

GME 100
General and Professional Ethics
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Moral Intelligence

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The Step-By-Step Plan to Building Moral Intelligence
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Moral intelligence is the capacity to understand right from wrong; it means to have strong ethical convictions and to act on them so that one behaves in the right and honorable way.

It consists of seven essential virtues.

Ahlaki zekâ, doğruyu yanlıştan ayırt etme kapasitesidir; güçlü etik inançlara sahip olmak ve kişinin doğru ve onurlu şekilde davranmasını sağlayacak şekilde bu inançlara göre hareket etmek anlamına gelir.

Yedi temel erdemden oluşur.

The Seven Essential Virtues of Moral Intelligence

1. EMPHATY (Empati, Diğergamlık)
2. CONSCIENCE (Vicdan)
3. SELF-CONTROL (Kendini Kontrol Edebilme)
4. RESPECT (Saygı, Hürmet)
5. KINDNESS (İyilik, Nezaket)
6. TOLERANCE (Hoşgörü)
7. FAIRNESS (Dürüstlük, Adalet)

The First Essential Virtue of Moral Intelligence

1. EMPATHY: Identifying with and feeling other people's concerns.

Step 1. Foster awareness and an emotional vocabulary.

Step 2. Enhance sensitivity to the feelings of others.

Step 3. Develop empathy for another person's point of view.

EMPHATY (Empati)

In other words, it is when people put themselves in the place of others and try to understand their feelings, and share their feelings. The exact equivalent of the word empathy in our country is the Ottoman word "other sorrow".

Bir başka ifadeyle, insanların kendilerini başkalarının yerine koyarak onların duygularını anlamaya çalışmaları, onların duygularına ortak olmalarıdır. Empati kelimesinin bizdeki tam karşılığı Osmanlıca "**diğer gamlık**" tır.

The Second Essential Virtue of Moral Intelligence

2. CONSCIENCE: Knowing the right and decent way to act and acting in that way.

Step 1. Create the context for moral growth.

Step 2. Teach virtues to strengthen conscience and guide behavior.

Step 3. Foster moral discipline to help kids learn right from wrong.

CONSCIENCE (Vicdan)

Conscience is an emotionally based spiritual structure that reveals itself in the human soul through various warnings; that lets people know, beyond any doubt, what is right and wrong, good and bad, what is moral and what is not, what is to be done and what is not to be done; that forces people to remain loyal to beginningless and eternal ideals.

Vicdan, insan ruhunda türlü uyarılarla kendini açığa vuran; insana doğruyu ve yanlış, iyiyi ve kötüyü, ahlaka uygun olanı ve olmayanı, neyin yapılacağını, neyin yapılmayacağını her türlü kuşkudan uzak biçimde duyuran; insanı başlangıçsız ve sonsuz ideallere bağlı kalmaya zorlayan, duygu ağırlıklı bir ruhsal yapıdır.

CONSCIENCE (Vicdan)

Beyond the physical body, humans also possess a spiritual dimension. The human body is such a marvelous machine that even the most advanced engines and machines built with the latest technological advancements in our time would be remarkably simple in comparison. If one attempted to explain the human body in detail, its structure would fill a thousand volumes, each volume containing a thousand pages. The human body is composed of various elements. 98% of these, in order of abundance, are O, C, H, N, P, and S. Ca, K, Na, and Mg constitute 1.3% of the body, while the remaining elements constitute 0.70%.

İnsanın maddî olan vücudundan başka ruhî yönü de vardır. İnsanın bedeni öyle harika bir makinadır ki Çağımızda tekniğin en ileri seviyedeki imkanları ile yapılmış motor ve makinalar bunun yanında çok basit kalır. İnsan bedeninin planı tafsilatıyla anlatılmaya kalkılırsa bunun bilgisi her bir cildi biner sayfa olmak üzere bin ciltlik bir kitap eder. İnsan vücudu çeşitli elementlerden teşekkül etmiştir. Bunların % 98'i çokluk sırasına göre O, C, H, N, P, S, dir. Ca, K, Na, Mg ise bedenin % 1,3'ünü, geriye kalan elementler ise % 0,70'ini oluştururlar.

