

The CIVIL SOCIETY TUTORIAL PROJECT

BUILD CHARACTER

Leadership Character Ethics



www.forgeleadership.org

THE DECLARATION of INDEPENDENCE

July 4, 1776

“A Prince whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people....”

The CIVIL SOCIETY TUTORIAL PROJECT

We are devoted to serving servant-leaders and centers of excellence within higher education, business, government, and nonprofit organizations to accelerate the transference of the essential disciplines of civil society necessary to self-governing free people.

We are dedicated to delivering virtuous leadership professional development for local government, faith, education, service, business, and civic leaders to refamiliarize the next generation with essential leadership character ethics, unite leaders in a collaborative culture, and equip leaders to effectively enrich their communities together.

CHARACTER + COLLABORATION = COMMUNITY

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A CALL to LEADERSHIP CHARACTER ETHICS

The American founders elevated a person's high character as arguably the most important measure of leadership fitness. They understood their young country's success hinged not on gunpowder or militias but on the character of its men and women. Their words and deeds answer a question famously asked two millennia ago: “What good will it be for someone to gain the whole world, yet forfeit their soul?” Similarly, John Adams later wrote, “If conscience disapproves, the loudest applauses of the world are of little value.”

The founders were not just creating a country; they were committing to be leaders of conscience—leaders of character. Character is the cornerstone of American citizenship. And good citizenship is the foundation of good community. It is also the foundation of good business, good government, and good education.

Yet today's generation of leaders often lack two fundamental resources. We lack a shared vocabulary of character-building ethics, and we suffer from the absence of support for our role as on-the-job character builders. Because no one is perfect, we need accountability that includes grace and forgiveness.

It was for this purpose that hundreds of leaders reviewed, critiqued, and evaluated an unusual American document called the *UncommonSense® Framework for Leadership Character Ethics*: “*Uncommon*,” because defined character ethics are no longer common, but “*Sense*,” because they still prevail upon a sensitive conscience.

UncommonSense® is a tool for learning the language of character. It challenges us to be lifelong learners as we pursue character—as we live it, lead it, and pass it on. That's why we commend *UncommonSense®* as a character ethics model for America's busy business, government, faith, education, and non-profit service leaders. The sound ethics of *UncommonSense®* guide diverse people toward a uniting common character culture.

But this cannot happen without leaders who commit to pursue high character. Noble visions, worthy missions, and guiding convictions all require and are validated by character ethics. Thus, a strong character foundation is and always will be the key predictor of true personal health, interpersonal vitality, and organizational success. With this in mind, please consider making your own commitment to character building.

By intentionally re-articulating, adopting, practicing, and transferring conscionable defined character ethics among our families, teams, corporations, and congregations, we will experience a revolution of character-building in this generation.

Join Us

UNCOMMONSENSE[®]

THE CRITICAL IMPORTANCE *of* TRUTH:

1 Seeking Wisdom: Ethical or high-character people courageously seek something greater than intelligence or knowledge (knowing what is); they seek wisdom (knowing what is right or true). Wisdom must logically culminate in the identification of conscience-convicting truth to be intellectually honest. Hence, the relentless pursuit of truth, its source, and its compelling advocacy is the moral objective of ethical, character-building people. (Observable Virtues: principled, prudent, contemplative)

APPLYING TRUTH FIRST *to* OURSELVES:

2 Fidelity: High-character people courageously strive to be what they say they are. Their behavior matches their beliefs. As a result, they resist the temptation to sacrifice “what is right or wise” for “what might work or be popular” and overcome private and peer temptations that would render them hypocrites. Only those who strive after what is true, and then apply this consistently to themselves, are capable of authentically creating order and building trust (the prerequisites to relationship) within their organizations, marriages, families, fellowships, friendships, teams, etc. (Observable Virtues: courageous, sober, reflective, self-aware, single-minded)

APPLYING TRUTH *in* OUR RELATIONSHIPS:

