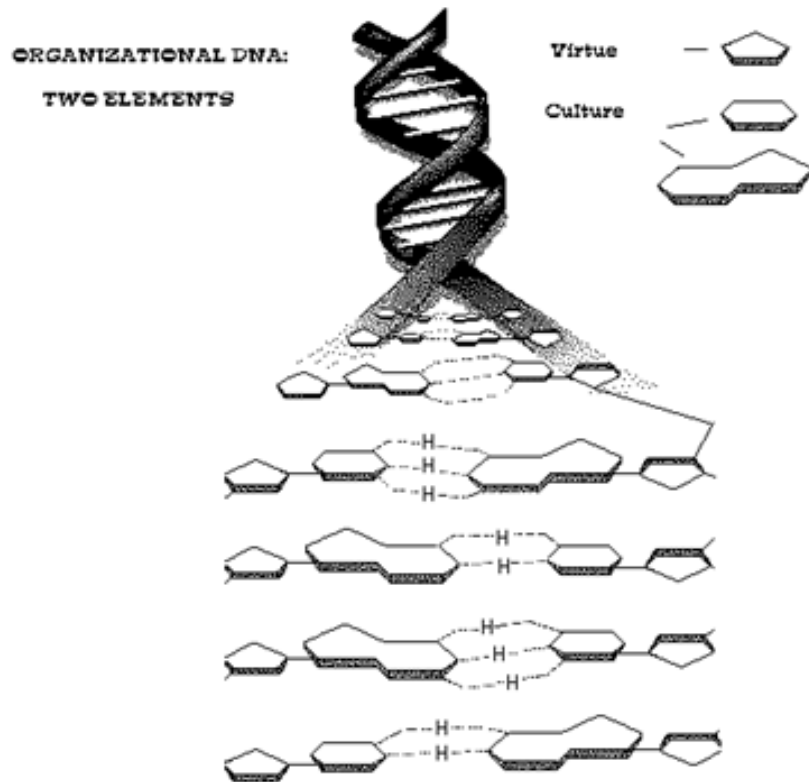# Organizational DNA:

Law of Virtue

Forward

This book is dedicated to my two sons Josiah and Robert Moore. My prayer is that you may grow up to be men who have not wasted your lives, but rather embraced the beauty and bounty of what God has created. More importantly, I want you to enjoy Him.

A special thank you to my wife Rebecca, who has been a true partner and friend. Thank you to my editors Rev. James Moore, Ruth Padilla, and Dr. Betty Mealy for their hours of work on this book. Thank you to Glen Frutiger and Joel Taylor who were instrumental in helping me develop the virtue model. Last but not least, thank you to my father, Rev. James Moore, for his example of moral excellence and compassionate mentorship. I am grateful for the legacy that he has established for us, his sons.

It is my personal belief that God has created all things. All things work through Him, for Him and by Him. God has created us to flourish in the midst of adversity; this is the divine plan for you and me. May we flourish in the environment given to us by the Creator.

This book is not a definitive work on virtue but rather an introduction to a new area of thought in organizational behavior where clear laws and design exist. The implication of this work brings hope to our situations and struggles, faith in the created design and the realization that all relationships hold together through perfect love.

Jeffrey Moore

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INTRODUCTION

Scarcely a week goes by without hearing of a new corporate ethical failure. These failures have to do with individuals who seem to be taken "off course" by rationalizing what a community (society) believes to be morally wrong. These errors are not only legally wrong but also ethically wrong. Aristotle stressed an important principle: no one can legislate good behavior. Laws and rules are powerless to make people do what is right. In order to address the issue of ethical behavior in an organization or corporation, it is imperative that the first consideration is decision - making about one's own behavior.