CONSCIENCE (Vicdan)

The abundant elements in the human body—lipids (fats), carbohydrates, proteins, and nucleic acid molecules—were formed, and from their arrangement, cells, and from these cells, tissues, muscles, and organs, were formed. Numerous chemical and physical events and changes occur within the body. Beyond these physiological events that occur sequentially over time, there are also spiritual phenomena. Beyond consciousness and will, which cannot be reduced to the realms of physics and chemistry, there are emotions such as the inclination and longing toward goodness, absolute justice and beauty, goodness, and virtue; joy, sorrow, admiration; hatred, anxiety about the future; the inclination toward eternity and permanence; and feelings of love and security; modesty, fairness, compassion, justice, and remorse; and the ability to seek refuge and supplicate in God when faced with dire circumstances, even if one is a nonbeliever.

İnsan vücudunda çok olan elementlerden lipitler (yağlar), karbonhidratlar, protein ve nükleik asit molekülleri oluşturulmuş ve bunların tertiplenmesinden hücreler ve hücrelerden de doku, kas ve organlar vücuda getirilmiştir. Vücutta pek çok kimyasal ve fiziksel olaylar ve değişimler cereyan eder. Zaman içinde arka arkaya vücutta meydana gelen bu fizyolojik olaylardan başka bir takım ruhî hâdiseler vardır. Fizik, kimya konularına irca edilemeyen şuur ve iradeden başka, iyiliğe, mutlak adalete ve güzelliğe, hayır ve fazilete doğru temayül ve özleyiş; sevinme, üzülmeye, beğenme: nefret etme, istikbal endişesi, beka ve edebiyete meyil ve sevgi, emniyet hissi; haya, insaf, merhamet, adalet, vicdan azabı çok darda kaldığında inançsız bile olsa Allah'a sığınıp yalvarma ¹ gibi duygular vardır.

CONSCIENCE (Vicdan)

The source of these is the aspect of the human soul called conscience. Humans and other living beings also possess a breath (soul) that carries out vital activities. The soul governs the living being's lust, greed, preservation of offspring, and life preservation, the emotions of the five senses, taste and pain, growth, and other bodily needs. This is also called the "animal soul." As for the soul called the human soul, this is uniquely given to humans. It is also called the "natika nefis." Through the animal soul, it interacts with the body and uses it as a tool.

Bunların kaynağı da insan ruhunun vicdan denilen yönüdür. İnsan ve diğer canlılarda canlılık faaliyetlerini yürüten bir de nefes (can) vardır. Nefis, canlının şehvet, hırs, nesli muhafaza ve hayat koruma olgularını, beş duyunun duygularını, tad alma ve acı duymayı, büyümeyi ve bedenin diğer ihtiyaçlarını idare eder. Buna "hayvani nefis" de denilir.

İnsani nefis denilen ruha gelince; bu, yalnız insanlara verilmiştir. Buna "nefs-i natika" da denilir. Hayvani nefis vasıtasıyla bedene tealluk eder ve onu bir alet gibi kullanır.

CONSCIENCE (Vicdan)

The soul exists within the body, attached to it and inseparable from it. When it separates from the body, leaving only its inextricable attachment (see az-Zumar, 42). If it is completely separated from the soul, the body dies. The body, composed of matter, is: a) Organized from atoms and molecules. It can be reduced to the subjects of physics and chemistry and can be divided and disintegrated. b) It changes. c) It is inert. When its soul and spirit are removed, it has no work or power of its own. d) It is material. e) It is unconscious, incapable of thought, and unable to possess knowledge of beings. It lacks emotions such as sadness and joy. g) Except for certain parts, it can be transformed into energy and vanish. h) A person's organs can be transplanted to others.

Ruh bedende, ona bitişik ve ondan ayrılmaksızın bulunur. Bedenden tamamiyle olmayacak tealluku kalmak üzere ayrıldığı zaman beden aykırıdadır (bk. ez-Zümer, 42). Eğer canla beraber tamamen ayrılırsa beden ölür.

Maddeden örgülenmiş beden ise; a) Atom ve moleküllerden düzenlenmiştir. Fizik ve kimya konularına irca edebilir ve bölünüp parçalanır. b) Değişir. c) Atıldır. Canı ve ruhu çıktığında kendiliğinden işi ve gücü yoktur. d) Maddidir. e) Şuursuzdur, düşünemez ve varlıkların bilgisine sahip olamaz. Üzüntü ve sevinme gibi duyguları yoktur. g) Bazı cüzleri hariç enerjiye dönüşerek yok olabilir. h) Bir insanın organları başkalarına nakledilebilir.