3 Integrity: High-character people do what they say they will do. Because of their habits of wisdom and fidelity, they demonstrate the courage of their convictions by doing what they say they will do even when there is great pressure to do otherwise. As a result, they do not manipulate anything or anyone at any time. (Observable Virtues: consistent, predictable, orderly, faithful, guileless)

4 Compassion for Others: High-character people are compelled by wisdom, fidelity, and integrity to extend unmerited kindness to others as an act of the will. They are compelled by an operative conscience (rather than their emotions alone) to be genuinely benevolent and sacrificially giving. They abhor meanness, cruelty, and neglect of others. Act-of-the-will compassion makes loving the “hard to love” possible. (Observable Virtues: kind, gentle, patient, benevolent, generous)

5 Honesty: High-character people speak the truth with compassion. Ethical people speak up, present their facts with thoughtful accuracy, and do so with compassion. They are not avoiders; they are care-fronters: they confront because they care. They clearly qualify their yes and no and thereby minimize misunderstandings. They do not deliberately mislead or deceive others by misrepresentations, overstatements, partial truths, selective omissions, or other intentional means. They take responsibility and do not shift blame. To avoid confusing others, high-character people break habits of sarcasm and cynicism. To avoid inflaming others, they avoid sanctimonious and condescending tones. (Observable Virtues: discrete, discerning)

6 Justice: High-character people uphold truth, expose error and correct wrongs. Just people are diligent in weighing evidence. They contend for truth and perform vigorous and unbiased examinations of individuals and information. Just people do not oppress powerless persons or condemn innocent persons; they protect them. In the process of affirming good and reproving evil, just people strive not to be harsh, exasperating, or manipulative. Just people strain to objectively determine what outcome, however difficult or painful, is right. (Observable Virtues: upright, bold, diligent, decisive)

7 Accountability: High-character people scrutinize themselves and welcome the scrutiny of others. They acknowledge that human nature compels us toward independence. Our preference for independence results in isolation from one another. Isolation breeds temptation to unethical conduct. High-character people resist this chain reaction by adopting transparent life and work styles that invite inspection. They place themselves in relationships that motivate self-examination and encourage constructive critique from others, particularly those they serve. (Observable Virtues: an open, up-front, disclosing spirit)

8 Respect: High-character people treat others as they would want to be treated. They have an accurate view of the human condition; namely that every person is capable of both dignified and depraved conduct. As a result, they weigh the intrinsic worth of others as exactly equal to their own worth. This is why people of character are convicted by the Golden Rule, which makes valuing diverse roles, giftedness, skills, style, personality, race, religion, and gender logical if not irresistible. Respect leads diverse people to value the dignity of others while having the liberty to passionately disagree with their opinions (opinions that can be influenced by our depravity). (Observable Virtues: an inclusive, engaging, and honoring spirit)

9 Promise-Keeping & Trustworthiness: High-character people do not break their word with others. Because they prize interpersonal trust, they do not make promises lightly; they are candid in supplying relevant information, and they are diligent in fulfilling their commitments. They make every reasonable effort to fulfill the letter and the spirit of their promises. They tirelessly maintain a promised confidence. They do not interpret agreements in any unreasonably technical or legalistic manner in order to rationalize non-compliance or to justify escaping their promises. People of character let their “yes” mean yes and their “no” mean no. (Observable Virtue: faithfulness)

10 Excellence: High-character people strive to be their best, knowing that this enables them to do their best every day. Ethical people experience good “being” that fuels great “doing.” Excellence is the result of high character merging with high competence. Excellence is a high task achieved virtuously. When high-character people collaborate, they produce a “culture of excellence.” True and enduring organizational excellence, therefore, is only sustainable by people of high character. Excellence elevates them by elevating others. (Observable Virtues: self-control, discipline, enthusiasm, pureness of heart, persevering spirit)

11 Serving Leadership: High-character people sacrifice themselves for those they lead. Serving-leaders model and mentor high-character conduct and produce an inspiring environment in which their sacrificial example of serving others produces relational harmony, principled reasoning, effective communication, clear mission, constant learning, and character-rich decision-making. Leaders of high character produce cultures of high character, where followers increasingly manifest virtues rather than vices. (Observable Virtues: courage, humility, selflessness)