Individual behavior can be compared to an iceberg. A small percentage of the iceberg protrudes outside of the water in plain view but the largest part is submerged, invisible to sight. The external, visible portion of the iceberg represents the external behaviors that others can observe. The internal portion, which is submerged, is invisible and divided into two parts: a personal virtue system and a collective cultural system. Both of these systems together drive actions which are expressed in community.
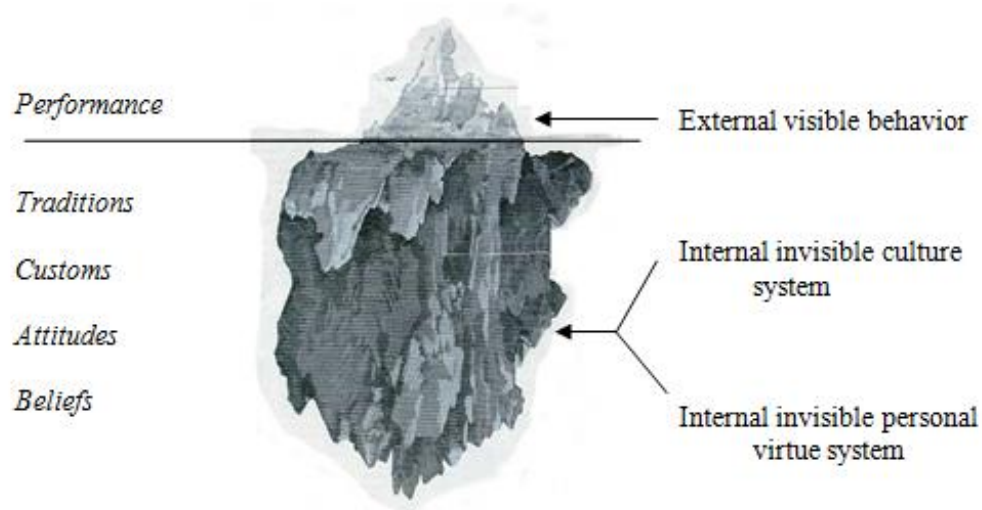
Two major opposing perspectives co-exist in North America on ethics that drive the *PERSONAL INTERNAL VIRTUE SYSTEM*. These two perspectives are the humanist ethic and the Judeo-Christian ethic. The main difference between them is found in the answer to the vital question, who is it that is at the center of the perspective? Is it man or is it God? These two very different ethical systems drive the individual to very different "virtuous" life strategies and give opposing guidance in doing what is perceived as right. Both of these perspectives however agree on the importance of virtue and the destructive nature of its lack. Good community relationships develop when there is an atmosphere of moral quality in corporations, societies, civic institutions and family relationships. This atmosphere is created when people *CARE* for each other, *TRUST* each other and are motivated by *HOPE*. Conversely, relational *"communities"* wither when they are overtaken by destructive strategies, desires and emotions like greed, deception, fear, abuse, resentment and anger.

The central premise of this workbook is that when people, regardless of culture, develop personal virtue, they will be contented, find peace, and develop long-lasting partnerships which will improve their various relational *"communities"* and thus improve societies and families.
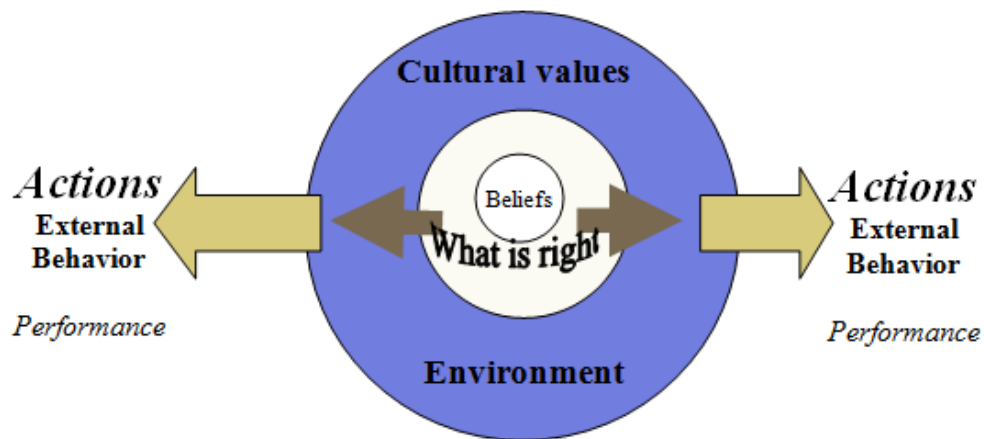
The second of the two part invisible internal system is the *INTERNAL CULTURE SYSTEM*. Culture is defined by Webster as "A society which has inherited customs and cultural rules from

its preceding members." Dr. Geert Hofstede[i] was the first to conduct large scale research regarding similarities and differences between different cultures in international business. ITAP International[ii] classifies Dr. Hofstede's cultural categories into four revealing preferences:

Individualist style   -----   Collectivist style

Individualism continuum is the degree to which action is taken for the benefit of the individual or whether for the benefit of the group.

