

愛是領導統御的核心

(Love Is at the Heart of Effective Leadership)

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The first time I heard the expression “Leaders should love their soldiers,” I dismissed it as corny, soft and unrealistic. Over the course of my Army career, however, my understanding of what it means to love soldiers grew steadily. I now believe military leadership entails a moral obligation to genuinely love soldiers in ways that are appropriate for senior-subordinate relationships.

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我第一次聽到"領導者應該愛他們官兵"的說法，我認為不僅陳腔濫調、軟弱且不切實際。然而，在我的軍隊生涯中，我對關愛官兵意義的理解才日漸深刻。我現在相信，軍事領導所需要的道德義務是以適切的長官部屬關係，真誠地關愛官兵同仁。

I initially made sense of the dictum to love my soldiers by interpreting it strictly in military terms. I embraced the famous adage by German Gen. Erwin Rommel that “the best form of welfare for the troops is first-class training, for this saves unnecessary casualties.”

起初，我藉由軍事術語的解釋來理解關愛我的官兵的格言。我認同德國歐文隆美爾將軍的著名諺語：“一流的訓練，是部隊最好的福利，因為它減少了不必要的傷亡。

According to this approach, leaders love their soldiers by being professionally competent. It's a task-oriented, "they may hate me now, but they'll love me later" form of love that focuses on pursuing outcomes that are unquestionably good for soldiers—victory and survival. However, this approach can leave some soldiers feeling that they are mere cogs in the military machine. Even soldiers who win and survive due to great training and well-led operations can feel used and exploited by their leaders.

根據這種方法，領導者是藉由專業的職能來關愛他們的官兵。這種以任務為導向，“他們現在可能討厭我，但他們以後會愛我”此種關愛形式，著重於追求克敵致勝與戰場存活，是對官兵最有利的結果。然而，這種方法會也讓一些官兵感覺他們僅僅是部隊運作中的齒輪，即使是因訓練有素與領導有方而獲勝生存下來的官兵，也會有被領導者利用與剝削的感覺。

Admiration, Appreciation

欽佩與欣賞

I observed a second, more individualized type of love in units during and after their combat deployments. It is the love of admiration and appreciation. When leaders witness their soldiers dutifully executing missions day after day, month after month—despite the fear, exhaustion and disillusionment they endure—intense feelings of respect and gratitude arise within the leaders.

在戰鬥部署期間與任務結束後，我觀察到了第二種在單位中更個性化的情感，係因欽佩與欣賞等舉動所產生。當領導人見證到部屬們，儘管忍受著因恐懼、疲憊與失望，但仍日復一日、月復一月，克盡職責努力的執行任務時，領導者的內心對此反而產生強烈的敬意與感激之情。

This "Band of Brothers and Sisters" form of love often lasts for a lifetime and is evident at unit reunions. This love is sublime and praiseworthy but ultimately insufficient for leaders, for it is a love focused on the subordinate as a soldier, not necessarily as a person who possesses other meaningful identities. When soldiers are loved by their leaders because they performed their duties well in difficult circumstances, it's a conditional love that's best described as camaraderie. Soldiers may still be left feeling that they were merely brave, honorable cogs in the machine.

視彼此為手足般的情感，常表現在團體生活之中，且往往會持續一生。此種關愛是崇高且值得讚賞，但只視官兵為下屬，而非有生命意義之個人所產生的情感，最終對領導者來說是不夠的。當官兵因為他們在艱難任務中，表現良好而受到領導者之喜愛時，此種附屬條件式的情感，最貼切的形容即是“同袍情

誼”。但官兵仍然可能覺得，自己只是執行任務過程中，勇敢而光榮之個體而已。

I began to understand a third, even more meaningful approach to loving my soldiers when a fellow Army leader challenged me with a perceptive question. “Do you think of your subordinates primarily as soldiers who happen to have personal lives on the side?” he asked. “Or, instead, do you think of them primarily as people just like you who happen to be soldiers at this point in their lives?”