12 Unity: High-character people strive to build relationships that foster oneness among others who are bound with them to a common promise, mission, or purpose. Ethical organizations seek uniformity in their people’s shared character ethics and unity among their otherwise richly diverse people. Without a persevering commitment to shared character ethics, there is no hope for sustainable unity. Synergy grows from this inner dependence. (Observable Virtue: reconciliation)

13 Forgiveness: Because they know they are far from perfect, people of high character are humble, and they extend and receive unmerited acceptance. Character breaches separate people. Separation injures conscience. High-character people forgive and genuinely seek forgiveness to reconcile or restore their relationship with any person to whom they have committed a character lapse. Seeking forgiveness requires a confession of error by the offender. Rendering forgiveness is a radical act of undeserved understanding (or grace) by the offended. High-character people are thankful when forgiven and are motivated to forgive inevitable offenses against them. They intentionally forgive others and seek the forgiveness of others. (Observable Virtues: humility, patience, gratefulness, long-suffering)

14 Honoring Authority: All people are imperfect, requiring boundaries for behavior. High-character people willingly yield to the authority of those who are charged with upholding those boundaries. They help shape and then abide by the legitimate laws, rules, and boundaries established by legitimate authorities and strive to live within those boundaries for the betterment of all people. When those given authority violate conscience-convicting character ethics, high-character people take wise action to justly hold them accountable. (Observable Virtues: yieldedness, submission, alignment with mission)

15 Liberty: High-character people preserve their public rights by fulfilling their personal responsibilities. In order to preserve public freedoms, every single person must exercise private restraints. Therefore, free people embrace self-control, so the need for public controls is minimized. As a result, high-character people communicate and live out character ethics and intentionally exhort others to do likewise as an active act of preserving liberty for everyone. (Observable Virtues: temperance, self-control)

16 Learning & Mentoring: High-character people are lifelong wisdom seekers and wisdom advancers. They have both a teachable spirit and a teaching spirit. They impart truth to the uninformed. They reduce ignorance by illuminating the disenfranchised. They multiply character-based people and leaders. They nurture teaching relationships in order to maximize the character and competency of others. They serve as mentors who endeavor to invest their lives in others in order to help them help others to attain their greatest potential. The process begins early when parents and mentors make character education an ordinary topic of conversation. (Observable Virtues: curiosity, creativity, teachability, inspiration)

17 Stewardship: High-character people live as if they will eventually reap what they sow. They actively identify with the role of trustee or steward rather than owner. They perceive their function as a resource or role “caretaker” for a limited time. As a result, they regard “positions” and “possessions” as “conferred in temporary trust.” Therefore, they care for their respective positions and possessions diligently and seek to add value to every role and every resource with which they have been entrusted. Ethical people have a high regard for multiplying the value of their “accounts” for the purpose of serving others and benefiting those who follow. (Observable Virtues: humility, orderliness, thrift, carefulness)

18 Seeking Counsel: High-character people seek wise counsel, particularly when confronted with issues that cause tension and/or confusion between two or more character ethics. Because they are guided by their tireless pursuit of truth, they regularly seek the wisdom of others of high character. After they weigh this counsel, they act. The goal of this process is wise action (what is right) rather than popular action (what would make one appear good) or pragmatic action (what might appear to work). The result of a decision made with wise counsel is a clear conscience and the fruit of a clear conscience is contentment. (Observable Virtues: thoughtfulness, patience, discernment, confidence)

OUR ABILITY *to* CHANGE

19 Submission to Truth: Truth transforms people only when we submit to it. People who seek truth cannot not transform. Eventually everyone confronts the power of truth. When people of conscience are confronted by what is true, they feel convicted to replace or “put off” their lower character by pursuing and “putting on” high-character ethics. Taking action on this choice can occur overnight or over a long and often painful period. High-character people seek and accept truth because they believe the truth sets people free.