Hierarchy style   -----   Participative style

Power distance / hierarchy continuum is the degree to which inequality between those in authority and the subordinates is or is not accepted.

Structure oriented   -----   Risk oriented

Certainty / structure continuum is the extent to which people prefer rules, regulations and controls (thus certainty) rather than unstructured, risky, ambiguous and unpredictable situations.

Task achievement   -----   Relationship development

Achievement continuum is the degree to which we value tasks most or whether relationships are valued the most.

These preferences are not right or wrong in and of themselves but rather they are ***relative*** depending on the environment and culture of which one is a member. However, the PERSONAL INTERNAL VIRTUE SYSTEM, when it is developed, is an ***absolute*** construct which can be found in individuals throughout various cultures. Individuals can and do choose whether to be virtuous and whether to do the right thing.

CHAPTER I

LAW OF SURVIVAL

The most basic human and animal instinct is to survive. All living things almost without exception seek to continue to live. The survival and prosperity of oneself and ones family is the highest priority. Therefore all of the individual's behavior is based on the fundamental question: what can I gain from this situation. Behaviors tend to be focused on the short term. How can I survive today is the immediate priority. When an individual is faced with death, in the majority of cases, ethics are discarded in order to continue to live. This is a reality that we frequently witness in the midst of wars. The right thing to do is to continue to live at all costs. This is the law of survival.

THE LAW OF SURVIVAL can be divided into *three different components*. The first is DECEPTION, the second is SELF-CENTEREDNESS, and the third is **FEAR**. A "survival" mentality affects the way people live in relational "communities" and it affects how others respond.
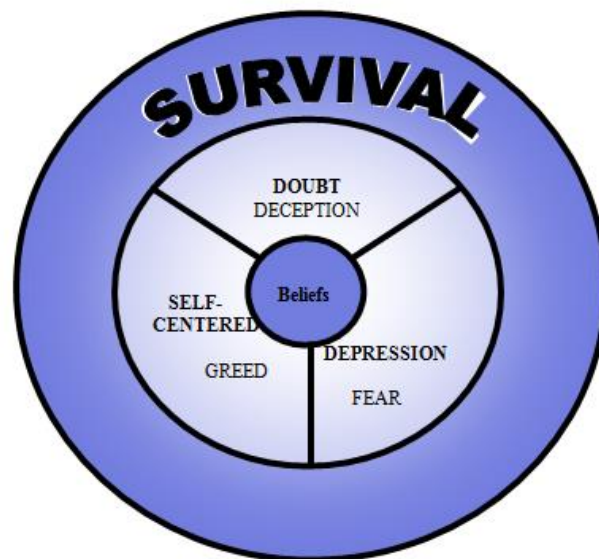
DECEPTION

From the perspective of a survival mentality, deception is a legitimate means to achieve personal goals. Deception can be a very effective tool that hides one's true motives and objectives. Expertly used, deception can allow a person to vanquish his or her enemies and to achieve decisive advantages. Military groups use deception as a very powerful weapon; in such cases it is called psychological warfare. During the Second World War, the allied forces went to great lengths to deceive the axis powers into believing that an invasion was coming from the South and not from the North. False but realistic boats, planes, and military vehicles were created and displayed in another area of Britain in order to trick the enemy into believing what were actually false goals and objectives being planned by the allies. Creating an element of surprise is very effective in warfare. All of this is accomplished through deception.

On a more personal level, however, when deception is discovered by others, it paralyzes their behavior and creates an emotional condition of doubt in those who have been deceived. Those who have been deceived do not act as quickly as they did previously because they do not trust that the information given is accurate and trustworthy. This situation pushes them to meticulously investigate all of the information from the person who has deceived them. This wastes a great deal of time and energy. Those who have been deceived doubt the accuracy of the information and suspect that the devious individual has hidden agendas and is trying to manipulate them. Relationships where one or more partners have been a victim of deception inevitably suffer while those who have been deceived heal and re-establish trust.

