

# **ETHICS, VALUES, MORALITY AND 21<sup>st</sup> CENTURY WARFARE**

“I am a Warrior; defending my Nation is my dharma  
I will train my mind, body and spirit to fight,  
Excel in all devices and weapons of war – present and future,  
Always protect the weak,  
Be truthful and forthright,  
Be humane, cultured and compassionate,  
Fight and embrace the consequences willingly.  
God, give me strength that I ask nothing of you”

Code of the Warrior  
The Bhagawad Gita

## **INTRODUCTION**

The military professional operates in a community that is a subset of society. The community that the military professional operates in has a shared set of values and ethical standards. This shared set of values and ethical standards encompasses what is expressed in normal society but also goes a step further and outlines acceptable behaviour that is military-oriented specific. “Loyalty and obedience, integrity and courage, subordination of the self to the good of the military unit and the nation-state, these are among the moral virtues critical to the military function, and they take the form of universal obligations.”

Changes in outside environment would surely manifest itself in the armed forces as General Sir John Hackett in *The Profession of Arms* has said, “It has frequently been emphasized in what has already been said that the pattern of the parent society is faithfully reflected in the military institutions to which it gives birth and the developments in the first are followed sooner or later by corresponding developments in the second.” Individuals may come from all walks of life, but once they become soldiers, they must accept a sense of professionalism that places certain values and ideals above others. First and foremost, a soldier must be a good human being. The days of the unquestioning military man are over. There have been dynamic changes in society, technology and world politics in the last half-century. But the purpose of the military has not greatly changed. Can society and the military profession modernize their views of the military and still manage to function?

Fundamental changes are taking place in both the nature and methods of conflict that challenge past definitions of what is ethical and moral. This is true of advances in technology in conventional war, but it is even more true of the struggle against terrorism, Counter Insurgency (CI) Operations, and conflicts using weapons of mass destruction. What is more important, however, is that we have to fight against non-state actors and terrorists, deal with states that may use covert means without ever stating they are attacking us, and deal with entirely new form of economic struggle that use non-lethal means like cyber warfare. These are struggles where the

differences between civilian, combatant, criminal, and soldier can be difficult, if not impossible to define.

As a profession, the military demands that its members live up to the values. With such a wide demographic range of recruits how does the military develop a professional ethic within its forces? No one has any ethical sense of a profession until he joins it and is made specifically aware of its ethical requirements. Moreover, even a good man outside the profession may not be a good man within it.

The change in value systems in society has grave repercussions in the functioning of the army, both within as well as fighting CI Operations and Proxy War. The issues are live, complex and being debated all over the world. A de novo look on the subject has been taken and recommendations have been given to inculcate ethical values through training.

### **VALUES, MORALS AND ETHICS**

And when at some future date the high court of history sits in judgment on each of us, recording whether in our brief span of service we fulfilled our responsibilities to the state, our success or failure in whatever office we hold, will be measured by the answers to four questions: First, were we truly men of courage...Second, were we truly men of judgment...Third were we truly men of integrity...Finally, were we truly men of dedication?

John F. Kennedy

The study of ethics is part of the academic discipline of philosophy. Ancient philosophers such as Socrates, Plato and Aristotle posed basic questions in ethics that still raise debate today. Like most fundamental concepts, there is not a single accepted definition of ethics. For most people, however, ethics can usually be defined as the values, principles and reasoning that guide human decisions to choose the most right course of action "Ethics are standards by which one should act based on values. Values are core beliefs such as duty, honor, and integrity that motivate attitudes and actions. Ethical values relate to what is right and wrong."<sup>1</sup> Military professionals rely on a deep tradition of moral values and selfless service because those who serve are prepared to make the supreme sacrifice for the nation. The greatness of the Army resides in the quality and values of those who serve.

While a thesaurus will show ethics and morality to be synonyms, they are different in common usage. Ethics usually refers to principles, rules or standards of behavior for an organization, nation, or profession. They are standards of conduct with respect to values. Morals usually refer to individual rules or standards of conduct. In many nations, the warrior ethic and morals embedded in the warrior code are further refined by professionalism.

Army values remind us and inform the rest of the world--the civilian government we serve, the nation we protect, even our enemies-- about who we are and what we stand for.