20 Validating Transformation: Over time, high-character people exhibit consistent hope-giving and conscience-affirming character virtues that are the outer proof of inner character ethics. They understand that a tree is known by its fruit. Virtues and vices are simply the observable fruits that grow from healthy or corrupted roots of character ethics. Therefore, character builders must make the lost language of character ethics their first language. Moreover, since it is fueled by one’s daily responsibilities, not in the serenity of relaxation, character builders must adopt an accurate view of the benefits of suffering.

RELEVANCE *to* OUR DAILY LIVES

Persevering as a character-builder is the only thing that is truly 100% within our personal control. This means there is hope for personal change today that is not dependent on change in others or in our circumstances. Our conscience drives our convictions. These convictions generate courage, and this courage drives our conduct, regardless of our past, our current circumstances, or even cultures/settings that are hostile to high character.

THE CASE *for* CHARACTER ETHICS

Character ethics are self-evident, conscience-affirming truths that, when acted on consistently, produce virtuous behaviors, such as compassionate acts, honest answers, and just decisions. These virtuous behaviors create order and build trust. These are the twin indexes that best predict leadership success among presidents, pastors, parents, and principals.

WHY IS CHARACTER BUILDING ESSENTIAL *to* EVERY LEADER’S ROLE?

Character building is a leader’s most important role, because character—rather than hard or soft competencies, such as managing or communicating—is the cornerstone of functional relationships and teams. High character is what unites or combines with high competencies to deliver mission force. No matter how competent leaders may appear, if they devalue, ignore, or fail to demand high character—first in themselves, then in others—they will reap dysfunctional relationships. When this happens, the leader is forced to expend more and more limited leadership capital to deal with the results of low character: conflict interventions, ruptured teams, lawsuits, broken relationships, and heartache. And when the leader’s progress toward delivering the mission is chronically distracted, the leader fails.

FOUR REASONS WHY EVERY LEADER NEEDS *to be an* INTENTIONAL CHARACTER-BUILDER:

It's American.

The Declaration of Independence's content is in large part a profound indictment of the British King George's character, not his competence. The signers of the Declaration elevate this lack of character as their moral defense for the revolution by concluding, "A Prince whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people."

It's our responsibility.

Most followers (workers, constituents, and students) willingly entrust themselves to leaders. Accepting this trust morally and often legally compels leaders to create and sustain a nurturing (order-creating, trust-building), character-rich environment.

It's our right.

Leaders have the right to cultivate, and expect others to cultivate, high-character environments. Excellence is fueled first by the example of the leader and then by empowering others, such as giving problem-solving authority to those closest to the challenge. American leaders who neglect intentional character building are taking a great risk, as well as missing their calling.

It's moral.

Right and wrong are fixtures of human existence, transcending eons, borders, and faiths. They are written on mankind's heart, because they preceded him, and they will outlast him. The slightest suggestion that people ought to treat one another a certain way—in business, in government, or at home—rests on the premise that humans can and should discern right from wrong and order their actions by them: in other words, that they should pursue high character.

12 CONVICTIONS *for* BUILDING YOUR CHARACTER

Take a moment to thoughtfully read the following statements in their entirety. Then, starting with the first principle, try to honestly assess to what extent you are an intentional character builder. Better yet, since self-deception is a powerful enemy of the character-building enterprise, ask several others who know you well to review this "Character-Building Prediction Test" with you.

**The following statements describe me ...
OFTEN = 5, RARELY = 3, or NEVER = 1**

1 ___ I possess the Right Motivation: As a leader, I am called to be an example-setter of high character to the people to whom I am responsible—whether they are my peers, children, employees, and/or constituents. No matter if it seems inefficient, inconvenient, or ineffective, I will build character because it is the right thing to do.

2 ___ I possess an Accurate Mindset: My character flaws undermine my leadership but are correctable. Character is who I am; competency is what I do. I will no longer confuse the two. Character is not only attractive to me but is also irresistible.

3 ___ I possess the Freedom to Choose: I am 100% in control of my character and my response to others. I choose to be a leader of character. I regret my past character-poor choices. I will do all within my power to change. I will become more like the mentors and models I most admire.

