, and the examples that he finds inspiring, he is encouraged to create a self-image that conforms to the value system. What he feels obliged to do because of what he aspires has no limit. His self-image and the professional ideals converge because of conditioning of mind. This has the potential to take a man into the domain of heroism.

Living tradition is only partly learnt through legends—tales that are told and retold, folk music and ballads, monuments and 'regimental shrines'. What really produces impact is a first person narrative of a credible person of what he has personally seen or heard. Frequent mixing of three generations is very important from this point of view.

No amount of verbiage can replace living tradition, or even better, actual example. In the case of Military virtue, the praxis is far more important than the doctrine. An NCO who picks up a grenade and throws it out of the pit where the scared recruit has dropped it, may end up laying foundation of heroism. We are all very receptive to example of heroism in real life. That was visible on the TV during and the wake of '27/11'.

'Enlightened' self-interest is a rational explanation for value-based behaviour. A person could well cooperate when he knows that he will suffer less if he does so, rather than when he acts selfishly. This is

what is likely to happen in a game called 'prisoner's dilemma. Well, that may be so, but that is not due to any sense of self-sacrifice. Value-based behaviour is hard to explain in purely rational terms; even biology may be playing a role. Pack instinct may still be working through individuals who sacrifice themselves for the group.

In any case, it seems that we behave in much the manner that we are 'made'. Emotion is part of our being. When emotion drives us, our intrinsic attributes, modified by training, play a major role. Thinking has another role. Look at the expert opinion in this regard:

“The essential difference between emotion and reason is that emotion leads to action while reason leads to conclusions.”

— Donald B. Calne, the Neurologist.

Behaviour is action, and not mere thought. We are looking at value-based action, rather than just the right conclusions yielded by right thinking. Doubts are likely to arise about dependence on emotion to drive behaviour. The view generally held is that emotion is likely to vitiate logical and reasoned thinking essential in arriving at problem-solving strategies and adopting suitable tactics. At least one of the scientific conclusion is as follows:

“Of course, IQ-based reasoning is valuable in both strategic and tactical thinking—but it's clear that managers integrate their brain processes as they become better strategists.”

“People associate strategy with rational thinking and other high-level functions of prefrontal cortexbut the best strategic thinkers show more activity in parts of the brain linked with emotion and intuition. Their nervous systems

may even repress rational thought to free those areas up.”

It seems that when it comes to strategic and tactical decision-making, emotion and intuition plays a very important part. This confirms that our age-old methods of training, which rely on frequent practice to internalize the knowledge and skills, and on emotion to motivate a person— as against reliance being placed on rational thinking—are valid. We should continue with them. Attachment to virtue is more due to emotion and intuition rather than intelligence; the former is rooted in character traits intrinsic to individuals.

The age-old method of training have proved adequate so far. Regimental spirit, the thoughts of the unit's reputation and commitment to hold them up, has sufficed all these years. Even so, now that the civil society is on its way to becoming more and more individualistic and hypocritical, induction of military virtue is going to be a major problem.

A good approach may be to redesign the filters on the basis of those four altruistic self-effacing traits which we have visited earlier. The filters at the entry level could be re-designed with the help of psychologists and neurologists so that those who do not have the potential for the military virtue are excluded.

The knowledge base can be prepared and essential skills imparted and refreshed in a comparatively short period of time; but the induction of military virtue will take many years. This needs to be achieved with imaginative devices including periodic workshops for all ranks throughout their careers.

Aberrations and Correctives

Many of us have listened to the Army Chief on the TV and seen his very visible concern and anguish. Yes, something has gone wrong and the system cries out for correction. We know that he must be very busy thinking of remedies to put things right. Such things are not amenable to brain waves. We are sure that a great soul searching is on. Even so, here are some ideas about what could be done.