CONSCIENCE (Vicdan)

The soul has two primary characteristics or powers:

1- Intellect: This is a power imbued within the soul that governs all conscious activities. It is this intellectual aspect of the soul that thinks and knows, understands the indicative aspects of evidence, acquires knowledge, realizes that it is the one who knows by thinking and understanding, remembers, organizes information and reaches conclusions, and wills and makes decisions.

2- Conscience: This is also called the eye of the heart, insight, or simply the heart. It is the sense of fairness and compassion placed in the soul by God Almighty and a drive for truth. It is an innate faculty and power of the soul that distinguishes good from evil. It is the soul's inclination and attachment to truth and goodness, and a kind of view of truth; it is its aversion to evil and wickedness.

Ruhun da başlıca iki özelliği veya kuvveti vardır:

1- Akıl: Ruha konulmuş bir kuvvettir ki, şuur faaliyetlerinin hepsini idare eder. Düşünüp bilen, delillerin delalet yönlerini anlayan, bilgileri kazanan, düşünüp anlayarak bilenin kendisi olduğunu idrak eden, hatırlayan, bilgileri tertipleyerek hükümlere varan, dileyip karar veren, işte ruhun bu akıl yönüdür.

2- Vicdân: Buna kalb gözü veya basiret veyahut sadece kalb de denilir. Allah Teâlâ'nın ruha koymuş olduğu insaf ve merhamet hissi ve hakkın bir saikidir. Ruhun hayrı şerden ayırd eden fitri bir melekesi ve kuvvetidir. Ruhun hakka ve iyiliğe yönelişi ve bağlanması ve hakka bir çeşit bakışıdır; şer ve kötülüklerden nefretidir.

CONSCIENCE (Vicdan)

The source of inner feelings such as compassion, sorrow in the face of injustice and evil, and joy in the face of goodness is a facet of the soul called conscience. Indeed, certain feelings, such as maternal compassion and pity, have been imbued into the souls of animals for the sake of perpetuating generations. God Almighty describes this characteristic of the human soul in the Holy Quran: "By every soul and by the One Who directs it, and then inspires in it both evil and fear of it, whoever purifies it from evil has certainly succeeded. But whoever plunges it into utter evil and covers it with sin has surely been lost." (al-Shams, 7-10)

Merhamet, haksızlık ve kötülük karşısında üzülme, iyilik karşısında safa bulma gibi deruni hislerin kaynağı ruhun vicdan denilen bir yönüdür. Gerçi hayvanların nefislerine de nesillerin devamı için analık şefkati ve acıması gibi bazı hisler konulmuştur. Cenabı Allah Kur'ân-ı Kerim'de insan ruhunun bu özelliğini şöyle diyerek belirtir: "Her bir nefse (ruha) ve onu düzenleyene, sonra da ona hem kötülüğü, hem de ondan sakınmayı ilham edene and olsun ki, onu (ruhunu) kötülüklerden tertemiz yapan muhakkak, felah buldu. Onu alabildiğine kötülüklere batırıp günah ile örten ise elbette hüsrana uğradı"(eş-Şems, 7-10)

CONSCIENCE (Vicdan)

FOURTH PROOF: The human conscience is the nature of beings with consciousness. Consider four points in this proof:

First: Nature does not lie. For example, the inclination of a seed says, "I will germinate and bear fruit." It tells the truth. For example, there is a life-giving inclination in an egg, saying, "I will become a chicken." With God's permission, it happens. It tells the truth. For example, a handful of water, with its inclination, says, "I will take up more space." A strong iron man cannot prove it false. The truthfulness of his words shatters iron. These inclinations are the manifestations, manifestations of the creative commands emanating from the Divine will.

DÖRDÜNCÜ BÜRHAN: Vicdan-ı beşer denilen fıtrat-ı zîşuurdur. Şu bürhanda dört nükteyi nazar-ı dikkate al:

Birincisi: Fıtrat yalan söylemez. Meselâ, bir çekirdekte meyelan-ı nümuv der ki: "Sünbülleneceğim, meyve vereceğim." Doğru söyler. Meselâ, yumurtada bir meyelan-ı hayat var, der: "Piliç olacağım." Biiznillah olur. Doğru söyler. Meselâ bir avuç su, incimad ile meyelan-ı inbisatı der: "Fazla yer tutacağım." Metin demir onu yalan çıkaramaz. Sözünün doğruluğu demiri parçalar. İşte bu meyelanlar, irade-i İlahiyeden gelen evamir-i tekvinîyenin tecellileridir, cîveleridir.