4 ___ I possess a Teachable Spirit: I am designed to be a life-long learner. I am teachable and have a strong desire to apply what I learn to who I am and what I do.

5 ___ I possess an Optimistic Vision: A few might remember my competence, but virtually all will remember my legacy of character, good or poor. Many will exceed me in various competencies, but I will set my sight on building a reputation of uncommon character.

6 ___ I possess a Clear Target: I know the bullseye of high character. I know exactly what character-ethics are (such as *UncommonSense*®) and the corresponding behaviors I desire, even though I may struggle to achieve them consistently. Humility urges me to assess when I miss the mark and focus on aiming for improvement.

7 ___ I possess the Right Tools: I have taken the time to assess and acquire the correct resources to support my character-building journey, including a list of defined character-ethics and a support system of likeminded leaders.

8 ___ I possess a Sensitive Conscience: I may not always act on its every conviction, but I have a conscience that consistently generates a sense of great personal peace when I act in high character and guilt when I do not.

9 ___ I possess the Ability to Find a Caring Mentor: My mentor(s) know me personally, and we have agreed on a transparent, accountable, encouraging relationship as it relates to building character. My mentor(s) help me to create and maintain the conditions and principles necessary to build my character. Our respective roles and expectations are defined, mutually understood, and fulfill what the ancients predicted: “As iron sharpens iron, so one person sharpens another” (Proverbs 27:17).

10 ___ I possess an Integrating Perspective: My goal is to operate out of one unifying and aligning character identity. I will tirelessly work to reconcile all my various relationships to conform to this single identity.

11 ___ I possess a High View of Relationships: I value relationships, but I’m not perfect. I want to forgive those who make errors and be forgiven as well when I commit them. While this does not eliminate the consequences of committing wrongs (or omitting rights), it assures others that I earnestly value them.

12 ___ I have Counted the Cost: If I start, there is no going back. I will be painfully exposed for what I am if I attempt to champion a double standard or refuse to confront chronically poor character of those in my charge and/or completely abandon my own pursuit of character.

MY CHARACTER-BUILDING ACTION PLAN

Questions to get you started:

What did you discover as you thought deeply about these convictions?

What personal actions can you take immediately to start leading with rare character rather than manipulation?

What character-building tools might best benefit you in the future?

What old habits do you need to shed and what new habits do you need to acquire to replace them?

Is there anyone with whom you need to be reuniting or reconciling?

Who could you ask to help encourage and hold you accountable to achieve these goals month to month?

12 CONVICTIONS FOR BUILDING A TEAM AND/OR CULTURE *of* CHARACTER

Make two of your group's ground rules to speak the truth with compassion and to record your action plan. Be willing to extend this process until you reach a true consensus. Recommendation: Do not begin this section until you have completed the prior section.

The following statements describe us ...
OFTEN = 5, RARELY = 3, or NEVER = 1

1 ___ We define the target—then don't lose sight of it: We let our character framework (such as UncommonSense®), like the Constitution, do the work of convicting people's consciences. We move people toward the document. We use the document to consistently coach, to encourage, and to settle disputed matters.

2 ___ We set the example and avoid hypocrisy: Our leaders take character ethics seriously and pursue them intentionally. Character-building starts at the top: our actions will speak louder than our words.

3 ___ We mentor rather than just train. Unlike teaching a competency, character is imparted by example-setters, not trainers. It is caught more than taught. We use one-on-one and small group mentoring where our attitude conforms to this ethic: "We don't talk about the message, we live the message."

4 ___ We invite; we don't intimidate: We cannot mandate character-ethic beliefs. Character doesn't work that way. Our consistent character example will become irresistible over time. Building a culture of character is a marathon, not a sprint; it requires our patient persistence.

5 ___ We are missional, not chaotic: Many character breaches occur needlessly because they are caused by systemic flaws in the organization's mission, strategy, systems, or structure. We create order and stay on mission. An environment of chaos is toxic to the character-building enterprise.

6 ___ We praise character over achievement: We strive to aggressively acknowledge and praise character, which is the locomotive of productivity, innovation, and excellence. Praising achievement alone is like giving credit to the caboose for the progress of the train.

