

CHAPTER I

“The ‘Ordinary Man’ must make a spiritual start somewhere, sometime. “The journey of a thousand miles begins with one step”. By the falling of waterdrops, a pot is filled, the wise man becomes full of good even if he gathers it little by little”.

- Sri Sri Paramhansa Yogananda

“War is not a matter of chance. A great deal of knowledge, study, and meditation is necessary to conduct it well.”

- Fredrick the Great

1.1 Introduction

The principles of leadership are universal to all organisations. However, subtle differences and changes do occur while leading mil minds. This primarily is related to the ability, attributes and attitudes of the mil mind. Leadership, as is well documented, is the most important factor in the sustenance and progress of an organisation. It is not only that we as officers are required to lead the men in battle, but are also required to put in tremendous effort to prepare the man for battle.

Hence, it is relevant to understand the ingredients for excellence in this field.

With a general deterioration of values in our society, motivating individuals towards organisational objectives is becoming increasingly difficult as even individuals see themselves as expendable resources. Under such circumstances a spiritually evolved leader can fill the void of a diminished sense of their self worth by transforming them in an environment of traditional values and culture.

1.2 Spirituality-A Modern Day and Ancient Perspective

Dalai Lama has said that 'religion is something we can do without but what we cannot do without are the spiritual qualities'. There are a large range of values that fall under the umbrella of spirituality but the five basic spiritual values of love, truth, responsible action, inner peace and non violence that are found in all spiritual traditions. It is imperative that the leaders of tomorrow imbibe these qualities for organisational effectiveness in the military.

The wheel was, without doubt, a great technological breakthrough. It made quick motion possible. And when the wheel was integrated with the domesticated horse, it redefined mobility and did wonders for tactics and strategy of warfare. It also gave the charioteer a command view of life. In the Bhagavad Gita, it is Krishna the charioteer who steers Arjuns's chariot, symbolically the Divine leading the war of righteousness against the forces of darkness. Shalya, the ace charioteer-king, a relative of the Pandaves, had given his word to Duryodhana that he would support him in any manner he could, and Duryodhana had asked him to be Karna's charioteer.

When the Mahabharata war ended, Krishna asked Arjuna to step down first from the vehicle. Arjuna did so, but with some reluctance. For, the charioteer always jumped out first, and only then the warrior. The moment Krishna got down, the chariot was consumed by towering flames. Bewildered, Arjuna asked Krishna what had happened. "This chariot had already been destroyed many times by the divine weapons fired by Bhishma, Drona, Kripa, Karna and others. I was holding it together. Now, the war is over, and there is no purpose in keeping it. Therefore, Arjuna, I made you get down first. If I had stepped down first the whole thing, including you, would have been reduced to ashes". The chariot was more than a vehicle; it was a medium which Krishna first steered and then preserved till the larger cause was served.

In the Ramcharitmanas, in the Lanka Kand, Vibheesana is taken aback to see Rama without a chariot, while Ravana rode in on his mighty vehicle. He asks Rama how he will fight without a chariot. Rama replied: " The chariot

which leads to victory is of a different type. The wheels of that chariot are fortitude and courage, the flags and poles are made of truth, righteousness and noble conduct. The four horses are strength, rational thought, self control and benevolence. The strings which control the horses are forgiveness, empathy and compassion, and tranquility of mind. Faith in and worship of God is the charioteer. The shield, which protects such a chariot, is dispassion. The weapons this chariot carries are the sword made of contentment, the axe of charity, the fearsome lance of reason and the strong bow made of the highest wisdom. The quiver is a steady mind. The arrows in it are made of restraint and observance. This chariot is protected by the armour of homage to the elderly, the gurus and the enlightened. There is no other way to win, Vibheesana....

For a person riding such a chariot, there exist no enemies anywhere. Such a person can conquer even this samsara – this construct of births and deaths, not to speak of any enemy born of flesh and blood”, said Rama. And it was such a chariot which Indra sent, with his ace charioteer Matali for Rama’s use. Rama mounted the chariot happily because he knew it had all the attributes he had just described to Vibheesana.

Ages before, great warriors like Arjuna, Rama and Krishna had used ‘Spirituality’ to great advantage and effect, harmonizing their mind, body and soul to achieve the desired results as is evident from the above. They could do this despite the fact that their opponents were no mean warriors! This need for spirituality is even more pronounced to-day, what with corruption rising unabated and human values taking a backseat. Current socio economic pressures and job specific stresses are only expediting the corrosion in social values.

1.3 **Motivation: Our Need to Walk the Path of Spirituality**

In response to serious life challenges, people sometimes discover the motivation to seek spiritual transformation. In difficult times, the basic, unanswerable questions of life spring to the surface. The forces that normally

drive us, temporarily lose their allure, and place us in a void of confusion. Unable to fill that void with our usual busyness, we begin again to ask what our life is for, what is truly worth the precious time we are allotted. Love and kindness toward our family and neighbours prove to be a staple of any life of integrity. Beyond that, we seek meaningful and productive work.

Still, the unknown depths call to us, an intimation of utter fulfillment, a whisper of a larger world, a step toward the irresistible and infinite. We discover in our heart of hearts, that for our life to be whole, we need to do all we can to join our own heart to the great Heart of the World. We realise that if we wish for satisfaction as we approach our death, to look back on a life well-lived, we need hew to a spiritual path that flows toward the Ocean of Wonder, playing our small role in serving the boundless responsibility. Again and again, times of trouble remind us of this truth, that to lead a substantive life we must work indefatigably to purify and enrich our inner world, while serving the outer. In the storms of time, our spiritual life strengthens us and sees us through, becomes our source of hope, our rock in a sea of uncertainty. Our appreciation for the spiritual depths grows.

When the troubles subside and ease returns, we need to work diligently and steadily, to remember the truths we know, to maintain our direction, our search. In times of ease, our energy abounds and our heart may overflow in gratitude, our perceptions may suddenly open wider, pointing toward the Unlimited Joy. Yet motivation for the path may also be rooted in factors other than life difficulties or the questions they force upon us. Many come to a spiritual path out of an urge to better themselves, to seek self-development, to improve their effectiveness in life, perhaps to improve their image with themselves and others. That is the paradigm of "New Age Spirituality". As we progress in our practice, our motivation may shift to seeking better stages of consciousness, to enjoy the delightful tastes of the higher worlds. Deep states of meditation entice us with their refined and rarefied pleasures. As our spirituality matures, we see meditation as a form of service. Our motivation shifts again toward maximizing and fulfilling our ability

to love and to serve, outwardly as well as inwardly. Rather than seeking to better ourselves, we seek to go beyond our small self.

Motivation is our will, and our will is our I. So it can happen that we find ourselves wholly engaged in the path, yet unable to identify our motive or its source. This is rightly called faith. Our will lies beyond consciousness, unseen but seeing. Whatever our motivation may be, the path of spirituality held to steadfastly, eventually transforms that motivation and thereby transforms us. So whether we desire to inflate ourselves, or we see the value in deflating our egos, the path welcomes us, loosening our mask, bit by bit, to reveal the unconditioned core of freedom and the choice of true responsibility

1.4 Purpose / Objective

In view of the foregoing an attempt is being made through this study to explore the various facets of Spirituality with a view to use it as an aid to enhance the effectiveness of leadership in the armed forces, both individually and as an organization.