I remember one of the former Army Chiefs thinking aloud in exasperation thus: “Is there a chain command downwards, and a chain of contempt upwards?” Contempt and command do not coexist. A commander who is visibly guilty of wrongdoing axes his own moral authority; thereafter he is a commander only notionally. His leadership has evaporated. He merely occupies the appointment and puts on the rank. His subordinates obey him when they want to or when they cannot get away. A commander who cannot enforce his will by inspiring his subordinates is dead wood. This is the worst adverse impact of corruption. Such a person has to go and this has to be achieved without causing even greater collateral damage. Court martial of a senior commander brings in its wake the very philosophy of military command. Military ethics do not allow a subordinate to sit in judgment over orders that he has got. He is not expected to examine its legality, or to hesitate. An inquiry and court martial calls into question the entire spectrum of orders that he might have given—including many legal and appropriate ones—but now the subordinates who give evidence are likely to suspect everything. This needs to be avoided. The man must be persuaded to go. Such things have been done in the past and it works provided the senior commanders bring to bear their moral authority and they are

supported by the powers that be. Legally valid provisions exist.

It is only right that the Armed Forces should take the latest aberrations very seriously, appoint study groups, and chart out a course of action. It is better to look at the larger picture than waste energy and time on proven bad hats. The rot has taken a generation to spread; it may take that long to be eliminated.

A Russian proverb says that the fish will rot from the head. It is very meaningful as far as the Armed Forces are concerned. If the rot is to be stopped the beginning is to be made at the top. In a strictly hierarchical organization in which example is nine points of teaching, correction at the top will yield results in a comparatively short time, and some changes need to be brought about in short order so that the impulse travels down swiftly.

With a single fiat, the senior officers could refuse to dine in places where cooking is not done in messes. “Five stars are out, officers' messes are in” should be the simple message. The Armed Forces have prided themselves over the years in not making an invidious distinction between the junior most officers and the senior most. There must be no fundamental difference in life style. Shared life styles in messes creates cohesiveness; a la carte culture of exotic foods and wines for seniors destroys it. It is nothing short of shocking that some of the units and institutions have gotten in the habit of employing 'event managers'. One day, some one may want to employ an event manager to stage an opposed river crossing. Have become so very redolent and laid back in the wise of nawabs of days gone by? You will soon be looking subsidiary armies. Some Arthur Wellesley may be waiting in the wings.

Hardihood is a professional requirement of the Armed Services: “luxury must be out and hardihood must be in”. Mere athletic prowess is not enough. Sports, in particular, team games must be ruled in; and the fancy gym-culture can be kept at an arms length.

The Corporate culture is the very antithesis of the subculture in the Armed Forces. Their differing value systems are derived from different attitudes to life. Profit making by the corporate sector involves earning the best price that the buyer is willing to concede based on the principle 'caveat emptor', even if some of the profit is later ploughed back into the Society in charity to good causes. The Armed Forces teach an individual that he must yield a little more to the common good than what he gets in return. Leadership in the Armed Forces is about winning battles at all costs, not about claiming bonus on profit. Interestingly, it is amusing to note that the prefix Honorable appeared in the name of the East India Company.

Some of the algorithms, devices, and techniques—learnt and taught in management institutions—certainly improve efficiency and productivity. They must be learnt from the industry and the corporate and business houses, but the Armed Forces must shun the corporate culture that puts price on everything. What price do you place on life and limb of a man, or on his long separation from his family, or on defeat or victory for that matter? Corporate houses can live for years on low or no profits, or they may be acquired by some other, but there is no prize for runners-up in our profession as Field Marshal Manekshaw was fond of reminding us. Corporate houses serve the country well. But for their entrepreneurial drive and skills of the corporate sector national wealth would not increase. We need them but our values are different. The Armed Forces ought to respect them

but keep the difference. The Armed Force certainly need to incorporate respect in the value scale but for which they cannot become an organic part of the nation.