7 ___ We integrate, not segregate: To keep diverse people united around a common mission requires common character. Character is not built by a "flavor of the month" program. We integrate character into every aspect of our organization and leadership at all times.

8 ___ We talk it up: We read, review, and repeat the content of our character creed in one-on-one and group meetings. We keep leadership-character expectations "top of mind" and "tip of tongue."

9 ___ We unite around our shared ethics: Beliefs that prevail upon the conscience are the only thing powerful enough to create voluntary, uniform, predictable, and favorable behavior (the goal of team leaders). Our leaders create cultures where unique (diverse) people are drawn to these uniting ethics.

10 ___ We are one team with one character: Our character qualities are not higher around some people and lower around others. We are consistent in demonstrating high character, relationship to relationship. This is our strongest indicator that authentic character formation is occurring.

11 ___ We acknowledge that character building hurts: Like bodybuilding, character building leverages self-denial and sacrifice. But the gratifying end result is our common legacy of character—a priceless legacy—over which we have had 100% control.

12 ___ We firmly believe that character is the primary measure of our team: Whether it is obvious to us or not, a group is not a team until it unites around a culture of character.

OUR TEAM'S CHARACTER-BUILDING ACTION PLAN

QUESTIONS *to* GET YOU STARTED:

If unity is an important ethic, just how united is our team?

What failures must we personally and honestly own up to?

Where is our team strong in character-building measures?

What or who is contributing to this strength?

Where is our team weak in character-building measures?

What or who is in need of strengthening?

What steps do we need to take to strengthen our team in each of the 12 convictions?

How could we better help each of our leaders build character better?

What are our character-building goals?

What resources are we going to need to put our plan into action?

Who will hold us accountable over the long haul to get this done?

When do we meet next to measure our progress against our goals?

GUIDELINES FOR INTRODUCING UNCOMMONSENSE® *to* OTHERS

1 ___ Make sure to introduce the document as a leadership character ethics “road map.” Make the point that such road maps are not common today.

2 ___ Make sure to read the “Call to Leadership Character Ethics” prior to reading *UncommonSense*®. It is designed to anticipate and answer important questions.

3 ___ Invite others to read the document in its entirety (sometime in the ensuing week) and then to let you know what, if any, fault they find with it. Ask them to provide face-to-face and e-mail feedback.

4 ___ Be sure to emphasize that *UncommonSense*® is a document that is designed to relate first to our conscience (not our political, religious, or philosophical ideas). Acknowledge that, in practice, we tend to breach these ethics regularly regardless of our political, religious, or philosophical ideals.

5 ___ The “Big Idea” is to better agree with ourselves first, and then one another, that *UncommonSense*® “makes good sense” and that it is a reasonable bullseye toward which to move all of our relationships.

6 ___ Remember to indicate that while we are all flawed, we can all aspire to building a culture of character.

7 ___ DO NOT try to “close” others; that is not the purpose of *UncommonSense*®. People do not need to sign anything. *UncommonSense*® is not an ultimatum; it is a target that inspires us to “aim higher.”

8 ___ With authentic character-building movements, people buy in over time as an irresistible response to an irresistible invitation to co-build a preferred future, modeled by their leaders.

9 ___ Make sure to point out the Forgiveness ethic. We all will stumble because we are not perfect. Forgiveness allows us to restore what would otherwise be broken—trusting interpersonal relationships, which are the workhouse of trusting teams.

10 ___ Ask your team to think deeply about their favorite relationships and their least favorite (at work, home, or socially—without naming names). Refer them to *UncommonSense*® and ask them to diagnose the best and the worst relationship. How would they “character”-ize their best relationship using *UncommonSense*®? Where are the “pinch-points” in the worst relationship? How could they act with higher character to move the worst relationship forward?

11 ___ Make sure to “unpack” *UncommonSense*® in its four distinct sections: The Critical Importance of Truth (Ethic 1), First Applying Truth to Ourselves (Ethic 2), Applying Truth in Our Relationships (Ethics 3–18), and Our Ability to Change (Ethics 19 and 20).