當一位同為陸軍的領導幹部用感性的問題質問我時，我開始理解用第三種更有意義的方法來愛我的官兵。他問說：你認為你的部屬，僅是在你軍人生涯中湊巧出現嗎？或是，反過來說，他們與你一樣，在生命的過程中，正好同在軍中服役？

I had to admit that I unconsciously held the former attitude. I thought of my soldiers primarily as human resources to be developed, trained and led to accomplish missions. I did genuinely enjoy their company and care about their welfare. Nevertheless, I related to them as soldiers, not as people who had their own life histories and dreams. I didn't think about how they had grown up as civilians and would likely live many more decades as civilians after they'd finished their military service.

我不得不承認，我很自然地具有前者的觀點。我將部屬們視為人力資源來開發、訓練他們來完成任務。我真的很喜歡與官兵榮辱與共並關心他們的福利。然而，我只視他們為部屬，而不是擁有自己的人生故事與夢想的人。我沒有想過他們是如何長大成人，以及在役滿退伍後，往後幾十年的平民生活。

Reflecting on these questions also opened my eyes to how deeply I wanted my own leaders to appreciate me for who I am, not only for what I could do for them and the unit. As a soldier, I wanted to believe that any leaders who might send me on life-threatening missions would at least recognize that my entire life, not simply the welfare of one of their soldiers, was at stake.

對這些問題的反思，同時也讓我深切的希望自己的上級長官也能感謝我的存在，而不僅僅是因為我能為他們與單位做些什麼。身為軍人，我寧願相信任何一位領導幹部，在派我執行具生命威脅的任務前，至少會意識到我是完整的生命個體，而非僅是他們當中一名官兵的生命與福祉，正在受到危害。

Recognition of Humanity

對人性價值的認識

This “recognition of each soldier’s humanity” form of love has enormous practical implications in units. Leaders who see the humanity of their soldiers can empathize with them, and empathetic leaders are more effective and less toxic. They are also more likely to recognize the humanity of enemy combatants and civilians on the battlefield, and thus be more apt to lead morally in war.

這種“承認每位官兵之人性”的情感模式，在單位中具有深遠的真實意義。能體認官兵人性價值的領導幹部，會對部屬產生同理心，領導統御也會更有效益，對單位之錯誤作為也會較少。戰場上，他們也較容易掌握敵軍部隊與平民百姓的人性面，因而更應該以符合道德精神之方式，指揮作戰。

Through my opportunities to study combat leadership and moral injury over the past two decades, I came to appreciate a fourth way that leaders can love their soldiers—by providing them moral leadership.

透過我在過去二十年來，研究戰場領導與道德傷害的機會，我贊同領導者藉由第四種方式，也就是以道德化之領導作為，來關愛他們的官兵部屬。

When soldiers enlist in the Army, they willingly accept risk not only to their lives but also to their souls. In their oath of enlistment, they vow to obey the orders of the officers appointed over them, knowing full well that those orders may require them to kill other human beings. Military enlistments are expressions of trust by the enlistees that their country will provide them with morally trustworthy leaders. Out of love for their country, soldiers allow their consciences to become vulnerable to leaders they have not yet met.

當官兵入伍時，他們即心甘情願地接受生命與心靈上所產生的附加風險。當他們在入伍誓詞中，宣誓要服從長官下達的命令時，即完全明白那些命令可能會要求他們殺害其他人的性命。軍人從入伍開始即信任國家指派給他們的長官，係道德上值得信賴的領導幹部，另外基於對國家的熱愛，軍人的道德良知，因為必須服從素未謀面的領導幹部，短期內不易相互理解與兼顧。

Soldiers in war want to do what’s right and honorable, but war creates conditions that make that difficult. Soldiers deserve leaders who direct and permit them to do only what is morally right, who help them make sense of the moral complexities of war, and who have earned the “moral capital” to steer them through moral dilemmas.

戰爭中，軍人想要做正確及光榮的事情，但戰場上複雜的狀況使其難以達成。戰場上，軍人理應有長官指導及要求他們執行符合道德規範的任務、幫助他們

理解戰爭的道德複雜性，以及誰才是具有“道德精神”的領導者，足以引導他們穿越道德與任務的困境。

We know that leaders' moral character and decision-making in war have impacts on their soldiers' consciences in the years ahead. Soldiers who had confidence in their leadership's character and who did not commit illegal acts are less likely to suffer from post-war psychological and moral injuries. For the sake of their soldiers' long-term moral and psychological well-being, then, leaders can love their soldiers by ensuring their units always do what is right.