Three examples of fictitious situations help to illustrate the concept of survival. These situations are from a family setting, from a work environment and from the results of a situation in a community. Through the discussion of the concept of survival, the situations will arise and serve to illustrate the principles.

Situation #1: Family setting

Jason and Mary have been married for seven years and have a seven- year-old son, Joseph. They live in a new ranch home outside of the city in the town of Lima, New York. Jason works at Adelph as a supervisor in the call center and has only been there six months. Previously Jason was a pastor but due to increasing financial pressures, he was forced to find a higher-paying job in order to cover family bills. Mary works part time as a secretary at the local dentist's office and also volunteers in the ballet school. She has been working since they moved into their new home in Lima three years prior. Mary drives a new Volvo and Jason drives his pickup truck that he purchased while in seminary five years previously. They have a mortgage, college and seminary debts, and a car loan for the Volvo. Mary grew up in a home that took in relatives that were having family problems and she has just recently convinced Jason that they should serve as a foster family for teenage girls. Two weeks previous, Angel, fourteen years old came to live with them for an undetermined length of time. She came from a broken home in the city where abuse was a reality.

In the family setting, deception can be very discreet. Mary is the one who pays the bills and manages the family budget. Since Jason has begun his new job, she has started spending more money, using her personal credit card. As Mary continues spending money on furniture and household décor, she finally is living the dream of the affluent middle class. Things slowly get out of hand, however, and Mary finds herself with over $7,000 in credit card debt; the worst of the situation is that Jason has no idea what is occurring. Mary knows that if Jason were to find out he would be furious that she had hidden such a debt. Guilt continually pursues her because she knows that Jason could have gotten a newer truck with the money she has spent. From a survivalist perspective, Mary is able to achieve her dream by being deceptive. She has the power and the opportunity to reach her goals. It is her belief that if she could just get her house the way the Jones' house is, then she will finally be happy. However, as the situation evolves she feels terrible. She has to be careful not to leave their personal finance information out where Jason can find it. When Jason asks her how they are doing she just tells him that they are doing well, deceiving him into believing that there are no financial problems. So, feeling that their situation is

good, Jason wants to look into a newer truck. What is Mary to do? Keeping up with the Joneses has ruined their finances. She feels let down by her dream and expectations. If she tells Jason, he will be furious and probably take away her management of their finances.

Situation #2: work environment

Jason was hired six months earlier as a salaried call center supervisor. Previously Jason was a pastor and the Human Resource Manager who hired Jason wanted someone with strong people skills. He wanted someone who could motivate and lead the call center team. During the interviewing process, the Human Resource Manager was desperate to find a person for the job. He did not have any good candidates before Jason came. When the time came to talk about job responsibilities, the HR manager sugar-coated the responsibilities of the position and left out the political realities of working in the company. After hiring into the company Jason has discovered that he is expected to plan and host company team-building activities outside of work as well as to participate in corporate benefits. Due to the company's financial difficulties the original pay scale quoted to him in the interview has been decreased. Jason's manager has been hinting to Jason about the things he should be involved in if he plans to work at the company long-term. With lower pay and increased work hours he feels like he was deceived. His attitude and motivation at work decrease. He may even choose to steal from the company by falsifying time cards, using company equipment, or cutting corners in his work since the company has lied to him.

Situation #3: Community situation

Deception is also prevalent in communities. The town supervisor, a native of the town, was elected because he had a very specific action plan not to increase taxes and to restore downtown Main Street. His constituents specifically elected him on his promise of not increasing taxes, which are already high in the state of New York. The small community is seeing the decrease of its revenues due to the loss of manufacturing jobs as well as the failure of local farms. Furthermore, as people leave the area, homes are not selling and many of them are falling into

disrepair.   The number of people paying taxes in the community continues to decrease and the costs of education and maintaining the highways keep increasing. Constituents are upset because the town supervisor has not been able to revitalize their community and bring in new businesses. There has been no change on Main Street in the three years since the new town supervisor has been elected. His only legacy seems to have been to get a number of his friends in municipal positions. Jason and Mary discover that the town supervisor is part of a religious association and that all the board members and most of the town employees are members of this association also.