APPENDIX 1

CHARACTER RESOURCE TOOLS HONESTY SELF-ASSESSMENT

(Adapted from “Honesty with Others; Spirit of Revival 1995”)

This worksheet is intended to stimulate your thinking and is confidential to you. How honest are you with others? Do you really know what honesty means? Take 15 minutes to ponder and honestly respond to the questions below. Is your conscience convicted? What motivates you toward dishonesty? What steps can you take toward greater honesty? Who might help hold you accountable to these goals?

Exaggeration

- ___ Overstating the truth by using words like “always” and “never”
- ___ Making sweeping generalizations about people or situations
- ___ Overstating or understating the seriousness of a situation in order to make a point or to achieve a greater effect

Flattery

- ___ Giving insincere praise
- ___ Complimenting another to enhance my own reputation in their eyes

Lying

- ___ Slandering: spreading false reports about another, with the intent to inflict hurt
- ___ Answering direct questions with untruths in order to protect my reputation
- ___ Falsifying documents such as timecards, employment applications, expense reports, or tax returns for personal benefit

Misleading

- ___ Leaving a false impression (though my spoken words may be true)
- ___ Communicating facts selectively to influence others for my own purposes

Inaccuracy

- ___ Failing to verify the facts before repeating a story
- ___ Carelessness with regard to factual details of stories
- ___ Failing to speak precisely or to make sure that my words are literally true

Deception

- ___ Allowing people to say things that are untrue about another person and implying consent by my silence
- ___ Attempting to create a better impression of myself than is honestly true

Hypocrisy

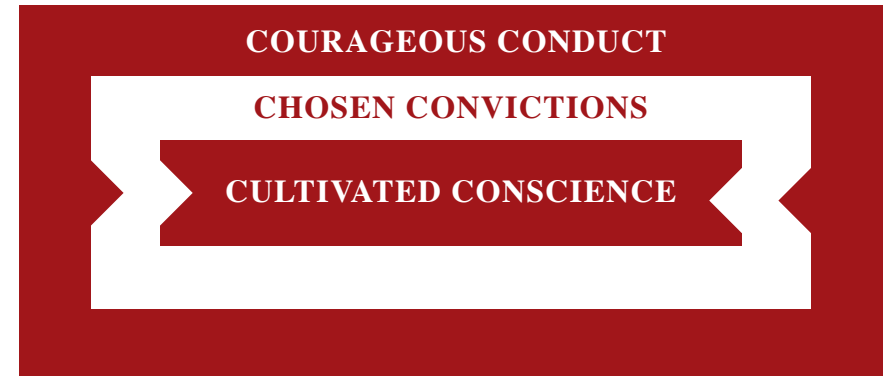
- ___ Praising another to his/her face while criticizing behind his/her back

Inconsistency

- ___ Flip-flopping on issues depending on my audience

APPENDIX 2

CHARACTER RESOURCE TOOLS INTERNAL CHARACTER-BUILDING DYNAMICS



CULTIVATED CONSCIENCE:

Conscience is the uniquely human foundation upon which one builds personal convictions, which then inform personal conduct. One must strive, therefore, to cultivate conscience—to nurture and feed the ability to personally think deeply about what is true, reflect thoughtfully on what one discovers, and then chronicle this thought into convictions.

CHOSEN CONVICTIONS:

A conviction is a conscience-affirmed, decision-default position that informs conduct. It answers the question: “If this happened, I would do this (not X, Y, or Z).” Every personal conviction can be theoretically described as either “emergent,” “undergoing testing,” or “proven.” They can also be further defined as essential (values) or non-essential (preferences).

COURAGEOUS CONDUCT:

Conduct is derived from convictions and conscience. Courageous conduct is choosing high character when all those around you would settle for less. Our conduct is the fruit (either good or bad) of our set of conscionable convictions (the roots). To change behavior (the fruit), you must change belief (the root).