Problems that arise from avarice and greed are far more difficult to get rid off. However, conspicuous display of wealth could be discouraged. Our contemporaries did see the prince of Baroda, Kapurthala, Jaipur ride bicycles to work and the mess. There was a well thought out purpose behind this.

Close contact with civil administration cannot be avoided during long drawn out counter-insurgency operation or during aid to civil authority. Officers and men both learn bad habits. Such units may actually have to be quarantined for a while.

Local purchases and procurement can and do contaminate the Armed Forces. Central procurement agencies must be told in categorical terms that they had better earn there keep; a failure in central procurement would not be tolerated. At least the units would be protected from the virus resident in local purchases.

It must be made difficult to hide ill-gotten gains or their display by claiming that they are inherited. Suitable declarations can be designed so that a senior officer knows that he cannot account for his ill-gotten wealth by making false claims of inheritance.

An institution of advisory council could be created, e.g. the Army Advisory Council, comprising six elected three star Generals, the serving Chief, and presided over by an elected former Chief. All matters concerning the effectiveness, efficiency, and reputation of the Army could be discussed.

Conclusion

At times like these, one recalls the poetic lines. “It was the best of times, it was the worst of times...it was the season of Light, it was the season of Darkness.” We still have fresh memories of Siachen and Kargil; of our ships dealing very decisively with pirates; of our Air Force performing exceedingly well in joint exercises with the Sukhois in the showcase. The pay commission has generally yielded a reasonable deal for those serving at present in Armed Forces. You have Honda Cities in the parking lots of officers' messes. But, then there is news about land scams in the Army, cases of molestation and misappropriations in the news—everything that brings uneasiness.

Hardihood is a prime professional requirement, most definitely for the Army. Soft life and luxury have to be abjured in professional interest even when you can afford. We must not emulate the US forces by opting for ways of living which do not suit us.

Eventually, these aberrations would go, one hopes. But some deconstruction would have to be undertaken before the mansion is restored to its former glory.

CONCLUDING REMARKS BY THE CHAIRMAN

GENERAL SHANKAR ROYCHOWDHURY, PVSM

General Shankar Roychowdhury in his concluding remarks on the “Value System in the Armed Forces” said that the media hype and presentation of half truths in a number of incidents involving the Indian Armed Forces has often clouded public vision. The public needs to be given the correct picture in good time. Writing on one of the cases, namely Adarsh Cooperative Housing Society, very much in media glare, he had fully covered the role of the Military Engineering Service which is directly under the Ministry of Defence, role of the civilian government and role of some of the armed forces officers including aberrations, and also expressed his views on the value system in the armed forces and unwritten conventions therein. This article was published with the heading “Burden of Proof”. It is reproduced below as concluding remarks of the Chairman.

Adarsh Cooperative Housing Society, Army sole perpetrator, byte by byte, gross violations, Media, norms, public criticism, Torrent.

As the story of the Adarsh Cooperative Housing Society unfolds byte by byte in the media, a torrent of public criticism regarding misuse of defence land, and gross violations of building and environmental norms has indicted the Army as the sole perpetrator, causing it to retreat shell shocked into its bunker. But even worse perhaps are aspersions insinuated on the integrity of those in uniform, present and past, some from the very topmost echelons of command. Is the Army an involved participant? Or an injured innocent? Or maybe

something of both? No answers can be proffered until a basic question is answered — what are the facts of the case? Does anyone know? At the present stage of debate this does not appear to be so.

So first, a few basic facts to set the stage. The public should know that all land under current or future military use are designated “defence lands”, and are the property of the Government of India acting through the ministry of defence (MoD), staffed by civil servants not even remotely connected with the defence hierarchy. The defence services, wherever located — Army, Navy or Air Force — do not “own” any land at all in the proprietary sense, but are purely in a watch and ward role, to prevent illegal encroachments.

Secondly, no military authorities at any level can independently execute any transactions involving defence land. That is the exclusive purview of the MoD, through its Defence Lands and Estates department and the Defence Estates Office (DEO) which handles all matters of estate.