我們知道，領導人的人格道德及戰場決策，在後續歲月中都會對官兵的良知產生影響。信任領導幹部才幹與道德良知的官兵，較不會遭受戰後創傷心理及良心的譴責。為了官兵的道德及心理健康，領導幹部可藉由要求部隊以正確方式執行任務，來關愛所屬的部隊官兵。

Sacrificing for Soldiers

為袍澤捨身犧牲

A fifth, most-demanding form of soldierly love is expressed when leaders put themselves at risk to protect their subordinates. One reason that combat veterans fondly remember (and even yearn to re-experience) their combat deployments—despite the risks and horrors of war—is the sacrificial love that characterizes many small units in war. For the only time in their lives, soldiers are surrounded by people who literally would die for them and for whom they would willingly sacrifice their own lives.

第五種，也是最難凝聚官兵的情感，即是領導者自己置身於險境之中，以保護部屬。儘管戰爭充滿詭譎驚恐與風險，但許多退役老兵談論他們的戰爭經歷時，至今仍津津樂道（甚至渴望再次參戰）。原因無他，即是在戰爭中許多官兵願意為單位同袍捨身，犧牲奉獻的情操。也就是，官兵的生命歷程中獨一無二的戰爭環境中，經常可以看到願意為他們犧牲性命的袍澤情誼。

Leaders have many opportunities to sacrifice for their soldiers during peacetime operations, too. Unfortunately, when it comes to protecting their subordinates, some leaders are more willing to risk their own lives in war than their careers at home station.

既使在承平時期的軍事行動中，領導幹部亦有很多機會為部屬犧牲奉獻。不幸的是，當保護部屬的機會降臨時，某些領導幹部寧可在戰爭中為部屬冒險犯難，卻不願在駐地期間為保護部屬而影響到自己的軍旅生涯。

I was privileged to witness a situation in which a leader did sacrifice his career to protect one of his soldiers. A good Army captain had made a bad error in judgment and faced a

career-ending general-officer memorandum of reprimand (GOMOR). The captain's rater, a lieutenant colonel, went to the general officer and took full responsibility for the climate in which his subordinate made the fateful error. "If someone's career is going to end over this, let it be mine," he reportedly said.

我曾有幸見證一位領導幹部，以自己的職業生涯作為代價，保護一名部屬的情況。一名優秀的陸軍上尉犯下嚴重的考核疏失，並在師長主持的獎懲評議會議（GOMOR）中，受到結束軍旅生涯之懲處。考核該上尉的一名中校，向師長陳述：如果有人需為犯錯而結束軍旅生涯，那就由我來承擔，並承攬了全部的責任。

The general obliged him. The lieutenant colonel received the GOMOR and retired soon after; his once-high likelihood of promotion had been reduced to zero. The captain went on to achieve a successful career. I continue to be inspired by that leader's example of selfless love for his subordinate.

那名中校在師長同意他的請求後，隨即收到懲處令並退伍，他曾是極具升遷潛力的軍官，如今已無緣晉升，而該名上尉則在軍旅生涯上，一路順遂。我至今仍以那位長官對其部屬無私的愛為例，不斷鞭策自己。

From my first day as a military professional, I knew that I had a duty to lead my soldiers. Over the years, I learned that I also have a duty to love them, due to the unique character of military service. Military service is more than a job or even a vocation; it is a 24/7/365 relationship between soldiers and their leaders that involves the highest possible stakes—life and death, killing and dying.

從我成為職業軍人的第一天起，我就知道我有責任帶領我的部屬。多年來，由於服務軍旅獨特性，我了解到我也有責任去關愛他們。從軍不僅僅是一項工作而是志業；這是部屬與長官之間，一年 365 天、每週 7 天，每天 24 小時的關係，當中牽涉到生與死、殺戮與存亡的最高風險。

Soldiers willingly risk everything they love for love for their country. They deserve leaders who love them back.

當官兵們心甘情願、義無反顧地為他們所熱愛的國家，而甘冒一切風險時，他們值得所屬長官的關愛。

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