APPENDIX 3

CHARACTER RESOURCE TOOLS

THE CHARACTER COMPETENCY DILEMMA

“You’ve seen the difference character makes in individual football players. Give me a choice between an outstanding athlete with poor character and a lesser athlete of good character; and I’ll choose the latter every time.”

— *Tom Landry, Former Head Coach of the Dallas Cowboys*

<p>1</p> <p>High Character Low Competency</p>	<p>2</p> <p>High Character High Competency</p>
<p>3</p> <p>Low Character Low Competency</p>	<p>4</p> <p>Low Character High Competency</p>

Landry stated intentionally what most American leaders consider only intuitively. Coach sought out Quadrant 1s and 2s and would avoid selecting or elevating Quadrant 3s, which is quite easy for most of us—AND Quadrant 4s, which is extremely difficult for most of us. Here's why: While most Americans might agree with Landry's wisdom, our experience is that most American institutions (and leaders) are biased to reinforce, recognize, and reward for competency alone. This pattern is the biggest contributor to chronic dysfunctional tension among teams. Quadrant 4 people are a vexation to every team. It's not that present-day America "disdains character"; it is that we esteem competency-building to the neglect of reinforcing, recognizing, and rewarding character-building. Until this cycle is broken, American leadership and "team-ship" will suffer.

APPENDIX 3 (CONT.)

Questions:

Every person is composed of two interwoven “DNA strings”: competency and character. Both are deeply relevant to predicting interpersonal and team functionality.

Where would you plot yourself on this chart?

Would this chart help you better share this point with others?

How much attention do we honestly give to character building and assessment as an ongoing enrichment/development goal as team leaders?

What should or could we be doing?

APPENDIX 4

CHARACTER RESOURCE TOOLS PERSONAL CHARACTER CHANGE FORMULA

“HOW DO PEOPLE CHANGE?”

$$\{TD + RV + FS\} > CP = C$$

TD = Total Dissatisfaction (with status quo)

RV = Realistic Vision (for a preferred future)

FS = First Step (willing to take the risk)

CP = Current Pain

C = Change

“HOW DO PEOPLE SUSTAIN CHANGE?”

$$\{CC+AA+GC\} > DT = SC$$

CC= Cultivating Conscience habit

AA= Authentic Accountability

GC= Good Character-Reinforcing Company

DT = Daily Temptation to do otherwise

SC = Sustain Change



THE DECLARATION of INDEPENDENCE

The unanimous Declaration of the thirteen united States of America, When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.--That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, --That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.--Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

He has refused his Assent to Laws, the most wholesome and necessary for the public good.

He has forbidden his Governors to pass Laws of immediate and pressing importance,

unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.

He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only.

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures.

He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.

He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the mean time exposed to all the dangers of invasion from without, and convulsions within.

He has endeavoured to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migrations hither, and raising the conditions of new Appropriations of Lands.

He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary powers.

He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of New Offices, and sent hither swarms of Officers to harrass our people, and eat out their substance.

He has kept among us, in times of peace, Standing Armies without the Consent of our legislatures.

He has affected to render the Military independent of and superior to the Civil power.

He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation:

For Quartering large bodies of armed troops among us:

For protecting them, by a mock Trial, from punishment for any Murders which they should commit on the Inhabitants of these States:

For cutting off our Trade with all parts of the world:

For imposing Taxes on us without our Consent:

For depriving us in many cases, of the benefits of Trial by Jury:

For transporting us beyond Seas to be tried for pretended offences

For abolishing the free System of English Laws in a neighbouring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies:

For taking away our Charters, abolishing our most valuable Laws, and altering fundamentally the Forms of our Governments:

For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

He has abdicated Government here, by declaring us out of his Protection and waging War against us.

He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people.

He is at this time transporting large Armies of foreign Mercenaries to compleat the works of death, desolation and tyranny, already begun with circumstances of Cruelty & perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the Head of a civilized nation.

He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands.

He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions.

In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury. A Prince whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people.

Nor have We been wanting in attentions to our Brittish brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which, would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and of consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace Friends.

We, therefore, the Representatives of the united States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.



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