CONSCIENCE (Vicdan)

Second: Besides the external and internal senses, humanity has many windows opening onto the unseen world. They have many unfamiliar feelings. Just as there is the sensory sense, the sense of taste, there is also the motive, which is a faithful sense of taste. There is also the spark, which is a vivid sense of pleasure. That enthusiasm and drive do not lie and cannot go wrong.

İkincisi: Beşerin havass-ül hams-ı zahire ve bâtınadan başka, âlem-i gayba karşı açılan pek çok pencereleri var. Gayr-ı meş'ur pek çok hisleri var. Hiss-i sâmia, bâsıra, zaika olduğu gibi, bir hiss-i sâdise-i sadıka olan saika vardır. Hem bir hiss-i sâbia-i bârika olan şaika var. O şevk ve sevk yalan söylemez, yanlış gidemez.

CONSCIENCE (Vicdan)

Third: An imaginary thing cannot be the source of external truth. The point of support and the point of assistance in nature and conscience are two necessary truths. The human soul, the purest and most honored of creation, would be the lowest and most wretched of creatures without those two points. However, the wisdom, order, and perfection in the universe reject this possibility.

Üçüncüsü: Mevhum bir şey hakikat-ı hariciyeye mebde' olamaz. Fıtrat ve **vicdanda** nokta-i istinad ile nokta-i istimdad, iki hakikat-ı zaruriyedir. Hilkin safveti ve en mükerremi olan ruh-u beşer, o iki nokta olmazsa en sūfli, en berbad bir mahluk olur. Halbuki, kâinattaki hikmet ve nizam ve kemal bu ihtimali reddeder.

CONSCIENCE (Vicdan)

Fourth: Even if the mind is distracted by activity and neglects its view, the conscience cannot forget the Maker. Even if it denies its own self, it sees Him, thinks of Him, and is directed towards Him. The impulse, which is a lightning-fast movement, always drives it. Inspiration, the complement of impulse, always illuminates it. Desire, the complement of inclination, longing, its complement, and Divine love, its complement, always drive it to knowledge of the Glorious. The attraction and fascination inherent in this nature are due to the allure of a captivating truth.

Dördüncüsü: Akıl ta'til-i eşgal etse de, nazarını ihmal etse, vicdan Sâni'i unutamaz. Kendi nefsinin inkâr etse de; onu görür, onu düşünür, ona müteveccihdir. Hads ki, şimşek gibi sür'at-i intikaldir, daima onu tahrik eder. Hadsin muzaafı olan ilham, onu daima tenvir eder. Meyelanın muzaafı olan arzu ve onun muzaafı olan iştîyak ve onun muzaafı olan aşk-ı İlahî, onu daima marifet-i Zülcelal'e sevkeder. Şu fıtrattaki incizab ve cezbe, bir hakikat-ı cazibedarın cezbiyledir.

CONSCIENCE (Vicdan)

After knowing these points, apply your conscience, which is the proof of your inner self. You will see that just as the heart emits life to the body's impulses, so too does knowledge of the Maker, the vital need within the heart, emit life to the actions and inclinations that are compatible with the limited human abilities. It absorbs pleasure, gives it value, and sustains and extends it. This is the point of help.

Bu nükteleri bildikten sonra şu bürhan-ı enfüsî olan vicdana müracaat et. Göreceksin ki, kalb bedenine aktarına, neşr-i hayat ettiği gibi, kalbdeki ukde-i hayatiye olan marifet-i Sâni'dir ki, istidadat-ı gayr-ı mahdude-i insaniye ile mütenasib olan âmâl ve müyul-ü müteşâibeye neşr-i hayat eder. Lezzeti içine atar ve kıymet verir ve bast ve temdid eder. İşte nokta-i istimdad.

The Third Essential Virtue of Moral Intelligence

3. SELF-CONTROL: Regulating your thoughts and actions so that you stop any pressures from within or without and act the way you know and feel is right.

Step 1. Model and prioritize self-control to your child.

Step 2. Encourage your child to become his own self motivator.

Step 3. Teach your child ways to deal with temptations and think before acting.

The Forth Essential Virtue of Moral Intelligence

4. RESPECT: Showing you value others by treating them in a courteous and considerate way.

Step 1. Convey the meaning of respect by modeling and teaching it.