With the moving of our world civilization into the new millennium, a new vision of the tremendous potential, latent in the human mind and spirit is gradually emerging. But to make the promises of this vision a reality is no simple challenge. The ceaseless demands on our time and energies, the avalanche of information we are forced to process and act upon, the constantly shifting currents of theories and advice for a fulfilling life – these often make it difficult to keep a sense of direction and continuity in our efforts to help ourselves and others and in fact, at times lead to social degeneration

This social degeneration and increasingly materialistic norms in our country are bound to adversely influence the soldiers also. The challenge is to minimise the negative effects on the psyche of the soldiery by application of spiritual principles so that the key factors namely, discipline, motivation and training remain unaffected. After some practice of spirituality, a meditative state can be attained without the soldier specifically isolating himself for the purpose. However for this, it is imperative that the effects of various socio-

economic and 'soldierly' specific stresses and pressures are deliberated upon and then the different aspects of spirituality analysed in depth to use these as aids to optimise the effectiveness of armed forces. While doing so, it is also pertinent to examine the feasibility of institutionalising the Spirituality Awareness Training and suggest a methodology for implementing the same in armed forces.

It is visualised that the awareness of divinity among the soldiers would bring focus to their search for inner and outer harmony by making them aware of unchanging universal principles, vital for well being of body, mind and spirit. The result will be that they will be able to turn quickly towards '**Spirituality**' for a reassuring sense of direction in times of uncertainty or crisis or to find a more direct connection with the limitless inner resources and the ever present power of God that the soldiers can draw upon in their daily life to not only enhance their personal lives in general but to also make them better soldiers

1.5 Rationale / Justification

- Traditional Leadership in an Indian context always followed the 'Saint Soldier Leadership' principles as exemplified by Lord Rama and Lord Krishna during mythological times and in the not too distant past by leaders like Shivaji and Guru Gobind Singh.
- However, we adopted the British/Western Model post independence, partly because we inherited the British Army Model, which seems to have run its course.

1.6 Research Questions

To achieve the above objective it is pertinent to examine and evaluate the following research questions:-

- What is Spirituality and the relationship between Religion & Spirituality?
- Is there a relationship between Soldiering and Spirituality?

- Does Spirituality enhance happiness, effectiveness, health and level of satisfaction?
- Can Spirituality be used to improve the leadership skills?
- Will Spirituality enable soldiers to build a stronger character?
- What is the effect of Spirituality on decision making & combat skills?
- Can Spirituality enable better handling of combat / hostile situations ?
- Can Spirituality be institutionalised ?

1.7 Limitations of the Study

The study and research commenced in Nov 2012. Due to a very wide canvas stratified sampling has been resorted to, to cover the three levels of armed forces leadership ie senior, middle and junior level leadership. While it was not feasible to go to various operational areas due to security reasons, the researcher could visit/contact Army Headquarters and units / formations in New Delhi and contact through the internet officers at Army War College, Mhow since officers from all three services and Para Military Forces from all over the country including operational areas, high altitude areas and insurgency prone areas come for courses in Mhow. Their views by and large represent views of the armed forces and Para Military Forces, from activity level leadership to controlling level leadership.

1.8 Delimitation of the Study

The study has limited itself primarily to leadership from activity level to controlling level which forms the cutting edge in the armed forces, which if well shaped will result in enhancing the quality of higher level of leadership in times to come. The scope for further analyzing the compulsions and views of highest level of leadership will, however, remain.

But before we explore the multi – dimensions of spirituality as it effects soldiering and leadership in particular, let us examine the western and Indian model of leadership theories.

1.9 Leadership: Concept and Theories - A Western View

Attempts to define this magic word leader and leadership are innumerable. Dr John Adair said, "Leadership is a word on everyone's lips. The young attack it; the old grow wistful of it. Parents have lost it and artists spurn it... if bureaucrats pretend they have it, politicians wish they did. Everybody agrees there is less of it there used to be". Leader is a person while leadership a process, an influential process dependent upon the leader and the led. It is also a match between the person and the situation, which may be a crisis or opportunities. We all recognise and appreciate good leadership, yet we search for a meaningful definition of the term.

Stokesbury (1981) unlike many writers uniquely differentiates 'leadership' from 'headship' in his article "Leadership as an Art". He defines leadership as an art braced with emotions, intuitions, and feelings unlike the essence of science in which everything is quantifiable and predictable. The elements of leaders gift or his skill and how he develops it are qualitative, rather than quantitative. No two leaders have been same. Their attributes, thought process and way of functioning have been diametrically opposite, yet their were equally popular and successful. Like Montrose of England and Shivaji though had the conventional upbringing, their knowledge of warfare was instinctive and intuitive rather than studied. Both hardly received any formal training and their armies were composed of peasants looking for subsistence.

General Matthew Ridgeway (1966) former Chief of Staff of the US Army acknowledges that leadership is probably a combination of art and science, but more of an art. He describes the chief ingredients of leadership as **character, courage and competence**. This inability to quantify or define activities that cause success reiterates the point why one keeps returning to the concept of leadership as an art.

SLA Marshall (1975) in "Leaders and Leadership" notes that great military leaders, of the past possessed a certain set of inner qualities, rather

than outward marks of greatness. Relatively few leaders were acclaimed for leadership in their early years. Most successful leaders had their share of banes and blues like that of an average man and were molded by their influence. **Courage, humor, image** and being **one's self** were considered ingredients for success of a military leader.

Wakin (1976) observes that leaders in an organization are of two varieties. Ones who are based on Hobessian view of human nature and other on Aristotelian views, generally subscribed for military. The former view their obligation as contractual as part of job and hence temporary in nature, while the latter are willing to subordinate their interests for common good of group or society. Increasing Hobessian values are that of deep concern for armed forces. Thus James McGregors concept of transactional leadership is becoming more pronounced than the desired transformational which is having a negative impact on military effectiveness.

Slim (1971) said that, "Leadership is the knack of getting somebody to do something you want done, because he wants to do". Leadership encompasses attributes that cannot be easily described or defined. It is a matter of human character, which defies generalisation. Hardwork, courage, understanding one's strength and shortcomings, initiative are some attributes. How and when these are used in what proportions depends on individual, group and situation – hence making leadership an art than a science of application.

Certain aspects of leadership are mechanical, hence a science – which have to be learnt – administration, logistics, employment of various arms and services is all very scientific. French disregarded this and suffered humiliating defeat before World War I. Thus, too wide a cleavage between science and art would not be correct. Every aspect of life has elements of both of it. The higher elements of leadership remain an art, though the lesser ones can be learned scientifically.

Leadership cannot be static. As the world about us changes, so would the concept of leadership. Clearly our technological, economical, social and political environments are changing at rapid pace; so are the educational and experience levels of leaders and followers. The armed forces are more complex in both form and substance than ever before, but despite increasing dependence on advanced technology, we still rely on the men and women in uniform to serve with commitment and honour.

There is a narrowing gap between leaders and followers. Where military leaders were once elite or aristocrat in terms of economic and social background as well as education, our society now endorses educational development for everyone, while diminishing the importance of economic and social backgrounds.

