

軍人應重視道德教育

(SOLDIERS SHOULD FOCUS ON ETHICAL BEHAVIOR)

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A significant aspect of the enduring trust the American people have in their military is an expectation of mission accomplishment while “doing the right thing”—acting ethically. This expectation is not new. While there have been challenges throughout history—My Lai in Vietnam and Abu Ghraib in Iraq most notably—for the most part, our military continues to be one of the most trusted and ethical organizations in the world.

美國人民能對軍隊保持信賴的重要指標是期望任務完成，同時「軍人以正道達成任務」。這種期望已經是老生常談了。儘管在歷史上一直備受挑戰，尤其是在越南的美萊村和伊拉克的阿布格萊布，但在大多數情況下，我們的軍隊仍然是世界上最受信任且遵守正道的組織之一。

The Army accomplishes this by being a values-based organization, with a strong professional ethic, a robust recruiting and education system, and strong ethical leadership. Since ethical lapses erode trust and often make headlines, any and all efforts to help the force maintain a culture of doing the right thing, even when no one is watching, always seem timely and appropriate. There are many reasons soldiers misbehave and/or act unethically. Some of the reasons include:

- 一、 Peer pressure.
- 二、 Authorization (i.e., my superiors told me to or gave me tacit approval).
- 三、 Misplaced loyalty (weighing loyalty to a buddy over doing what is ethical).
- 四、 Routinization (i.e., that's the way we've always done it).
- 五、 Groupthink. Dehumanization (a feeling of moral superiority).
- 六、 Bracketed morality (i.e., I would only do this while deployed or on temporary duty).
- 七、 Moral disengagement (being so worn out physically, psychologically and emotionally you stop thinking or reasoning—at the extreme, think Lord of the Flies).

陸軍得以名揚天下，係透過堅定的職業道德、健全的徵兵和教育體系以及強大的道德領導為價值基礎。但由於某些道德偏差侵蝕了人們對軍隊的信任，且這情形經常導致軍隊上頭條新聞；因此，即使在沒有人注意的情況下，任何能協助部隊維持「慎獨」文化的工作，均適時適所。軍人有許多不當且違反道德的行為，列舉數點原因如下：

- 一、 軍人同袍壓力。
- 二、 授權。(意即，我的上司告訴我這麼做或是默許我的行為。)
- 三、 愚忠(衡量對同袍的忠誠凌駕於正確的道德行為)
- 四、 陳規陋習。(意即，這是我們的老規矩了。)
- 五、 集體思考。
- 六、 非人性化。(一種道德優越感)
- 七、 僵化的道德觀。(意即，我只會在執勤時或出差時這樣做。)
- 八、 道德脫節。(在生理，心理和情緒上都相當疲倦，導致無法思考或推理一極端情況下，請參見《蒼蠅王》)

Each of these reasons includes a great deal of psychology to get to their root causes, and should be included in all U.S. Army Training and Doctrine Command curricula and training. Also, an area the Army can do a better job of educating and developing soldiers in is an emphasis on being self-aware; or more specifically, being aware of what one is thinking.

這些原因中的每一個都可以透過許多的心理學理論來找到其根本原因，且應納入所有美國陸軍訓練暨準則指揮部的課程和訓練中。教育及培養軍人重視自省的能力是美陸軍能精進的領域。或更具體地講，意識到自己的思維。

A Common Experience

Mindlessness or not being cognitively present in the moment is something we all have experienced. At its most basic level, this is simply unintentional daydreaming. Also, many tasks can be performed mindlessly such as tying your shoes, pouring a cup of coffee or road-marching. For many, even driving a car is done mindlessly. How often have you missed a turn because your mind was elsewhere? No doubt many car accidents are a result of not paying attention in the moment.

常見案例

無意識或心不在焉是我們所有人都經歷過的事情。基本上，這僅僅是無意識的白日夢。同樣，許多行為可在無意識下執行，例如綁鞋帶，倒咖啡或行軍。對於許多人來說，即使開車同樣也可以。你有多少次因為心不在焉而錯過轉彎？毫無疑問，許多車禍是由於短暫恍神而引起。

There is a fair amount of academic research on mindfulness, mindlessness and self-awareness. Three of the many experts in this field include Daniel Goleman, Ellen Langer and Joseph Goldstein. Simply put, being self-aware or mindful means being cognitively and emotionally present right now. And ... it is always

right now. Again, one is intentionally focusing the mind on what is being done now. It could be firing a weapon, driving a car or ordering a cup of coffee.