Step 2. Enhance respect for authority and squelch rudeness.

Step 3. Emphasize good manners and courtesy-- they do count!

The Fifth Essential Virtue of Moral Intelligence

5. KINDNESS: Demonstrating concern about the welfare and feelings of others.

Step 1. Teach the meaning and value of kindness.

Step 2. Establish a zero tolerance for meanness and nastiness.

Step 3. Encourage kindness and point out its positive effect.

The Sixth Essential Virtue of Moral Intelligence

6. TOLERANCE: Respecting the dignity and rights of all persons, even those beliefs and behaviors we may disagree with.

Step 1. Model and nurture tolerance from an early age.

Step 2. Instill an appreciation for diversity.

Step 3. Counter stereotypes and do not tolerate prejudice.

The Seventh Essential Virtue of Moral Intelligence

7. FAIRNESS: Choosing to be open-minded and to act in a just and fair way.

Step 1. Treat your kids fairly.

Step 2. Help your child learn to behave fairly.

Step 3. Teach your child ways to stand up against unfairness and injustice.

FAIRNESS (Dürüstlük)

Truthfulness is the foundation of Islam, the nexus of its sublime character, and the disposition of its sublime feelings. Therefore, we must revive truthfulness and honesty, the foundation of our social life, within ourselves and heal our spiritual ailments with them.

Yes, truthfulness and honesty are the vital needs of Islam's social life. Hypocrisy is a kind of actual lying. Flattery and deception are vile lying. Hypocrisy and hypocrisy are harmful lying. Lying, on the other hand, is slandering the power of the All-Glorious Maker.

Sıdk, İslâmiyetin üss-ül esasıdır ve ulvî seciyelerinin rabıtasıdır ve hissiyat-ı ulviyesinin mizacıdır. Öyle ise, hayat-ı içtimaiyemizin esası olan sıdkı, doğruluğu içimizde ihya edip onunla manevî hastalıklarımızı tedavi etmeliyiz.

Evet sıdk ve doğruluk, İslâmiyetin hayat-ı içtimaiyesinde ukde-i hayatiyesidir. Riyakârlık, fiilî bir nevi yalancılıktır. Dalkavukluk ve tasannu, alçakça bir yalancılıktır. Nifak ve münafıklık, muzır bir yalancılıktır. Yalancılık ise, Sâni'-i Zülcelal'in kudretine iftira etmektir.

FAIRNESS (Dürüstlük)

Unbelief, in all its varieties, is kizb and falsehood. Faith is truthfulness and honesty. Based on this secret, there is an infinite distance between kizb and truthfulness; they must be as distant from each other as the east and the west. They must not interfere like pomegranates and light. Yet, cruel politics and tyrannical propaganda have confused each other and confused humanity's perfections.

Küfür, bütün enva'ıyla kizbdır, yalancılıktır. İman sıdktır, doğruluktur. Bu sırra binaen kizb ve sıdkın ortasında hadsiz bir mesafe var; şark ve garb kadar birbirinden uzak olmak lâzım geliyor. Nar ve nur gibi birbirine girmemek lâzım. Halbuki gaddar siyaset ve zalim propaganda birbirini karıştırmış, beşerin kemalâtını da karıştırmış.

FAIRNESS (Dürüstlük)

This truthfulness and kizb are as distant from each other as disbelief and faith. In the Age of Happiness, with the secret of Muhammad (Peace and blessings be upon him) ascending to the highest of the high through truthfulness, and with the key of truthfulness opening the treasury of the truths of faith and the universe, truthfulness became the most sought-after commodity in the marketplace of human society, the most valuable commodity to be purchased.

Bu sıdk ve kizb, küfür ve iman kadar birbirinden uzak. Asr-ı Saadette sıdk vasıtasıyla Muhammed Aleyhissalâtü Vesselâm'ın a'lâ-yı illiyyîne çıkması ve o sıdk anahtarıyla hakaik-i imaniye ve hakaik-i kâinat hazinesi açılması sırrıyla, içtimaiyat-ı beşeriye çarşısında sıdk en revaçlı bir mal ve satın alınacak en kıymetli bir meta hükmüne geçmiş.

FAIRNESS (Dürüstlük)

Thus, the great revolution of the Age of Bliss, while truthfulness and kizb were as distant from each other as faith and disbelief, gradually drew closer as time passed. And political propaganda sometimes gave greater currency to lies. Evil and falsehood became prevalent to a degree. It is for this reason that no one can match the companions.