With the technological advancements the leader no longer is the most skilled soldier. Some of the followers may be better skilled. A leader's self-confidence is, therefore, perhaps based more on **intuition** than on specific knowledge.

The followers seem to expect more from their leaders today. This is partly due to the access they now have to the leader – communication technologies can give everyone instant reports of a leader's successes and failures. Computers and information systems also provide exhaustive data to help leader make decisions. But can any one person possibly assimilate all of the data available on all issues and still react as a leader? In crisis situation, will the leaders, study the voluminous computer printouts or will they act on "gut feeling" or intuition.

Unfortunately the conventional education and training programmes, be it of East or West, do not address this need now. Check and balance in making use of spirituality, emotion and drive is a process little understood by most leaders.

A number of leadership models become popular in the West. Some of them are :-

- **Grid Approach of Leadership.** Developed by **Blake and Mouton (1978)** it was based on leaders **concern on task and people**. It however overlooks '**situation**' which is an important aspect for 'people' to perform.
- **Ohio State Leadership Studies.** Was studying the leader behaviour on 'Initiating structure' and 'Consideration', which was again **without the element of situation**, hence marginally effective.
- **Life Cycle Theory or Situation.** **Hershey and Blanchard (1980)** introduced the **readiness and maturity of followers** as an important element in the style of leadership.
- **Contingency Model of Leadership.** **Fielder (1967)** suggested in this model that to be an effective leader '**Style must be matched with the demands of the situation**'.
- **Transactional Leadership.** **Bass (1985)** considered the relationship between leaders and led as a 'give and take' or a contractual relationship. Pay, perks, depends on performance, exclusively.
- **Transformational Leadership.** Leader, a role model, is involved, nurturing and participative who uses subtle ways to motivate subordinates.

1.10 **Leadership – Ideologies and Concepts – Indian View**¹

Indian culture is 'affective' rather than 'rationally' oriented. Hence charismatic leadership seems to have high relevance, particularly because the leader can charge his subordinates emotionally and the latter in turn

¹ Mehta, Ajay (2004). PhD Thesis " *Developing Military Leadership Based on Ancient Indian Wisdom*"

develop faith in the leader and follow his directions. **Jai BP Sinha (1980)** brings out some important characteristics of Indian culture.

Kutumbisation

This is uniqueness in the Indian culture. An employer considers his workers as his family and soon gets bound by emotional ties, where he assumes the role of a Karta (doer), irrespective of his age. Kutumbisation manifests in itself the following: -

- Fair and impartial, like a father to his children. Loving and cracking the whip as per requirement.
- Accessible and approachable to everyone, at anytime. People feel free to meet their leader at any odd hour when beset with a problem.
- Leader reaches out to subordinates. The traffic is two ways. The need for **extension, rigour and dependency** (Pareek) is equally there for the leader.
- As caring parents, a leader takes a positive view of his employees and their quality of life. He wants them to grow, get prosperous and be satisfied. Always willing to do a bit more for them.
- Socialises freely. A leader visits the homes of his workers, occasionally dresses up like them, partaking in their festivals and celebrations.
- As parents who slowly build up their children, the leader similarly grooms and prepares them for assuming responsibilities.

Role of Karta

Karta concept is culture specific. Karta is 'doer' a father figure, nurturant and caring, dependable sacrificing, and yet-demanding authority. Loving, yet, a strict disciplinarian. Office and home domains have almost

merging lines and there exists a very fine demarcation in work and personalized relations. He evinces feelings of security, trust and dependability in creating a familial culture. He empowers, grooms, guides and protects.

Relationship Orientations

Relationship. Sinha (1980) has opined that Indians are known to prefer 'personality' relationship to 'contractual' relationship. Maintenance of relationship over task accomplishment and work is performed as part of positive relationship.

Security. If we examine the dynamics of Indian sense of security, anxiety and fear we find that their worry for their family and dependents is overwhelming. Once that has been assured, the performance level goes up, phenomenally.

Simple Living and High Thinking. Leaders like Guru Gobind Singh, Shivaji, and Maharana Pratap were revered because Indians have more reverence to saints and saintly life, than to kings. A king who led an austere life would be idolized.

1.11 Transformational Vs Transactional Leader

In the Indian culture a transactional leader has been regarded as selfish and opportunist and thus found poor following. A transformational leader or 'karta' believes in collectivisation and teamwork, encouraging his followers to feel that the organisation belongs to all of them and that team efforts are matchless. He believes in consultation and participation keeping channels of communication open. It has been said that, "Guru Gobind Singh would hold conferences and invite criticism and discussion". He would accept gracefully the verdict passed by the Panth (group of chosen Five Sikhs). Such a leader demonstrates an empowering attitude, and makes people feel that they are worthwhile and important for the organisation. He is usually not afraid of taking risks and does not lose his balance in face of calamities. Overall he evokes sincerity, a sense of belonging, mutual confidence and trust

by his behaviour. Has the tact to introduce novelty coupled with continuity - a very important aspect in which the leader does not ridicule the existing system, but only emphasises the need to introduce newer system due to changing times.

System Builder. Indian culture has always thrown up such leaders who are participative, empowering and supportive - Leaders who hold their juniors in high esteem and support them in peril. They are system builders always inspiring, encouraging and raising their subordinate's consciousness. Guru Gobind Singh sacrificed all four sons at tender ages for the noble cause of saving Hinduism. What can be a greater sacrifice than this of a leader! No wonder his followers laid their lives, with unswerving loyalty.

1.12 Mapping of Leadership Styles

Western behavioral scientists enunciated a number of leadership styles and theories, keeping in view their followers. While these theories are relevant and very much applicable, merely force fitting them in Indian scenario is not truly effective. It is imperative to analyse the Indian perspective of leadership, and the typical characteristics of the followers.

Gita² (the holy book of the Hindus) has established the linkage of spirituality with leadership in the Indian context as per following details: -

- **Traits – Approach.** A leader to be effective in Indian environment has to be value strong and follow the details of Dharma (righteous conduct) contrary to the Western theories, which deal only with skills. The ideal requirement is a happy mix of value strong and skill strong leader. **While a value strong, skill weak leader may be accepted, a value weak skill strong leader will not be.**
- Gita enunciates the values that are required in a leader: “**sthit prajna**” a man of steadfast wisdom and intelligence, “**samadrishta**” equal

² Yogananda (Sri) Sri Paramhansa (2002). “*The Bhagwad Gita – God Talks with Arjuna*”, ‘Yogada Satsanga Society, Kolkata’ (2002).

vision and impartiality, “**praja janak**” people centered” and a man of self-discipline.