SELF-CENTEREDNESS

The second component of the law of survival is self-centeredness. In the midst of trying to survive, one's own needs become paramount. It is an essential part of surviving to solve personal problems first and foremost. The stewardess on an airline, when talking about security and safety, will say that the adult passenger should first put on his or her oxygen mask and then put a mask on his or her child. The survivalist would say that in order to help others we must first help ourselves. Self-centeredness produces greed and pushes people to acquire things, power or prestige in order to insure survival.   This motivation, if effectively used, can be a very strong force in a society. However, self-centeredness will also create a lack of unity in relationships.

Self-centeredness is all too common in families. Consider the fictitious family, for example. Mary's desire to live the middle class life of her dreams is pushing her to focus on her own material desires. She is not looking at the effects this is having on her family.   Joseph, a growing seven-year-old in an affluent neighborhood, is demanding more and more to keep up with what his friends have. Taking him to the store is like taking a burning torch into a gas station and telling the torch not to set anything on fire. Joseph needs to wear certain designer clothes and to have the latest in electronic entertainment. Following his mother's lead his thoughts are centered on himself and how others perceive him. Ingratitude motivates people to keep on getting bigger and better things that would make them happy. However, even when they get what they want, they continually strive to get the next thing, not appreciating what they do have. Discontentment sets in and greed becomes a driving motivator for one's actions.

In the workplace, Jason is pressured more and more by upper management to increase the bottom line for his department. He is told that times are difficult and the market is down. The pressure is to increase productivity by doing more with fewer people. Two of his team members' positions have been cut but the workload has not diminished. Upper management has promised Jason a bonus if he is able to meet the quotas for his department at the end of the quarter. Jason definitely could use a newer truck and thinks that he can pressure a few of the team members that he believes

might be slacking. In reality upper management laid off two the two team members to give him a bonus as well as a pay increase for themselves.

In the community, self-centeredness is also prevalent. Mary volunteers at the youth center that has just moved into an unused building. The youth center is a new project that Mary and a number of community ladies have started for the community. Everything is going well for the first few months until the town supervisor informs Mary and the other youth center board members that local businesses are complaining about the activity and noise level at the youth center. The town board had voted to allow the youth center to use the space for a year as a trial period but only six months have passed and the supervisor has turned hostile. Mary tries to go to the town board but she can never get members to address the issue. They will not tell her specifics regarding the complaints about the center. It seems that the town board avoids conflict. A closed door emergency town board meeting is called and the youth center is told to close its doors. A short time later the building is sold and a new for profit business replaces the center. The owner of the new business is another friend of the town supervisor.

FEAR

The third component of the law of survival is fear. Fear can be a powerful tool to motivate individuals to action. Some individuals produce fear in others by means of physical or emotional abuse in order to break their will. These techniques are used effectively to control the behavior of others. Many people groups in the world are motivated to follow rules because of a great fear of the consequences if the rules are not followed. Survivalists point to the fact that the fear of doom and possible death is a positive thing because it releases an extra burst of energy and adrenaline that is designed to help people overcome that which is threatening. They point to the fact that when a child accidentally touches the flame at the end of a match, he or she quickly pulls his or her hand back in pain and fear of greater harm. The child's mind is focused on doing all he or she can to escape the pain of the fire.

However, let us look at another common fear -- the fear of public speaking. Public speaking causes fear in the majority of people. Researchers have found that this fear triggers adrenaline and cortisol, which are equivalent to drinking seven cups of coffee, to be released in the body. Adrenaline triggers a response in the brain to shut down normal functions and the "fight or flight" impulse takes over. In public speaking this fear paralyzes behavior. In order to reduce fear and anxiety that hinder a good presentation, presentation experts encourage adequate preparation. Preparation is said to reduce the fear of public speaking by seventy-five percent.

How does fear affect relationships? When repeated fear that is the result of abuse is applied in relationships, depression is often the result. Depression is created when one cannot overcome the strength or power of the abuser. This depression and pessimistic view of the future paralyzes one's behavior and may even motivate one's emotions to express anger and rebellion.