The Army culture and ethos is fundamentally historical in nature. The Army, more than most other professions, "cherishes its past, especially its combat history, and nourishes its institutional memory through ceremony and custom." Customs,

courtesies, and traditions play a significant role in the establishment of moral values in the army. Ethics do not change with time. It is precisely for this reason that it was wrong a thousand years ago for a soldier to lie, cheat or steal, it is wrong today, and it will be wrong a thousand years later. Military looks to its officer corps to set the professional standards in military knowledge, competency, uniformity, behaviour, and all aspects of military life. Each officer is commissioned as “an officer and a gentleman,” not in the modern sense of being a polite man, but in the entire package of social and professional graces.

The morality of war involves many important questions--when to kill, whom to kill, what level of force to employ, when to protect prisoners, when to act as peacekeepers or police in the changing face of warfare, when to stop genocide or oppression. These questions are faced, and answered, by members of a professional military on a regular basis, even in so-called peacetime operations. But in the military, and especially in times of war, all levels of personnel make those important decisions every day, including soldiers who have not spent years developing a sense of morality. What do they use as their guiding principles? What definitions of morality are in place within the military?

### **INDIAN VALUES AND ARMY**

Not by action Not by progeny  
Not by wealth But by sacrifice alone  
Can Immortal Goal be achieved.

The Bhagawad Gita

**VALUES ROOTED IN INDIAN CULTURE AND SOCIETY<sup>2</sup>**. These are :-

- ‘chitta-shuddhi’ (purification of mind).
- Work is worship.
- Containment of greed.
- Ethico-moral soundness (karma).
- Self-discipline & self-restrain.
- Customer satisfaction.
- Inspiration to give.
- Renunciation and detachment.
- Individual must be respected.
- Cooperation and trust.

**THE CORE MILITARY VALUES<sup>3</sup> IDENTIFIED ARE :-**

- Honour (izzat).
- Patriotism(desh bhakti).

- Honesty and integrity(imandari).
- Loyalty(wafadari).
- Competence(qabliyat).
- Unity(ekta).
- Courage(himmat) – physical and moral.

**The Spiritual Factor.** This is the most sublime constituent of military motivation and is created through a positive and programmed psychological projection of a vibrant, martial doctrine of military ideology. Such a doctrine must skillful inter-weave the various higher military ideals projected through indian nationalism, indian martial values and military history, together with the positive and relevant aspects of religion. Religion is an integral part of the indian psyche and is a source of great inner strength and sustenance to all troops in battle and in times of stress. Its positive aspects must be recognized and also deliberately incorporated into programmes of military motivations.

### **ETHICS, MORAL AND LOW INTENSITY WARFARE(LICO)**

We have grasped the mystery of the atom and rejected the Sermon on the Mount. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants.

General Of The Army Omar Bradley

We are passing through, what the Chinese say, interesting times. Low Intensity Conflict Operations will put the maximum strain on the soldiers' professional ethics. The terrorists or the jihadis or the suicide bombers sometimes female or children make full use of the liberties available in democracy. They try to destroy the very basics of the nation state. While operating against them the armed forces distinguish between civilians and non civilians. A terrorist does not. They will systematically leverage our compliance with general rules of war or rules of engagement, Geneva Convention, democratic norms and human rights into an advantage for their side without complying with any one of them. What are the moral and ethical complications of labeling a state or movement as "terrorist"? Our definitions of terrorism are bounded by morally contradictory clichés. The first cliché is that "one man's terrorist is another man's freedom fighter." What is the morality involved in dealing with extremist movements and terrorist involved in armed conflict? What level of deliberate lethality is moral and ethical, and how should prisoners be dealt with?

The so-called “CNN effect” is only part of the problem. Sustained military action means sustained moral and ethical review, and the ongoing analysis of the justice of our actions. We will still be subject to moral and ethical debate long after we cease to use force, and the justice of our next use of force will inevitably be judged in terms of the perceived morality and ethics of the previous conflict. We are dealing with an enemy who shows no ethical restraint. There is no reciprocity. What does excessive force really mean? What level of military and civilian casualties is justifiable, and what moral and ethical tools exist to judge collateral damage and acceptable economic costs?

Great Britain has systemized a method to help ensure discipline and accountability in counterinsurgency operations where the strains placed on the soldier’s conscience are greatest. Every soldier in Northern Ireland who accidentally kills a civilian, whether by mistaken identity or ricochet bullet, is put on trial in a civil court. SAS personnel who shot the terrorists in the Iranian Embassy siege in London were tried – and exonerated. The British seem to understand, most certainly from experience, that once the first atrocity is committed and the soldier’s sense of “what’s right” betrayed, it is a slippery slope down to the depths of unethical behavior that undermine mission and will.