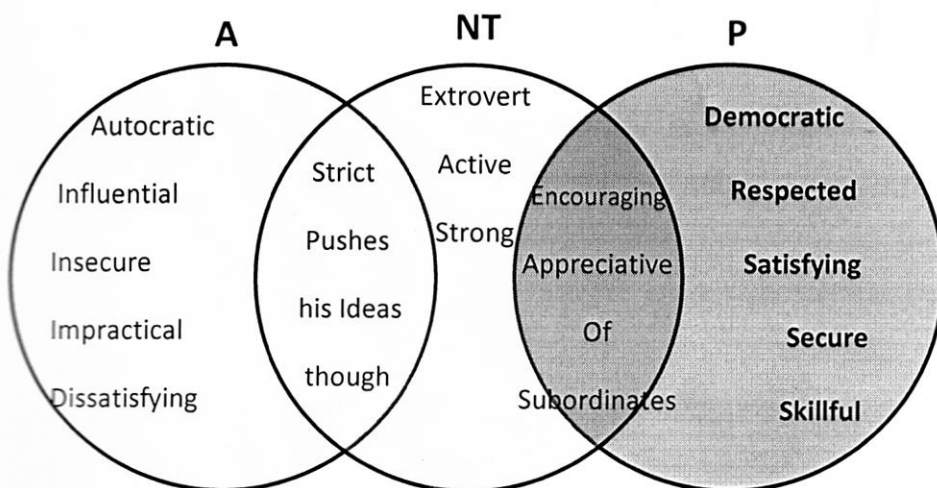
- **Behavioural Approach.** This discusses the human relation skills at various leadership styles. “**Aham brahma asmi**” means the importance of human resource as a major source of strength.
- **Concern for Task.** Work is equated with worship and sacrifice. In ‘Shanti Parva’ a dying Bhishma tells Yudhishtira, “**A king should work and work all the time.**” What is an intelligent king (leader) without work, nothing better than a snake without poison!
- **Nurturant Leadership Style.** A leader should develop a style of doing well to his people. “**Yah priyam kurutirityamgunato vasudhadipa – tasya karmani siddha yante na ka samtya jayte sriya**” good work to the people is the key to success and continued enjoyment of power.
- **Continuum of Leadership Style.** “**Mridhurhi raja statam lamghayo bhavti sarvash tekshanccodvijate lokasta samadhubhaya masraya**” a leader who deals mildly with everybody may find his orders being disobeyed and one who is always harsh may invite resentment and defiance. Thus depending on the situation, he should be both mild and harsh.
- **Participative Style.** “**Yastu nishreyasam surtva jananam tat prethi padyate, atmano matmutsriya tam loko nuvidhiyate**” after hearing others suggestions and views which are clearly better than his own he should give up his idea and accept the better one.
- **Situational Leadership.** “**Yasminrarthe hitam yat syat tadvarnam rupam adiset, bhurupasya rajno hi suksmo pyartho na sidati**” a leader who can adapt different style depending upon the task at hand does not suffer failure even in his smallest endeavour.

- **Leadership and Maturity Level.** “Sant vayogamatih pragnah kary karya prayojkah nigudha buddheardherasya vaktarye va kritram tatha” a leader should motivate his men to pursue the desired course of action. However, it is no use lecturing those who are intelligent, calm and responsible (i.e. mature) about their duties.
- **Reddy (1996-97)** of Guru Aurobindo Ashram, Pondichery brought out the importance of spirituality i.e. self development and awareness which takes a human being beyond the normal faculties of human intelligence and provides a leader with courage and intuition to take important and quick decision in combat.

1.13 Nurturant Task (NT) Leadership

The Nurturant Task leadership seems workable in Eastern culture. The results of a study conducted by **JBP Sinha (1980)** have revealed that Indian executives are positively inclined to accept the nurturant task (NT) leadership than authoritarian, (A) or participative (P) type of leadership. The NT leader was perceived by the respondents as ‘active, strong, dominant, firm, independent, alert, encouraging and extrovert’. He is strict and can get work done. He is different from an authoritarian (A) leader who was found to be autocratic, influential, insecure, impractical, dissatisfying and hence not respected by others. The two types of leaders, i.e. NT and A, however, do have some overlap.

FIGURE 1.13.1 : NURTURANT TASK LEADERSHIP



Both are strict, both push their ideas through, and try to dominate subordinates' activities. The NT type was found to be closer to the participative (P) leader who was reported to be democratic, respected, satisfying, secure and skillful, though weak. NT as well as P type of leaders were found to be encouraging and giving due credit to the members without losing control. A closer look would reveal that NT leadership is quite close to the paternal type of leadership, which has been practiced by the officers of our defence services since the British times.

The source of human relationship lies in the family system and socio-cultural norms of a society. The Indian home provides a good deal of affection, warmth and stimulation for the growth of its children. The child when he grows up and joins an organisation carries highly personal and emotional ties with him. He forms his relationship in the organisation on the basis of those ties. An Indian, in the form of a leader, carries the image of a benevolent father or elder brother to his organisation. This image is not relevant to Western countries where a radically different type of family structure and filial relationships exist. Keeping this aspect in mind, Indian subordinates draw the following list of expectations of from their leader :-

- Nurturance, personal attention, and help from superiors in learning and problem solving just as they used to get these in their family.
- Acceptance of an individual as an extension of oneself in a family like network of affiliations. That is, the relationship has to be personalized rather than contractual. It must reflect his prestige and power and he must be recognised by his superior.
- Reward for loyalty along with efficiency and other criterion measures. Disregard or discouragement to loyalty may be taken as betrayal of personal confidence and trust. It might let a subordinate down and interfere with his role behaviour.

1.14 Model Characteristic of Indian Subordinates

- **Dependency**. Excessive dependency, to the extent that a subordinate when as a head is always unsure of his decisions and would feel comfortable ratifying his decisions from someone.
- **Indecisiveness**. Seek support, guidance and encouragement continuously, even in situation where they are competent enough to make decision and function without being patted on the back.
- **Preference for Hierarchy**. This characteristic stems out of above two. Even gods and goddesses have a hierarchy e.g. while there are countless temples of Shiva, the Destroyer, there is just but one of Brahma, the Creator.
- **Subservience**. Indian feels more comfortable in a superior - subordinate relationship than peer relationship, as in the West. General Sundarji's attempt to bring about informality amongst officers off parade hours was simply ridiculed.
- **Lack Self Confidence**. Phrases like, 'I'll check and come' or 'consult your boss, or your parents' are common for even mundane decisions. Success in life is related to blessings (Kripa) of seniors than own effort. Seniors in turn are obliged to protect and guide. All this dependence proness leads to erosion of self-confidence. Independent juniors are viewed with a critical eye, while dependent juniors are rewarded.
- **Personalised Relationship**. In West, work relationship is basically contractual. Goods and services, even love and friendship are subjected to exchange. One can breach relationship if one can pay the cost. In Indian concept familial relations are brought to work place. Relationships and organisational performance are generally not separated. Relationship is tempered with intense emotional connectedness and inter-dependence, with a constant flow of affect and responsiveness between persons.

- **Collectivism**. Indians define themselves in terms of groups and collectives and yield to latter in preference to their own needs and interests.
- **Power Distance**. An interesting factor in Indian culture. People with less power just concede to the higher status of the more powerful one, as a matter of fact. The 'mai-baap' (mother-father) factor comes into play immediately.
- **Group Loyalty over Nationalism**. Indian groups are fragmented internally - **apna-paraya** (own and others) based on caste, creed, ethnicity and language is predominant rather than work based. Hence groups have vertical and horizontal cross-linkages.
- **Work Culture**. Work is not valued in itself. It is valued only if it is personal or part of a positive personalized relationship. Work is performed as a 'favour' if it is official, and the culture of conserving energy 'aram' is predominant. Value for others time is not there.
- **Cynicism**. Lack of national pride leads to cynicism. Easily get influenced by outsiders.
- **Accountability**. The higher the position the lesser is the accountability. Scapegoats, generalized blaming, self-cursing and such antics are resorted for non-performance.