關於正念認知，無意識和自覺的學術研究繁多。該領域的眾多專家中，其中三位分別是 Daniel Goleman，Ellen Langer 和 Joseph Goldstein。簡而言之，保持自覺或正念認知意味著就當下情況表現出情緒或是認知。並且.....就是當下。回到原點，人們有意識地將注意力集中在目前執行的事情上。可能是射擊，開車或點了杯咖啡。

What does this have to do with ethical behavior? Everything. I would like to focus on the term “ethical sensitivity.” Ethical sensitivity is the ability (a learned competency) to be aware of the ethical components in a situation. As mentioned before, driving a car has an enormous ethical component to it due to the risk of death to oneself and others. But even something as mundane as having a cup of coffee with a friend has an ethical component to it. Ignoring your friend or not listening to them is disrespectful.

這與道德行為有什麼關係？全部皆是。我想將重點放在“道德敏感強度”一詞。道德敏感性是指在某種情況下意識到道德內涵的能力（一種可學習的能力）。如前所述，由於自身和他人面臨死亡的危險，使開車也有相當大的道德內涵。但是，即使是平淡無奇的事情，例如和朋友喝杯咖啡，也有其道德內涵：無視你的朋友或不聽他們說話是很不尊重對方的。

The Best Are Susceptible

One can act unethically and not be aware of it—being mindless. Research suggests that as someone becomes more expert in their field they can become less ethical because they are solely focused on what they are good at or what they are doing. That is why they are the best at what they do. Think of cyclist Lance Armstrong. Our Special Forces community certainly is at risk in this area. But even the best mechanic or fire support specialist would be susceptible to only focusing on what they are good at.

不可因追求卓越而忽略道德規範

一個人做出違反道德行為且不自知一心不在焉。研究表明，隨著某人在該領域更加專業，他們可能會逐漸忽略道德行為，因為他們只專注於自己擅長或正在做的事情。這就是為什麼他們在工作中能出類拔萃。想想自由車手藍斯·阿姆斯壯（**Lance Armstrong**）。我們的各級特種部隊無疑有這一方面的風險存在。但是，即使是最好的技工或火力支援專員也可能只專注於自己擅長的方面。

The key point is that one can't think they are doing something wrong if they aren't thinking about what they are doing—they are acting without really thinking. A college student plagiarizing a paper at 3 a.m. because the paper is due at 7 a.m. could be an example of being in a “doing but not thinking mode.” The horrific events at My Lai and Abu Ghraib might be examples of this.

關鍵點在於，如果他們不思考自己的行為，就無法了解到自己正在做錯事——不經思考的行為。一位大學生在凌晨 3 點時抄襲論文，因為這篇論文在早上 7 點時要繳交，這可能是處於“不經思考的行為模式”的一個例子。美萊村和阿布格萊布發生的恐怖事件可能就是這種例子。

Each of the eight psychological constructs (reasons) listed above could be mitigated if the individual and/or group were more cognitively and emotionally present and asked themselves, “What am I thinking right now?” “Are there questions I need to ask?” “Am I doing the right thing right now?”

當個人或群體更注重認知和情感，並捫心自問：「我正在想什麼？」「我是否需要提出質疑？」「我正在做正確的事情嗎？」，可降低上述八種心理上的成因之一（原因）。

Finally, and most importantly, selfawareness or being mindful is a skill one can learn and practice over a lifetime. Many who practice this skill can catch themselves not being mindful or present. Being self-aware is a skill you can practice from the time you wake up to the time you go to sleep. Or more succinctly, “If you are awake and conscious, you can be mindful and present.”

最後也是重要的部分，自覺或正念是一生中可以學習和實踐的技能。許多練習此技能的人更會發現自己不專心。保持自覺是一種技巧，從起床一直睡覺都可以練習。或更簡單的說，「如果清醒有意識，則可以保持正念認知並呈現。」

Thinking in the moment won't solve all ethical transgressions, but it will help.

思考當下並不能解決所有道德違規問題，但仍會有所幫助。

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美國陸軍退役中校 Joe Doty 博士致力於道德領導者的發展。其曾任營長，並曾任陸軍專業暨道德中心副主任。