There are pragmatic reasons for ethical restraint. We will operate under intense media glare. Close scrutiny will come from our own society. We also have to win hearts and mind of people. Even terrorists have human rights sans only the soldiers. As military officers we cannot do with violence which will damage our moral integrity as human being, which will cause sleepless nights, which will make it difficult to look at ourselves in the mirror. We cannot fight a war against terror and hope to win if we betray our own moral high ground. It is about holding together the moral identity of the command that we exercise.

Ralph Peters reflects that it is easy to second guess the warrior, “it’s not a matter of condoning war crimes. It’s a matter of understanding the fundamental speed, confusion, terror and eruptive violence of warfare. An army should be as moral as practical, but to me, war is by its very nature a fundamentally amoral act. So it’s a matter of degrees, not absolutes.”

Role of Special Forces. The Special Forces have specific role in loco. They operate in a fundamentally different moral environment. They operate behind enemy lines with no supply lines, with limited capacity for evacuation of casualties and with limited personnel. Their capacity to take prisoners is extremely limited. Do you kill the wounded? Do you kill the prisoners? The Special Forces drive you to an ethical place that poses intense leadership challenges.

Warrior spirit. Ralph Peters, a leading authority on modern warfare makes a sharp distinction between a soldier and warrior in his book “fighting for the future”, Peters assesses modern warriors as : “erratic primitives if shifting allegiance, habituated to violence, with no stake in civil order. Unlike soldiers warriors do not play by the rules, do not respect treaties and do not obey orders they do not like, warriors have always been around, but with the rise of professional soldieries their importance was eclipsed. Now, The warrior is back, as brutal as ever and distinctly better armed.” He lists out several traits that illustrate where the values and ethics of the professional soldiers and 21<sup>st</sup> century warriors diverge<sup>4</sup>. These values are as under:-

<u>The Soldier</u>	<u>The Warrior</u>
<ul style="list-style-type: none"> <li>• Sacrifice</li> <li>• Disciplined</li> <li>• Organizational Orientation</li> <li>• Skills focus on defeating other soldier</li> <li>• Allegiance to state</li>   <li>• Recognized legal status</li> </ul>	<ul style="list-style-type: none"> <li>• Spoils</li> <li>• Semi or Undisciplined</li> <li>• Individualist</li> <li>• Skills focus directly on violence</li> <li>• Allegiance to charismatic figure, cause or paymaster</li> <li>• Outside the law</li> <li>• Destroyer of order</li> </ul>

**Table 1 Soldier Vs Warrior Characteristics**

When we are encouraging to “fight the guerilla like a guerilla” will the characteristics of a warrior prevail over the soldier?

### PARADOX

“I know what is righteous, but I have not the will to act up to it; O lord! I also know what is unrighteousness, yet I can’t desist from doing it. O lord, be seated. Thou art therefore, in my heart and guide me with the right impulse, choice and work”

Duryodhana in Mahabharata

The soldier has to learn how to deal with paradoxes. All moments of our lives are filled with paradoxes. The ancient Hindu scripture The Bhagavad-Gita sums up paradoxes as under: -

“By passion for the “opposites”,  
By those twin snares of Like and Dislike, Prince,  
All creature live bewildered, save some few  
Who, quit of sins, holy in act, informed,  
Freed from the “opposites” and fixed in faith  
Cleave unto me”.

What the ancient scripture says is that, the dualism is always there in human personality. He is both brave and timid and lazy and hard working. Rather than dismissing this concept with one’s left-brain, one should use his intuitive right brain to live with the opposites. Unless one is blissfully comfortable with this concept, and until one come to grips with his own predicament of being in form and formless simultaneously, one will be struggling with these paradoxes.

Thus, where it would be improper for a manager at Infosys to invade the privacy of his employees, the officer is morally obligated to do so. In order for the military to function well, leaders must know and have influence over many aspects of soldiers' private lives, including their health and physical condition, how they spend their money, and where and with whom they spend their free time.

Most of the ethical decisions that we will be called to make won't actually be of a simply right or wrong nature. "Ethics is 10% always right, 10% always wrong and 80% maybe." This "maybe area" can be described by the idea of right versus right, or the challenge to choose the most right or least wrong decision. It is reflected in the basic philosophical question, "What ought one to do?"