Paternalism Vs Fraternalism. In the Indian culture benevolent paternalism is predominant over the western fraternalism, which means a cultural tilt of equality amongst members (including leader). Paternalism appears to be cornerstone of Indian social and cultural organisation, which extend in some form or another in some Indian official organisations. Tied to paternalism are traits like familiarity, sense of security, respect for senior's, forms of authoritarianism, bedience to authority and patronage.

Power Role. Indian has a traditional concept of power. It is through giving or 'daan'. Daan is believed to be core theme in the culture and is reflected in all sorts of exchange, including the repeated exchange between spiritual and material power. It's a belief of giving (Rin Theory) taken from Nature, like trees giving shade, flowers and fruits without asking anything in return. Even in verse 272 of Surah of Koran it is said, "Whatever good thing ye spend, it will be repaid in full and ye will not be wronged". Matured societies emphasise on the aspect of duty towards other rather than on own rights, perks and privileges. Hence everybody as per Rin Theory must pay their debts to parents, teachers, society, earth and nature and all those who have taken care of him. It brings in, selflessness and gratitude. Thus, in Indian culture, power should bring humility and not pride. High mutual power is associated with higher interdependence and cohesiveness.

With such unique traits in view it is debatable that whether participative, authoritative, bureaucratic or nurturant style of leadership be adopted or a balanced mix of all.

1.15 Military Leadership Pre British Rule

"An army is nothing but an ant heap, without its leader said Duryodhan to Bhishma, Commander in chief Kaurav army. Without leader it is like a plane without pilot, a chariot without sarathi (driver)". Nowhere else in any organization is any leader required to lead his men to death, except in military service. It is also not that he is one of the best paid in the service, but something is there in a military leader which a manager or a corporate leader can never get - The willingness of the hundreds of men to lay down their lives on a single signal. In the defence services an officer undergoes a formal selection procedure to ascertain the development/growth of the identified leadership traits/qualities and having given the basic training is given the formal sanction to play the leader role through his appointment. However, this is just the beginning. Many an armies have fled in the face of the enemy because of poor leadership. The young leader has to validate his authority with the group by completing assigned tasks and proving his mettle that what is looked for in a leader.

Battle scenarios have changed over a period of time. From broad daylight body-to-body battle, it has graduated to deception, darkness and distance. More often the leader is only conjecturing about the proposed enemy, who he may not see at all. Such ambiguities are more of rule than an exception. Times are changing. From horses, soldiers have changed over to armour plated vehicles, and from conch blowing vocal signals to satellite communication with super secrecy devices. Technology and information revolution are reinventing conventional and time-tested parameters of strategic thinking and have radically changed thought processes. The military leader has not only to be physical fit, but mentally tough, emotionally stable with an agile and alert mind. In Mahabharata times there was no distinction between the so-called martial and non-martial classes. Brahmins were also warriors viz Dronacharya, Kripacharya etc. Vyasa the author of Mahabharata said, "All men are Shudra by birth and have to become Brahmins by their actions".

War is not a sport to be played at the exchequers expense. A nation's prestige and security is at stake. Mahabharata should be an inspiration not only of emotions and sentiments but also of great military leaders and leadership. Lord Krishna was professionally sound, clear in perception and thinking General. Perhaps the first 'sword bearer' who fully comprehended the art of war and left behind a concept even valid today.

Kautilya in his treatise **Arthashastra**, clearly enunciated, that a king's first responsibility is to seek power and to attain happiness for those he ruled. A king should be a morale raiser of his troops, and should enable them to win victories. They have to be skilled administrators, caring for their subjects, display skill and courage and determination and take keen interest in the art of war. He further says that a leader should display calm courage in midst of tumult that serenity of soul in danger, which is the greatest gift of nature for command. Possess steadfastness necessary for any commander who inevitably is subjected to sudden changes of fortune and master successfully crisis in battles. He should be able to dominate mind and matter and exert the charismatic influence on men to make them do heroic deeds.

In 15th century, young Muslim leaders were well versed in the art of war. Muslim invasions started with Mohammad Gauri, perpetrated by Allaudin Khilji, Babar, Akbar and Aurangzeb etc. These leaders were young, ruthless, energetic, bold and astute in the mechanics of war. They successfully defeated the fragmented Indian rulers who had larger armies. Bravery was not sufficient as the courageous officers led poorly equipped troops with outdated tactics. The four-tier caste system so rigidly followed further deteriorated the political and military behaviour. Except for Kshatriyas, the other three castes viz Brahmins, Vaishnava and Shudras became non-functional pacifists. Hindu youth from other castes were not interested in joining army as harsh and humiliating treatment was being meted to prisoners of war. It became a social taboo.

Despite this, the Indian kings kept fighting against the Muslim invasions, but their military might degrade gradually. Amongst the Rajput leaders **Maharana Pratap's** military leadership was par excellence. Son of Maharaja Udai Singh, Rana Pratap grew up like a warrior, and was endowed with all the sterling traits of a leader. Rana Pratap involved the populace for the impending invasion, which Akbar was planning once he refused to be his vassal, something that no other king did that way. He was a thinking leader, who mustered all people, irrespective of caste, for an all out war. After his gallant fight and defeat at Haldighati he withdrew to the hills and was the pioneer of a new type of warfare, guerilla warfare, against Akbar. Country recognised and worshipped him as a soldier whose qualities of honour, self sacrifice and valour are sung even today.

Shivaji was another leader whose leadership draws no parallel in the Indian history. He was a visionary with military prowess and political sagacity tempered with superb diplomatic qualities. Under his leadership he mustered all sorts of people - the learned, uneducated, the indisciplined (Mavalis) by his shrewd man management. Despite land locked battles he developed the Navy and used the forts as pivots, employing strong mobile reserves to wear out the enemy. A basic tenet on which the present day mechanized warfare is based.

Hyder Ali was a heroic leader who fought relentlessly the British supremacy till his end. A self made man who raised himself from nowhere to the throne. Hardy and daring, his tactical movements often caught the enemy with surprise. He was the first Indian king whose military ingenuity was acknowledged by British, when two of their force commanders Colonel Bailey and Braithwaithe were forced to raise white flags. An ardent patriot he fought the Britishers till his end.

Tippu Sultan was a well-read man who could speak six languages, including French and English. Dauntless, he was respected for his fearlessness and military acumen. A hard taskmaster he hardly gave his troops any rest. A historic visionary, he on his humiliating surrender to Nizam-Marathas and British in 1792 told Haripant Phadke, "I'm not your enemy, it's the British", words which came true in the battle of Kirkee in 1817. He fought four Anglo-Mysore wars and died fighting gallantly.

Ranjeet Singh was born in 1780 and at the age of 12 got blooded in battle on death of his father. With no formal education he was a man of sharp intellect who read the nuances of war very well. He was acknowledged as Maharaja in 1801 on his swift conquests of Lahore, Kasur, Sialkot, Amritsar. Rescued Shah Shuja from Kashmir and was gifted the priceless 'Kohinoor' diamond by Shuja's family. Strong character and competent military leadership gave him victories. Thoughtful and pragmatic, he always restrained his ambitions as per his resources, thus failures or setback never broke him completely. He secured every step, never challenged his enemy till sure of the victory. **Gouch** a contemporary European historian stated "Ranjit Singh always knew how far he should go. However grandiose his ultimate design be, immediate measures were always practicable".