Savings can only come through truthfulness and honesty. The "urwat al-wusqa" (the most powerful and most powerful chain to be tied with) is truthfulness.

But as for the benefit of the people, kizb has been abrogated by time.

İşte Asr-ı Saadetteki inkılab-ı azîm, sıdk ile kizb, iman ile küfür kadar birbirinden uzak iken zaman geçtikçe gele gele birbirine yakınlaştı. Ve siyaset propagandası bazan yalana ziyade revaç verdi. Fenalık ve yalancılık bir derece meydan aldı. İşte bu hakikat içindir ki, sahabelere kimse yetişemez.

Necat yalnız sıdkla, doğrulukla olur. "Urvet-ül vüska" sıdktır. Yani, en muhkem ve onunla bağlanacak zincir doğruluktur.

Amma maslahat için kizb ise, zaman onu neshetmiş..

FAIRNESS (Dürüstlük)

That is, there are two paths, not three. It is not either truth, lies, or silence. Now, with humanity's terrifying deceit and manipulations, the destruction of public safety and earthly peace through kizb and the misuse of public interest, this certainly compels humanity to close that third path and gives a definitive command. Otherwise, the general wars, terrifying revolutions, silences, and destructions they have witnessed in this half-century will bring about an apocalypse upon them.

Yani yol ikidir, üç değildir. Ya doğru, ya yalan, ya sükût değildir. İşte şimdi beşerin ortadaki dehşetli yalancılığıyla ve tezviratlarıyla emniyet-i umumiyenin ve rûy-i zemin asayişlerinin zîr ü zeber olması kizble ve maslahatın sû'-i istimali ile olmasından, elbette o üçüncü yolu kapatmağa beşeri mecbur ediyor ve kat'î emir veriyor. Yoksa bu yarım asırda gördükleri umumî harbler ve dehşetli inkılablar ve sukutlar ve tahribatlar, başlarına bir kıyameti koparacak.

FAIRNESS (Dürüstlük)

Yes, everything you say must be true, but it's not right to tell every truth. Sometimes it's better to remain silent even if it causes harm; otherwise, there's no fatwa for lying.

Everything you say must be true, but you don't have the right to speak every truth. Because if it's not sincere, it's harmful; truth is spent on injustice.

Evet her söylediğin doğru olmalı, fakat her doğruyu söylemek doğru değil. Bazan zarar verse sükût etmek.. yoksa yalana hiç fetva yok.

Her söylediğin hak olmalı, fakat her hakkı söylemeğe senin hakkın yok. Çünkü hâlis olmazsa sû'-i tesir eder; hak, haksızlıkta sarfolur.

A Worksheet for Defining your Code of Ethics

*(adapted from Moral Intelligence: Enhancing Business
Performance and Leadership Success, by D. Lennick and
F. Kiel)*

I. Your Values

Circle 10 of the following values that are the most important to you.

- a. Achievement
- b. Power
- c. Affiliation
- d. Possessions
- e. Creativity (art, music, literature)
- f. Wealth
- g. Status
- h. Comfort
- i. Safety
- j. Enjoyment
- k. Friendship
- l. Health
- m. Community
- n. Independence
- o. Growth
- p. Curiosity
- q. Order
- r. Inner peace
- s. Meaningful work
- t. Influencing others
- u. Fame
- v. Challenges
- w. Competition
- x. Others: _____

II. Your Principles and Virtues

Circle ten of the following virtues which are the most important to you.

- a. Integrity
- b. Responsibility
- c. Compassion
- d. Forgiveness
- e. Trustworthiness and Honesty
- f. Generosity and Service
- g. Faith and Reverence
- h. Justice
- i. Self-control/Discipline/Discretion
- j. Obedience
- k. Courtesy/Humility/Civility
- l. Care for our environment
- m. Wisdom
- n. Courage
- o. Loyalty
- p. Kindness and Friendliness
- q. Cheerfulness
- r. Perseverance
- s. Thrift
- t. Others:

IV. Defining Your Moral Quotient

Assign a numerical value to each of the 40 statements below using the following scale:

1 = Never

2 = Rarely

3 = Sometimes

4 = Most of the time

5 = Always

1. ____ I can clearly state the virtues, values, and beliefs that guide my actions.
2. ____ I tell the truth unless there is an overriding moral reason to suppress it.
3. ____ I confront a friend who I see doing something that is not right.
4. ____ When I say that I will do something, I do it.
5. ____ When I make a decision that turns out to be a mistake, I admit it.
6. ____ When someone does something to insult or hurt me, first I pause, and then I hold my tongue and my temper.
7. ____ My friends would say that I go out of my way to help them.
8. ____ My first response when I meet new people is to be genuinely interested in them.
9. ____ I believe that I have more to learn from my enemies than from my friends.
10. ____ I do my best to do my duty to God and country.