At the most basic level military ethics deals with the moral and philosophical questions of "Is it right to kill?" The concept of 'Just War' is also integral to military ethics. If a soldier cannot understand why his or her life is being put at risk, why should they be expected to fight? When lecturing on moral values at the Air Force Academy in 1970, Sir John Winthrop Hackett stated the following: "A man can be selfish, cowardly, disloyal, false, fleeting, perjured and morally corrupt in a wide variety of other ways and still be outstandingly good in pursuits in which other imperatives bear than those upon the fighting man. He can be a superb creative artist, for example, or a scientist in the very top flight and still be a very bad man. What the bad man cannot be is a good sailor, or soldier, or airman. Military institutions thus form a repository of moral resource which should always be a source of strength within the state."

The morality of war involves many important questions--when to kill, whom to kill, what level of force to employ, when to protect prisoners, when to act as peacekeepers or police in the changing face of warfare, when to stop genocide or oppression. These questions are faced, and answered, by members of a professional military on a regular basis, even in so-called peacetime operations. One would hope that people who have spent years developing a sense of morality and an ability to make ethical choices only make such decisions following careful consideration. But in the military, and especially in times of war, all levels of personnel make those important decisions every day, including soldiers who have not spent years developing a sense of morality. What do they use as their guiding principles? What definitions of morality are in place within the military?

While carrying out duties, The Army Officers come across situations where decision making becomes extremely critical on ethical grounds. Certain imaginary scenarios are painted to illustrate the moral dilemma of a military leader.

**SCENARIO ONE.** Military professionals are very concerned with end result. How many times we have listened to the old maxim, " i am concerned with eating the mango and not counting the mango trees." Intelligence, in particular, is driven by the bottom-line concern. Difficulty is it ignores the rule, "the end do not justify the means." When issues like national security is involved should we go by conventional ethical standards or follow the path of "yudhishthir of mahabharata, who never told a lie, when he had to say aswathama hathahat narova kunjaroova" to make the great warrior and guru dronacharya lay down his arms.

Scenario two. In an operation in j&k where a foreign jihadi militant is cornered. In spite of number of warning he did not surrender and in the ensuing battle the best nco of the battalion and a jawan got killed. When the foreign militant runs short of ammunition the officer is in a position to capture him alive. Or in a slightly different scenario out of three vehicles in a quick reaction team (qrt) one vehicle has just been blown off by an improvised explosive device (ied). The mutilated unidentifiable bodies of your fellow soldiers lie strewn all over. The others manage to catch hold of the man who pushed the button to activate the ied. However, the officer also knows the adverse media reaction, activities of some dubious human rights groups and ngos, totally ineffective police and judicial machinery whose conviction rate is almost zero, goodwill gestures of government in lifting under trial prisoners free etc would make the foreign militant free and allow him to kill own men again. What will you do as a military commander?

Scenario three. As a company commander you are responsible for a company operating base (cob) in a remote area of north east india. The living conditions are harsh. There is no built-up accommodation available. There is no arrangement of company cook house. In the adjoining jungle wood smuggling is rampant, police are in cahoots. Should you cut wood to make cook-house and langar as a good regimental soldier? Are you ethical or morally correct?

**Scenario Four.** Maj Gen Clay T Buckingham of US Army in an article “Ethics and the Senior Officer : Institutional Tension” published in Parameters, Autumn, 1985, pp 23-32, gives an interesting example the dichotomies military leaders face. The Army Chief was visiting 2<sup>nd</sup> Armoured Division where Buckingham was equivalent of Colonel (General Staff). The Chief was to see tank gunnery. The division had received a large number of infantryman from Vietnam to be converted into tankers. The personnel were not interested as they were to leave Army within a few months. Standard of conversion training was poor. Option was to change the training schedule and show some better trained units on the firing range. The Col GS opposed the proposal and wanted to show the Chief what he needed to see, not just what he may want to see. The divisional commander, an outstanding officer, agreed with his Col GS and made no special arrangement to change the schedule. Though the GOC briefed the Chief, he did not take kindly to the situation.

The GOC retired in the same rank. The Col GS made it to the next rank based on the superb efficiency report given by the GOC. General Buckingham at the end of the article asks a telling question, was he right in recommending not to change the schedule of training?

These are some of the dichotomies army officers face while discharging their duties. There is no easy answer. Only thing that can be recommended is : follow your conscience.