Analysis. Military leadership pre British rule was full of chivalry. However, beset with constant infighting amongst the various local chieftain and kings, there was no unity. These divisive and fissiparous tendencies were exploited by invaders who made inroads into the country. Efforts to unite the king by

many a leaders viz Tippu Sultan, Shivaji, Guru Gobind Singh, failed due to mistrust, deceit and personal egos. Rajputs fought bitterly against each other in the Mughal rule. Individually, leaders were of exemplary qualities, brave and courageous, who spent their entire life fighting.

1.16 Military Leadership During British Rule

Indians have always been suffering from a major weakness, of being a strong clan in small regional communities. Where it comes to collectiveness, they stood divided, watching the downfall of the neighbour, not realising that they would be next. Britishers who came as traders for material market realized this weakness and effectively played on the parochial sentiments and used one against the other.

Indian kings were quite happy with 'status-quo' in military matters. They paid little attention to developing military competencies and their weapons. Tactics remain unchanged for years. Hence the large armies suffered ignominious defeats by small expeditionary western forces. Indian soldiers loyalty was fiercely toward the person, not to the throne. Once the leader fell, it resulted in a rout.

English won over the Indian soldiers by their tact. Weaknesses as seen in Indian kings of poor training, irregular payments no pensions etc were well catered. Soldiers were given due honour and respect in the society. A Jemadar (Naib Subedar of today), was given priority in his work in the village and the society, thus providing him social security, self esteem and respect. Prone to praise, the English also uses deceit and chicanery to subvert the loyalty of senior Indian military leaders of the kings.

English military leadership displayed fine traits of loyalty both towards the Queen and to the men they commanded. Though they were pastmasters in intrigue and in clever Machiavellian principles, they proved as good leaders. Their victories over Marathas, and Nawabs were attributed towards excellent discipline, synergy of efforts and vision, which was lacking in Bhonsles, Scindias, Holkars and Peshwas, who fought independently, divided.

Sikhs were equally brave. However poor leadership, deceit, treachery shown by some of the Sikh leaders, led to debilitating defeats. The duo of Lal Singh and Tej Singh will be remembered in Sikh history as the cause of crushing defeat at Mudki, Aliwal etc.

The 1857 war claimed as first war for independence was crushed severely, leaving behind a legacy of suspicion and bitterness. The army was reorganized by Britishers on martial / non-martial races, a concept contrary to Mahabharata times, but purely to boost the false egos of certain segment of society. Britishers were only interested in training Indians as section/ platoon commanders or at best as second-in-command. **Lord Curzon (1900)** stated that, "Indians are incompetent, and when placed in authority, if an emergency occurs, they lose their heads or abdicate altogether".

It was only towards 1932 when Indians, were trained as officers since the strength of Indian troops was about 25 lakhs, and British officers were unable to handle in the Second World War. Subhash Chandra Bose, raised the Indian National Army (INA), comprising of prisoners, and ill trained men. Surviving on captured equipment, heading an army of demotivated soldiers, he showed to the nation what is a magnetic or charismatic leadership. The INA with its slogan of 'Jai Hind' (Hail India) fought valiantly alongside Japanese, and in fact was instrumental in bringing about the realisation of independence amongst the rank and file, serving under the British. However, an unfortunate air crash in Aug 1945 suddenly terminated the upcoming leadership of Bose, popularly addressed as 'Netaji'.

1.17 Military Leadership Post Independence

Having inherited the British legacy of command one of the major concern was to develop an all India personality in order to command the loyalty of multiethnic, multi-religious, multi lingual and multi regional society. Post independence, Indian Army continued to have British officers to command the Indian Armed Forces, with Lord Mountbatten as first Governor General, while Pakistan chose Jinnah. Political leaders lacked self-

confidence and had little faith in Indian military leaders. For Britishers it was an ideal state. British advisors were in Pakistan also, and once again they played their cards of chicanery, in planning tribal attack on Srinagar, with Kashmir as contentious issue. Indian military leader displayed sterling leadership qualities of bravery and valor. High integrity, undaunted determination and innovation saved the situation. Move of tanks for capture of Zojila remains a feat unparalleled in military history. The General sat in the leading tank and led the column in the narrow defile – an example of sheer courage, determination and patriotism. Since independence the Indian army had great military leaders who were known for their leadership. Generals Nathu Singh, Rajendra Singh, Cariappa, Thimayya, Manekshaw, Joshi and many more whose glory went unsung. They were known for their strong character, and for fostering true secularist and nationalist traditions. For General Bhagat it was popularly said “A soldier, a general, a man’s man, the army his soul, his soul, the Army”. These leaders showed great qualities of head and heart, were fair and straightforward, professionally skilled, devoted and who loved soldiering.

Officers at lower levels also displayed high standard of leadership in all wars, be it 1965, 1971 and thereafter. Young officers displayed exemplary leadership repulsing heavy attacks even when completely surrounded and outnumbered. It is a fact, that plans are no good unless supported by aggressive and enterprising commanders. Commanders have to display perseverance and patience when things go wrong initially. Defeatist attitude of Gen Niazi of Pakistan resulted into one of the largest surrenders in military history. Actual mettle of leadership counts when chips are down. In war, a fine distinction has to be made between recklessness and bold planning, which requires a calm composed mind, a strong character and high standard of professionalism.

The Indian military leadership suffered in early years of independence when the political hierarchy did not repose ‘Trust’ in army commanders. This led to an imbalanced foreign and defence policies ending up in 1962 debacle. Quick to play the appeasement card some senior military officers also lacked

moral courage to oppose the political orders, which reflected the morale of the troops, adversely. Weak leadership led to total disintegration of units on number of accounts. **Polybius** many centuries ago wrote, "Of all the forces which are of influence in war the spirit of the warriors is the most decisive one". Sound leadership infuses this spirit.

1.18 Analysis

Indian Civilisation and Military Leadership

Saigal (2000) analyse the influence on Indian civilization and its effect on military leadership. With the advent of Britishers the Indian values slowly underwent change from old spiritual to more capitalistic, materialistic values. Indians were bewitched (moha) by British moral and political value and did not find British rule morally insulting and outrageous, and on the contrary, thought it to highly desirable and in their long-term interest. So as Gandhiji argued, 'The English have not taken India, we have given it to them. Gandhiji internalized the problem in the manner of the Upanishads and blamed the Indians rather than British for establishment and perpetuation of British rule. British imperialism slowly overwhelmed the Indians at political and economic levels, and most disturbing was at moral and cultural levels. They destroyed the identity and integrity of Indian civilization and turned Indians into 'Brown' Englishmen.