There are conflicting reports at this stage regarding the provenance of the land over which both MoD and state government claim ownership, but suffice to say that if the building plot had indeed originally been defence land, the primary agent in the “land transfer scam” (if any) had to be the DEO, and not the “Army” as is generally perceived and misreported.

The controversy around the Adarsh Cooperative Housing Society can be neatly divided into two clearly demarcated components — defence (not “military”) and civil. The defence aspect concerns the land and the DEO (not the Army), while the civil aspect pertains to the major political and civil administrative collusion in procedural and

environmental irregularities and nepotism in allotment.

There are strong indications of subterranean linkages between the society and the DEO hierarchy, in which the executive chairman is reportedly a retired functionary of that organisation, who is already under previous CBI (Central Bureau of Investigation) investigation for fraudulently allowing civilian construction on defence land in Nagpur in 1998 (reward — two flats!), while the first list of 40 proposed members of the Adarsh Society includes eight serving and retired officials from the Defence Estates. There has been so far been no speculation regarding involvement of the military staff at Headquarters Maharashtra and Gujarat Area (M&G Area), the local headquarters who are the initiating authority in the region for the all-important “No Objection Certificate” on matters of land transactions. Instead, media reports have focused on a subordinate functionary in the Defence Estates establishment in Mumbai as the person who issued an NOC for the plot on March 30, 2000, to the effect that “the plot was located outside defence limits and there was no objection from his office to it being used for the welfare of defence personnel and war widows”. (Note — no mention of “Kargil martyrs”!) The Adarsh Cooperative Housing Society expeditiously forwarded this “NOC” to the office of the city collector Mumbai, on April 5, 2000, who by ignorance or deliberate culpability treated this as an official “no objection certificate” from defence authorities and transferred the plot to the Adarsh Society.

Events followed a well traversed trail thereafter — building sanctions expedited by wheeler-dealers in the Maharashtra government in the name of “Kargil martyrs” and “war widows”, cynically exploiting the sentiment the theme still evokes in the nation,

followed by quick allotments of flats to its own politicians, officials and their relatives. Some personnel of the defence forces, including three former service chiefs, were also inveigled into the spiders web, as camouflage to provide a fig leaf of respectability.

Their alleged involvement in a housing society ostensibly for “war widows and Kargil martyrs” has (not unnaturally) outraged public opinion. Everybody loves a good scandal, and the nation was aghast at an apparent act of such gross impropriety allegedly committed by these very senior officers, and their rather elementary explanation that they just did not know about the provisions for Kargil widows was literally hooted off the stage. But it should have struck at least the veterans community that it was equally inconceivable that former heads of services should be stating a blatant untruth — the very idea is totally preposterous. The veterans community, like the rest of the public, was itself unaware of the true state of affairs and it should have occurred to them that the stated ignorance of the three former service chiefs could indeed have been the truth.

It also raises another issue — is it by implication, therefore, a cause for automatic suspicion if any defence service person, regardless of rank, receives membership of a cooperative housing society in a metropolitan location like Mumbai (or Delhi or Bengaluru)? Is there some kind of a “glass partition” discouraging them from hoping to acquire dwelling houses there?

In the meanwhile, four inquiries have been ordered into the affairs of the housing society, one each by the Navy, Army and the CBI, while a team of two very prominent “private detectives” of a major political party are attempting to ascertain the very substantial role

played in the scandal by their own party persona.

The Navy has completed its inquiry and come out with a clear denial regarding issue of any No Objection Certificate to the housing society, while the Army has handed the matter over to the CBI.

The politicians decided not to rock the boat until the visit of the US President to Mumbai was over, but forced the chief minister of the state to resign immediately thereafter, “pending results of the inquiry”.

So let the results come in, and if justice is required to be delivered in its aftermath, rest assured it will be only in the Army. Remember Tehelka!