### **ETHICS, MORALITY AND PROFESSIONAL COMPETENCE IN THE ARMY**

“Slain, you will obtain heaven;  
Victorious, you will enjoy earth;  
Therefore, stand up, O son of Kunti,  
Resolved to fight”

THE BHAGAWAD GITA

If the military and society are reflections of each other then the moral degeneration in our society would have its effect in the military. The ever increasing disciplinary cases, complaints and vigilance cases of financial impropriety show a rather disturbing tendency. However the problem is encountered all over the world and studies are being carried out to find out the causes and remedies.

**Present Situation.** It has been brought out by various authors who wrote about Kargil conflict that one of the major failings of Indian Army during 1999 was the attitudinal issue amongst the chain of command. To quote from the book, 'Blood on Snow' authored by Maj Gen AK Verma "This status attitude of not rocking the boat thrives on the divine light principle of only the senior making final verdict on all issues. A dissenting or differing opinion from a subordinate is taken as a personal affront. It was a kind of deliberate suppression of facts or watering down of assessments and a false sense of bravado that led to so a sudden fiasco. At least two of the Commanding Officers who twisted the facts on ground were those whose higher command nominations were already received and waiting to proceed to the course. This led to the unethical course of not recognising a problem hoping it would go away."

**Senior Officers.** Ethical dilemmas occur at the very highest level also. A former US Air Force Chief General Ronald R Fogleman resigned on 28 July 1997 in protest over the US Secretary of Defense's intention to block the promotion of Brig Gen Terry Schwalier. Brig Gen Schwlier had commanded the Air Force base at Khobar Towers in Saudi Arabia when a terrorist bomb killed 19 Air Men. Fogleman was of the opinion that Schwalier had done everything that could be expected of a commander, had no culpability in the tragedy and punishing him would have adverse effect on commanders around the world. In a brief public statement after the resignation the US Air Chief had stated, " After serving as chief of staff for almost three years, my values and sense of loyalty to our soldiers, sailors, marines and especially our airmen led me to the conclusion that I may be out of step with the times and some of the thinking of the establishment".<sup>5</sup>

There is an example in Indian Army when General K S Thimayya resigned in protest against the mechanization of the then Defence Minister Krishna Menon. The former Chief withdrew the resignation on request of the Prime Minister Jawahar Lal Nehru. One wonders what would have happened in 1962 Indo-China War if Gen Thimayya had not withdrawn his resignation.

## **TRAINING**

"IN PEACETIME, WE PRACTICE TACTICS, STRATEGY, AND WEAPONS FIRING. WE MUST DO THE SAME WITH OUR VALUES. WE MUST DEVELOP THE CANDOR TO DISPLAY THE COURAGE TO MAKE A COMMITMENT TO REAL COMPETENCE...WE CAN AFFORD TO DO NO LESS, FOR THE TIME IS SHORT AND THE STAKES ARE HIGH."

General Donn A. Starry, US Army (Retd)

Previously society, largely inspired by a common religious heritage, instilled a common set of values, ethics and morals into individuals. These values could be relied upon to guide them to act in a proper and ethical manner. Today we live in a

more secular and fragmented world where values and morals are not as consistent as they may once have been. We now need to be confident that the people that we employ have received adequate instruction in this area and increasingly this is going to be training that we provide them. Ethics needs to be integrated into every fibre of the army.

Though society and the proper civilian authority give legitimacy to the military, "The soldier cannot surrender to the civilian his right to make ultimate moral judgments." It is clear from the literature, and proven in history, that the individual soldier is first and foremost a member of humanity, and the society that produced him. In the early years of the 21<sup>st</sup> Century, the ethical aspect of war must be taught repeatedly and clearly to those individuals who are directly involved in combat, as well as trained to and lived up to in all aspects of military life. It is up to the individual with the weapon, in many cases, to make the right decision.<sup>6</sup>As the military moves to smaller units, and increasing special operations, the military commander must trust his consciousness.

Maj Gen (Retd) White speaks for the military belief that integrity and ethics must be built from within, reserving law and fear only as last resorts. He sees three ways the military can promote the internalizing of ethics:

- Recognize that young soldiers being brought into today's military must be properly taught ethics and morality.
- While you are teaching young people going through basic training or Officer Training Schools, do not assume they have developed a foundation of integrity, morality, and ethics.
- Commanders and leaders at all levels must set an example for their young soldiers that reflect morality and integrity if they wish to positively influence their soldiers' lives. Commanders must speak out on these issues often.