11. ____ When faced with making an important decision, I take the time to consciously determine if the decision is in agreement with my principles, values, and beliefs.
12. ____ My friends know that they can depend on me to be truthful.
13. ____ If I believe a boss, teacher, or a superior is doing something morally wrong, I will challenge them in a respectful way.
14. ____ My word and my handshake are binding.
15. ____ When I make a mistake, I take responsibility for correcting the situation.
16. ____ I am willing to accept that it will take time and work to achieve success and reward.
17. ____ My leadership approach is to lead by serving others. My approach in following is to grant the leader his/her rightful authority.
18. ____ I truly care about the people around me as people, and believe that another person should not be disadvantaged for my personal gain.
19. ____ I try to emulate Jesus (or another religious leader appropriate to my faith).
20. ____ When I forgive someone, I find that it benefits me as much as it does them.

21. ____ My friends and family would say that my behavior is consistent with my beliefs and values.
22. ____ I believe that cheating is unacceptable.
23. ____ If I were an employee in a high paying job and my company was engaging in unethical behavior, I would report it even if it would have an adverse effect on my career.
24. ____ When a situation may prevent me from keeping a promise, I consult with those involved to re-negotiate the agreement rather than walking away from the promise.
25. ____ My coworkers and friends would say that I take ownership of my decisions.
26. ____ When I am bored at a meeting, I exercise self-control and make the best of it.
27. ____ I pay attention to the needs of not only my friends and family, but also those that I don't know.
28. ____ My family would say that I am a kind person.
29. ____ My co-workers and friends would say that I am tolerant of other people's beliefs.
30. ____ I believe that man has a spiritual need.

31. ____ My beliefs are obvious to my family and friends.
32. ____ I am able to deliver negative feedback and criticism in a respectful, constructive way.
33. ____ If someone asks me to do something unethical, I explain to him that I cannot and that I choose to stand up for my convictions.
34. ____ When someone asks me to keep something confidential, I do (unless it is going to hurt someone).
35. ____ When things go wrong, I do not blame others or the circumstances.
36. ____ When I have a project, assignment, or exam, I prepare in advance to allow sufficient time to succeed.
37. ____ I enjoy the opportunity to serve.
38. ____ Because I care about my friends and classmates, I actively support them to help them achieve their goals.
39. ____ I understand that there is more than one way to view a problem, and try to view conflicts from an adversary's perspective.
40. ____ I believe that the diverse religions of the world should be respected.

The 40 statements above fall into 10 categories. Enter each of the 40 numerical values which you assigned above in the table provided below, beginning with the answer for question 1 in the column A, row 1-10. Enter each successive answer from left to right, proceeding down the page. Enter the sums of the 10 columns below each column, and the sums of each row in the right column. The overall sum of the columns should agree with the sum of the rows in the lower right. Divide this number by 2 to obtain the final score. The sums of each column should also be entered in the list below.

	A	B	C	D	E	F	G	H	I	J	Sums of rows
1-10:											
11-20:											
21-30:											
31-40:											
Sums of columns:											Overall sum:
										Divide by 2:	

Scores for the 10 categories:

- A _____ Acting consistently (Integrity)
- B _____ Telling the truth (Honesty)
- C _____ Standing up for what is right (Courage)
- D _____ Keeping promises (Trustworthy)
- E _____ Taking responsibility for choices (Responsibility)
- F _____ Self-control and self-restraint (Discipline and discretion)
- G _____ Helping others (Service)
- H _____ Actively caring about others (Kindness and Friendliness)
- I _____ Recognizing other's feelings (Courtesy, humility, civility)
- J _____ Recognizing spiritual needs (Faith and reverence)

Which column did you obtain the highest score in:

Highest moral competency:

Which column did you obtain the lowest score in:

Lowest moral competency:

Overall score:

(90-100: excellent; 80-89: very good; 70-79: good; below 69: trouble)