Related Articles

CBI probing aspects of Adarsh scam, missing files: Antony
 Adarsh scam: Key papers go missing
 Adarsh scam: BJP serves legal notice to Cong spokesman
 Govt rejects JPC on Adarsh housing scam
 Winter session begins Tuesday, Oppo. to raise Adarsh, CWG

CENTRE FOR ADVANCED STRATEGIC STUDIES CASS PUBLICATIONS

Sl. No.	SEMINAR PROCEEDINGS	Date of Seminar
1.	“Defence and Industry”	17 May 93
2.	“Use of Force in Internal Peace Keeping”	04 Dec.93
3.	22-23 Nov.94	
4.	“First SLK Memorial Lecture?”	05 Jun. 95
5.	“Human Rights : Law and Order in India”	30 Sep. 95
6.	“The Emerging Security Environment in South East Asia with Special Reference to Myanmar : Political, Economic and Military Implication for India”	02-03 Dec.95
7.	“India 2020 : An Agenda for the Nation” by Maj Gen (Retd) KS Pendse.	Feb. 96
8.	by Lt Gen (Retd) EA Vas, Maj Gen (Retd) KS Pendse, Dr. Col (Retd) AA Athale.	Mar. 96
9.	“Challenges to India's National Security And India's Defence Preparedness”	20-21 Apr. 96
10.	“Citizens Rights and Indian Democracy” “Second SLK Memorial Lecture” by Dr. PC. Alexander, Governor of Maharashtra	20 Jul. 96
11.	“Challenges of Comprehensive Test Ban Treaty Implications for India”	28 Aug. 96
12.	“Regional Security Environment To The North-West of India With Special Reference To Afghanistan.”	21-22 Mar. 97
13.	“Changing Scenario of The Constitutional Values” “Third SLK Memorial Lecture” by Justice AM Ahmadi, Former Chief Justice of India	02 Aug. 97
14.	“Information Warfare”	24 Sep. 97
15.	“Laws of War”	09 Jan. 98

Sl. No.	SEMINAR PROCEEDINGS	Date of Seminar
16.	"Indian Ocean - The Challenges Ahead"	06-07 Mar. 98
17.	"The Changing Pattern of India's Relations with America" "Fourth SLK Memorial Lecture" by Dr.Abid Hussain, Vice Chairman, Rajiv Gandhi Institute of Contemporary Studies.	03 Jul. 98
18.	"Pokhran II and its Implications"	01 Sep. 98
19.	"Nuclear India And The World"	08 Sep. 98
20.	"The Challenge of Terrorism"	29 Oct. 98
21.	"Foreign Policy Imperatives For Nuclear India"	26-27 Feb. 99
22.	"On Building a Globally Competitive Indian Industry : The Role of Research & Technology?" "Fifth SLK Memorial Lecture?" Scientific & Industrial Research,	22 Jul. 99
23.	"Challenges of J&K"	04 Feb. 00
24.	"Indo-Pak Relations : Challenges Ahead"	30-31 Mar. 00
25.	"Insurgency In India - Causes & Perspectives"	28 Dec. 00
26.	"Self Reliant Defence and Indian Industry" "SLK Memorial Lecture - 2000" by Shri K. Subrahmanyam, Convener, NSAB	18 Jul. 00
27.	"Governance In India : Challenges Ahead"	25 Jan. 01
28.	"India and China by 2020 : Political, Economic Sociological and Military Perspectives"	14-15 Mar. 01
29.	"Global Terrorism And India's Response"	19-20 Mar.02
30.	"Globalization And Its Impact" "SLK Memorial Lecture - 2002?" by Dr. C. Rangarajan, Governor, Andhra Pradesh	24 April 02
31.	"Governance In India" "Shri N.K. Firodia Memorial Seminar : 2002"	03 Oct.02
32.	"Globalisation And India"	19 Mar.03