**ROLE OF RELIGION.** Courage is the ability to overcome fear and carry on with the mission. Courage makes it possible for soldiers to fight and win. Courage, however, transcends the physical dimension. Moral and spiritual courage are equally important. There is an aspects of courage which comes from a deep spiritual faith which, when prevalent in an army unit, can result in uncommon toughness and tenacity in combat. General george patton recognized the power of spiritual strength when he circulated 2,50,000 copies of a weather prayer, one for every soldier in the third army, during the battle of the bulge. President dwight d. Eisenhower, in recalling his decision to launch the normandy invasion in 1944 and the time he spent in prayer then, reflected that "prayer gives you the courage to make the decisions you must make in a crisis and then the confidence to leave the result to a higher power." even more recently, at the end of operation desert storm, general h. Norman schwarzkopf encouraged christian soldiers to celebrate easter, jewish soldiers to celebrate passover, and muslim soldiers to make the minor pilgrimage to mecca supported by the 535 army chaplains in us central command.

Officers and men of indian army generally come from a background which have a strong family bond and have their own values, ethics and moral code. However with the rapid social, political and economic changes in the civil environment there is a requirement that this important aspect of values, ethics and moral should be taught at every level. It must be recognized that the young people joining the army have not

been taught ethics and morality. We should not assume that they have a consistent foundation of integrity, morality and ethics. They represent the national norm on corruption, cheating or lying. Simply giving them a new set of rules with warning of punishment will not change them. All personnel both officers and men should go through structured training on ethics and moral on all institutional courses conducted in category a and b establishments. This has to be done consistently and repeatedly, giving it major emphasis.

**Recommendations.** For training on ethics and moral the Religion Teachers (RT) have a great role to play, specially for men. Our Army is totally secular but deeply religious. A start has already been made in establishment of Institute of National Integration (INI) at Pune. RTs have to be exploited to the maximum. The teaching on ethics and moral is recommended to be based on ancient Indian culture and heritage of Dharma Yudh (Just War). The essential of Karma Theory and Nishakam Karma should be taught at all levels. The important aspects of ethics and moral based on Indian heritage must be emphasized.

## **CONCLUSION**

How can man die better, than facing fearful odds,  
for the ashes of his father and the temple of his  
Gods

The individual soldier is first and foremost a member of humanity, and the society that produced him. In the early years of the 21st Century, the ethical aspect of war must be taught repeatedly and clearly to those individuals who are directly involved in combat, as well as trained to and lived up to in all aspects of military life. As the military moves to smaller units, and increasing special operations, the military commander must trust his troops more and more. For today's soldier, the ultimate military virtue is morality--not a measure of one's devoutness, but in doing what is right--at all times. As Plato suggests, there is nothing more important than the work of a soldier being well done. This can only be accomplished through studying and applying a Professional Military Ethic to all aspects of the soldier's life.

High morals and ethics in the Army are necessary for efficiency, effectiveness and maintenance of esprit-de-corps. Unless these aspects are nurtured throughout the career of the officer there may arise a serious deficiency in the application of our 'Honour Code'. Towards this end, formal instruction in this subject is considered essential. Moral and ethical education cannot be reduced to single courses of study given here or there. Rather it must comprise a program of life-long learning, beginning in the training of officer candidates in the service academies and continuing according to a logical plan through mid and upper-level ranks at the war colleges and command training schools..

In Anton Myris novel once an eagle, the hero – a military officer named sam damon – instructs his son in “virtue ethics” : “ if it comes to a choice between a good soldier and a good human being, try to be a good human being.” Military ethics is about each soldier's being a good human being because army is made up of “good human beings”. It is undoubtedly true that without those distinctly military virtues, i.e.,

discipline, obedience, and initiative, a person could never be a good soldier. But that soldier must also be willing and obedient in following orders that may cause grave harm, or contain great personal risk. A soldier must have the initiative to act, to lead and be decisive, for lives may depend on it. In becoming a soldier, one becomes greater than one's self, willing to sacrifice for the defense of the nation.

Are there two forms of loyalty--one to a concept, such as the nation, and one to an individual or individuals? A professional soldier who lives up to the ethos of the military realizes that he or she can be loyal to the Constitution and to his or her fellow soldiers. It is when these two loyalties are in opposition that the soldier must rely on his or her knowledge of ethical behavior to determine which loyalty is the right one.

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