Pre/Post Independence Civilisation. **Saigal (2000)** said, "Modern civilisation was grounded in a fatally flawed theory of man. Unlike vedic civilisation which was 'soul-or-spirit centred', the modern was 'body centred' and in that sense 'materialistic' – which attributed two basic properties of a man - **selfishness** and an **infinite multiplicity of wants** which it regarded as natural and legitimate. A civilization based on such a flawed view necessarily lacked moral and spiritual depth, had no guiding principles to decide what desires to be satisfied and within what limits, thereby distorting the human psyche. As a matter of fact, restricting desires was seen as antisocial and immoral. Rising consumerism gave rise to further dissatisfaction. Men saw

themselves not as self-determining moral subjects but as consumers of objects for the satisfaction of externally induced wants.

People's morality, resultantly, suffered. He started living in an environment of tension, hostility and suspicion. Modern life in the absence of goodwill and mutual concern lacked roots and vitality. Modern man spent most of his energy stabilizing himself in a hostile and unsteady environment. He had neither the inclination nor ability to slow down the tempo of his life, relax compose himself, reflect on his pattern of life and nurture the inner springs of energy. He lived outside himself and exhausted himself physically and spiritually. Man was launched into a spirit of competition, leaving behind satisfaction. It led to aggressiveness, self-centredness, lacking goodwill and mutual concern. Nonetheless modern civilisation did have its own plus points. It gave rise to the spirit of scientific inquiry an undying quest to learn more. Secondly, being body centred it concentrated on improving the material conditions – eliminating calamities, sickness, relieving human drudgery. Developed communications brought the world closer. And thirdly it contributed towards the social side of life.

Gandhiji said that modern civilisation was a highly complex human achievement but with a shaky foundation. It had genuine achievements but could not be easily combined with Indian civilisation. Since they were secured within a fundamentally different framework, they had to be purged of their distortions and 'purified' before they could be incorporated into the Indian system.

Indian military leadership on the other hand also witnessed some turbulent phases, ranging from very brilliant highs to ignominious lows. Lord Ram, Krishna, the Pandavas from the mythology to dynamic leaders of Marathas, Rajputs, Muslims and Sikhs all contributing towards various aspects of human strength and failings. History has witnessed great leaders who were shining examples of bravery, courage, and self-sacrifice to leaders full of deceit, treachery and dishonour. The mechanics of warfare from Mahabharata to modern times underwent changes. The Indian culture in last

5000 years underwent metamorphoses imbibing new human elements with changing time. The worst period of course has been the British rule, under which the military leadership suffered badly. From commanding large armies, the confidence of Indian military leadership was badly undermined. Indian military leader was considered incapable and incompetent, who could not be entrusted with important position. However, post independence, once again, Indian military leadership proved its worth by performing well and winning wars, which is the actual test of a leader.

Military leaders are from the same stock of Indians. Some of the strengths and weaknesses of Indians get highlighted which affects the military leadership.

Strengths

- Indians are known to be hardy by nature who have large desires but get satisfied by little.
- They possess an earthy wisdom, are generous and learn to live from nature.
- High on emotions and relationships. Believe in strong familial bonds. '**Vasudeva Kutumbakkam**', considering the entire world as one big family.
- Traditional, god fearing and have spiritually rich culture.
- Possess patience and tolerance towards others.
- Endowed with great skills.

Weaknesses

- Lack self-confidence and low on esteem, they suffer from feudal thinking.
- Greed, selfishness corruption at all levels.

- Poor education has resulted into burgeoning population and consequently large-scale poverty. Also get psyched by high worded slogans. Have yet not recovered from Western influence completely.
- Understand the rights, but not duties and love to sit on judgment on others.
- Have a tamasic temperament. Low on 'self discipline' and high on 'laid-back' attitude. Do work as favour.
- Dependency proneness. Favours and blessings are more prominent over faith in self and competence.

Reasons for Incompetence

- Lack of cohesion amongst the Rajahs who were both political and military leaders. False egos resulted into military disaster.
- Lack of vision.
- Outdated tactics and low regard for soldierly profession, failed to perceive the change.
- Low moral character replete with deceit, treachery and chicanery.
- Lack of tact and political acumen.
- Lack of continuity for the cause. The loyalty of men was towards the leader and not to the throne. Once the leader died, it resulted into a rout.
- Sycophancy and selfish attitude of senior leaders. Lack of moral courage led to embarrassment and loss of lives.
- Growing materialistic needs and expansionist designs, of the kings resulted into unhappiness and poor military performance.

Over the years military leadership has lost its sheen and prestige, because of own doing. **Shakespeare** wisely said, "The fault dear Brutus is not stars but ourselves that we are underlings".

The Changing Face of Military Profession

Chibber (1986) has discussed this issue at length. He feels that it is to be realised, that like Medicine, Law, Officership/Military Leadership has become an applied profession. Though no clear date can be given, but it is clear that before 1800 there was no such thing as a professional officer corps, but in 1900 such bodies existed in virtually all major countries.

Earlier also the armies and navies were led by officers, but they were either mercenaries or aristocrats. Neither viewed officership as a profession. For former it was business, for latter it was hobby. In place of professional goal or expert service one pursued profit and the other, honour and adventure. The aristocrat was an amateur at officership, it was not a vocation for him with ends and standards of its own but an incidental attribute to his station in society. Along with leisure, hunting and good living, fighting was part of his ideal.

With the increasing complexity in the art of warfare and growth of nation states, officership in the military became a profession. Social scientists who have written about profession in modern society have identified the following four major ingredients, which qualify an occupation as a profession. All the four are quintessentially present in the modern military leadership. The ingredients are: -

- Expertise.
- Clientship.
- Corporateness.
- Ideology.

Expertise. Expertise is an important ingredient like any other profession, be it engineer, doctor, pilot etc. The larger and more complex the organisation an officer is assigned to direct, and the greater the number of situations and conditions under which he can be employed the higher has to be his professional competence. It has to be remembered that the special skill of an officer is the 'management of violence' and not the act of violence itself. A modern officer has to devote almost one third of professional life to formal schooling and studies, which is perhaps the highest ratio of educational time to practice compared to any other profession.

Clientship. The client of the officer corps is society, their military security, to utilise his craft for the benefit of society. Society in turn should also repay by providing financial and social security to officer and family in service and retirement.

Corporateness. The commission to the officer is like a license to a doctor. The professional world of an officer revolves around the activities of the outfit to which he belongs. He lives and works apart from the rest of society. The differentiation is symbolized by the ranks/insignia worn on uniform by him.

Ideology. This is reflected in the professional military ethics. Security of state is supreme and for this responsibility, discipline, cooperation and organisation is important. Success in any activity requires the subordination of the will of the individual to that of group. Tradition, esprit-de-corps unity and community rate high in the military value system. The officer submerges his personal interest and desires to what is necessary for the good of the service. He must forego personal advantage, lucre and prosperity. Selfishness is the bitterest enemy. The military ethic is basically corporative in spirit and fundamentally anti-individualistic. This is infact included in the officer credo. A modern military officer meets all the four.