Sl. No.	SEMINAR PROCEEDINGS	Date of Seminar
33.	"Elections And Democracy in India" "Shri N.K. Firodia Memorial Seminar : 2004" by Mr. J.M. Lyngdoh, former Chief Election Commissioner, Justice B.P. Jeevan Reddy, former Justice of Supreme Court	17 Feb.04
34.	"Comprehensive Security : Need of the Hour"	25-26 Feb.04
35.	"Ombudsman, Lokayuktas, Lokpals ; Concept and Working, with Special Reference to State of Maharashtra"	25 Mar.04
36.	"Comprehensive Security II : Economic And Internal Security"	03 Mar.05
37.	"India And Its Neighbours : A Regional Security Perspective"	04 Jan.06
38.	"Probity And Propriety In Public Life" "Yashwantrao Chavan Memorial Seminar:2006" by Shri Milind Gadgil, Journalist.	3 Feb.06
39.	"Yashwantrao Chavan Memorial Seminar:2007" by Dr.DN Dhanagare, former Vice Chancellor, Shivaji University, Kolhapur; Ambassador PV Joshi, IFS Addl.Secy., MEA and presently with Home Ministry for last two years	13 Mar.07
40.	"Emerging World Order And Sino Indian Relations"	21 Mar.07
41.	"Aerospace Power in a Changing National Security Environment" "Air Marshal YV Malse Memorial Lecture:2007" by Air Chief Marshal FH Major, PVSM, AVSM, SC, VSM, ADC, Chief of the Air Staff	28 Jul.07
42.	"Future Environment, Perceived Threat Perceptions and Imperatives in Response" Brigadier N B Grant Memorial Lecture : 2007" by Lt Gen N. Thamburaj, SM, G.O.C.in.C., HQ, Southern Command	02 Dec.07

Sl. No.	SEMINAR PROCEEDINGS	Date of Seminar
43.	"Indian Democracy : Its strengths and weaknses" Professor S. V. Kogekar Memorial Lecture" by Dr. Dileep Padgaonkar,	25 May,08
44.	"India's Strategic Environment And Its Implications for Military Modernisation" Air Marshal YV Malse Memorial Lecture by Dr. Bharat Karnad	08 Jul.08
45.	"Indo-US Relations : The Changing Perspective"	22 Oct.08
46.	"Challenges Before the Fifteenth Lok Sabha" "Professor S.V. Kogekar Memorial Lecture" by Dr. Madhav Godbole, former Home Secretary, Govt. of India	26 May,09
47.	"Secularism in India : Meaning and Practice" "Yashwantrao Chavan Memorial Lecture" by Justice Narendra Chapalgaonkar	14 May,10
48.	"Right to Information : Reality and Rhetoric" "Professor S.V. Kogekar Memorial Lecture" by Mr. Wajahat Habibullaj, Chief Information Commissioner, Govt. of India	26 May,10
49.	"West Asia : A Factor in India's Security and Foreign Relations"	21 Apr.10
50.	" Essentials of an Aerospace Power : India Context" "Air Marshal YV Malse Memorial Lecture by Air Marshal PK Barbora, PVSM, VM, ADC, Vice Chief of the Air Staff, IAF	09 July 10
51.	"Naxalism and Maoism and Indian Army"	26 Aug.10
52.	"Indo-Pak Relations and The USA"	17 Sep.10
53.	"The Kashmir Imbrogio"	29 Oct.10
54.	"Value System in the Armed Forces" "Brigadier NB Grant Memorial Lecture" by Lt Gen (Retd) Ashok Joshi, PVSM, AVSM	18 Dec.10

Sl. No.	SEMINAR PROCEEDINGS	Date of Seminar
55.	"Poverty Alleviation in India : Challenges Ahead" "Yashwantrao Chavan Memorial Lecture" by Dr. YSP Thorat, Former Chairman, NABARD & Chief Executive Officer, Rajiv Gandhi Charitable Trust, New Delhi	13 Jan.11