1.19 Influence of the Changing times on Military Leadership

Since evolution, man has been changing constantly. The needs, the attitude all have gradually undergone metamorphosis. Pre independence, a man had few needs and high satisfaction level. Self esteem, self respect, respect for elders, honour for the word, assumed greater importance than acquisition of material comforts. Aspirations were limited and so were the opportunities. Economically, only a handful was well off, and they held the status of demigods. Joint family was the norm, both for security and economical reasons. Education was low, at best matriculation, to be employed as clerks. People lived in fear with awe, almost like slaves with minimal independence. Slowly the scenario started undergoing a change. During the course of last three to four decades country has witnessed cataclysmic changes. Rapid socio-economic changes, technological advancement, spread of literacy and the climate of welfare state have changed the characteristic of Indian behaviour. The materialistic markets of West brought in the wave of consumerism in the East, thereby introducing heightened aspirations, spiraling needs and consequent high dissatisfaction.

Devadoss (1998) opines that "The hierarchical and semi feudalistic officer man relationship as hitherto is finding resentment and men expect more latitude in their functioning and decision-making". Blind acceptance of orders is not there and men would like to know on the intrinsic merits of the goal and objectives. In any organisation the performance and deeds of the workers are directly influenced by the quality of its leaders. 'Yatha Raja Tatha Praja', and its effect on military organisations are more pronounced being structured with strict rules and regimens.

Positions and authority are being questioned and privileges hitherto-fore is not considered sacrosanct. Effective method of persuasion is more by example than by force or right. Authority is resented and equality may be without responsibility. Iconoclasm is widespread. Some **major changes** are as under: -



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- Increased rate of literacy has brought in inquisitiveness and general awareness, thereby more questioning and discrimination.
- Break up in joint family system has led to insecure family conditions and thus, the concern of the soldiers for their security has gone up.
- Burgeoning urbanization has led to yearn for more comforts and material needs consequently have gone up.
- Liberalisation, politicised society, nepotism, gun culture etc has germinated the desire to make easy money and cash on opportunities. Ideas in food, dress and recreation have undergone radical changes. Fashionable trends are setting in and men and officers want to copy the modern trends
- Physical standard and mental robustness has slowly degenerated.
- The minds are **comparative** and **competitive**, than being **content**, thereby eroding positive values and emotional calm and stability.
- Globalisation and techno-advancement has made men more analytical and critical.
- Women emancipation has no doubt brought about the development of women in the society, but has also resulted in friction and low tolerance as seen in West, thereby affecting the family environment.

1.20 Deterioration of Human Values and Military Ethics

Upward increase in materialistic acquisition, has improved the standard of physical living, but has also resulting in increase criminalisation, rising dissatisfaction and lack of spiritualistic life. Overall the attitudinal reflections from the above manifest itself as follows for military: -

- Drop in valour, more argumentative with scant respect for orders.

- Desire for quick money, more comforts, leading to disgruntlement and disciplinary problems.
- Self-aggrandisement, ostentatious living taking over the austerity and frugality, for which military service was always known.
- Hesitation in serving in field areas. Long separations not easily acceptable. Taking premature retirement once pensionable service achieved.
- Careerist attitude, with high ambitions. With growing competitions work is reward oriented. Lack of camaraderie and increase in cut throatism.
- Morale and motivation being adversely affected
- Corruption on an increase. Legal lacunas being exploited and law breaking is becoming common amongst All Ranks, with rules being circumvented for personal gains.
- Self-centeredness, wide comparisons between service and outside on materialistic platform, with erosion in morals and ethics and trust, the basic tenet of military service.
- Exploitation by seniors for their upward mobility.
- Inner calm and satisfaction has been replaced by restlessness and dissatisfaction.

The often-heard statement that the manpower material coming to the Armed Forces is not the same as hitherto fore is true and yet not valid. The difference is there and it must be accepted as a historic cultural effect as our way of life. No point moaning about the material coming to the Army, but instead need to find ways of inspiring them. We must not look back with disdain and mistaken nostalgia but look rearward with confidence and assurance based on correct assessment remedial measures and flexible approach to developing the human resources.

The organisation must squarely face the fast changing value system and the need to adjust itself to such changes. Concurrently, of course we must try to prevent the erosion of its traditional ethos and such norms. The need for reviving, some of the cardinal points of the Eastern culture and fusing with the present day leadership would result in a healthy mix of strengths. **Mr Narayan Murthy, CEO, Infosys** in his article in the Reader Digest, April 2003, gives out some interesting **strengths of West**, which can be incorporated for improving the basic personality.

- **Acknowledging Accomplishments of others.** To progress, it is imperative to listen to people who have performed better, than us.
- **Accountability.** No scapegoats. In India, the higher the position, the less accountable is the person.
- **Professionalism.** In West people do not let personal relationships interfere with professional dealings. In India, we are over sentimental. We see insults where they aren't.
- **Intellectual Independence.** Indians suffer from feudal thinking. Let aside children, even intelligent grown up looks towards someone, for reassurance and what to do!
- **Honouring Contracts.** We are aware of our rights as citizens, but not of duties accompanying the rights. As **Eisenhower** said, "People who value its privilege above its principles soon lose both". We fulfill our familial promises, but not our public contracts.
- **Dignity of Labour.** A **misconstrued** concept prevails in India. White collar and supposedly intellectual work is acknowledged here. We need to have a mind that reveres honest work, no matter what work it is.

- **Indecisiveness**. Even our decision makers look for someone else to take decisions.

1.21 **The East-West Divide on Philosophy of Life**

Saigal (2000) brings about an interesting comparison between the two philosophies of life. Leadership and management as we know today is largely a product based on European roots. The Roman Empire and Catholic Church were particularly influential. The church had a major advantage as Western culture's premier custodian of man's relationship to God; it commanded a special place in Western societies. In contrast, to Eastern societies of India, China or Japan where holistic views prevailed, Western society evoked separate institutions with separate sphere of influence. The Church emerged as the custodian of man's faith and spiritual life, while governmental and then commercial institutions were given the role of providing for man's worldly existence. Not unexpectedly, Western political and organisational theory evolved to legitimize this duality as a natural state of affairs.

The coming of machine age, the infamous Industrial Revolution further made humans as a '**resource**', an objectified and standardised component of the production process. Not surprisingly, the view of 'labour' tended to divorce man as a social and spiritual being from his 'productive' role at work. This separation of the ethical or spiritual element from the material was reinforced by the growth of value-free and so called objective science, in which culturally derived values or ethical considerations had no role to play.

The Western influence starting making inroads in all fields be it management, business or military leadership. All problems were being viewed and solved in a manner beneficial to the organisational structure and formal systems used to cope with challenges. Not much attention was paid to the social, spiritual and cultural parameters. As a result, the holistic vision of earlier institutions like the church faded into oblivion.

Japanese or Buddhist culture considers men as prime movers rather than mere objects of getting a job done. The accent on acquisition of knowledge and thereby building up human capital is the very essence of Vedic thought. Roots of human motivation lie in cultural values. **Peter Drucker** a noted management theorist says, "Management is also a culture - it is not value free science and it is a social function embedded in a culture - a society – a tradition of values and beliefs. Management and managers shape culture and society".

The problems, which press down on humanity, are only apparently political, social or economic, but their background remains moral and metaphysical. No solution can be fundamental one, if it ignores these two elements. There is no way in which humanity can save itself from the danger, which confronts it if it leaves out the spiritual way. Only when humanity has the sense to perceive this and courage to admit it, only when it has the humility to declare that its leadership and management system needs spiritual values to become truly holistic will the highest powers of humanity be unleashed and appropriate solutions found. It is in this context that religious scriptures have a role to play.