In families, depression has a way of taking control. Let's go back to our family example. Angel is in extreme depression because she feels overwhelmed by her inability to control her environment. She is struggling with suicide, tormented by her past and a very low self-image. She is angry at the government who has taken her from her mother, and angry at the boyfriends her mother has had. Angel just dreams of being set free from her pain. She escapes to her room to be alone and listen to her music. She tries to run away after the first week in her new foster home but the state troopers pick her up at the local truck stop trying to hitchhike to her mom's house. She has been warned that if she runs away again she will be put in a lock-down facility for teenage girls. This makes her even more hopeless, feeling like she will never be home again. Angel is consumed with anger and cannot see the opportunity she has in the new home. She cannot take advantage of this opportunity to be protected and to get an education. After being freed from being a ward of the state she can receive assisted living and a college education. She is enrolled in school but her attitude is negative and she invariably befriends the rough kids in the school. Angel's fear of the future prevents her from working toward a better live. She has lost all hope and exists from day to day.

The workplace is filled with individuals caught in depression.   Caught by the necessity of making a living and paying the bills, the majority of Jason's team at the call center has no vision. They are at work for the paycheck and all they do is punch the time clock in and out. Morale is bad in the team because two of its members, the poorest performers, have just been let go. The group is wondering when the next rounds of lay-offs is going to occur. No communication from upper management has been forthcoming about the lay-offs other than through an email two weeks prior informing the team that there is to be a department restructuring due to poor market conditions. Team members do the least possible, expecting that their turn will come very soon and not willing to waste their time in a dead-end job.

In the community, depression is visible at the town board level. The fiasco with the youth center has created a no-win situation. At the town board meeting, many of the local parents and church leaders who saw the benefits of the center are upset because it has been closed in the middle of the year. Constituents voice their concern about closing the center which has brought safe activities for kids in this small town.   Having been caught in a no-win situation of having to back their decision and disappoint the electorate, they manage to compromise. The town board is very pessimistic about working with other small businesses and anyone who is foreign to their region and the members are not open to its way of doing business. They will not extend facilities or benefits to attract businesses which will only create more problems and change. Their vision is for the immediate future and escaping the current political crisis. They are not interested in evaluating why there is a problem and how they should remedy it.

BONDAGE

The law of survival is intricately connected with the definition of an obsession. This obsession is for one's survival, focusing solely on one's own needs. Greed and fear fuel this obsession. The fear is of losing power and possessions that one has acquired to ensure one's survival. One is at war against all things or individuals that threaten to decrease his or her power or possessions. An obsession to acquire more power and more possessions is the continual race. One is never certain

that a certain amount of power of possessions is sufficient to survive because one cannot predict how the environment will change and possibly allow competitors and enemies to take what one has worked so hard to acquire.

If survival were a sport, it would be a sport reminiscent of the role of a gladiator in a life-challenging event. Even if one would win a fight, he or she would have to return to the arena the next day, day after day.

Many times individuals gather together in an attempt to increase their chances of survival. This is where culture is found. But the goal of culture (society) is to normalize behavior. A culture creates rules and regulation in an attempt to standardize behavior for the benefit and positive life of the majority of its members. Culture demands loyalty in exchange for security.

ADAPTABILITY

The focus of a survivalist is on the short term and on assuring subsistence. Once the immediate is secured, one looks towards the long-term and contingency planning to ensure future survival. Survival depends on the ability to control and gather enough resources to maintain security. Referring to Maslow's hierarchy of needs, one finds that people fulfill lower physical needs before fulfilling higher dreams and aspirations. This push to stay alive and fulfill needs centers on an individual's ability to improve himself or herself in order to continue. Thus attention is on trying harder, on enlightenment and ultimately on changing behavior to be successful in one's personal niche. It is through education and the development of an intelligentsia that society develops itself to succeed in its niche.

Learning to excel as a survivor develops over longer periods of time and requires adaptation. Individuals learn by trial and error and experience; this process teaches them how to succeed at survival. The presupposition is that the environment remains fairly constant for individuals and societies. However, if there are cataclysmic changes, individuals and societies may atrophy and

sometimes even perish. With the rapid increase of globalization, companies that have not learned to adapt and compete on a global scale, like those individuals who have not learned to adapt, may be destroyed. Eventually the people in the economies will learn what the essential skills are and re-train themselves. People and organizations either learn how to adapt to their environments or they atrophy and sometimes even perish. The problem and the reality of the law of survival is that people cannot anticipate and prepare for all the threats and changes of their environment. Once the environment dramatically changes, individuals or the organization may lose their niche and face extinction.
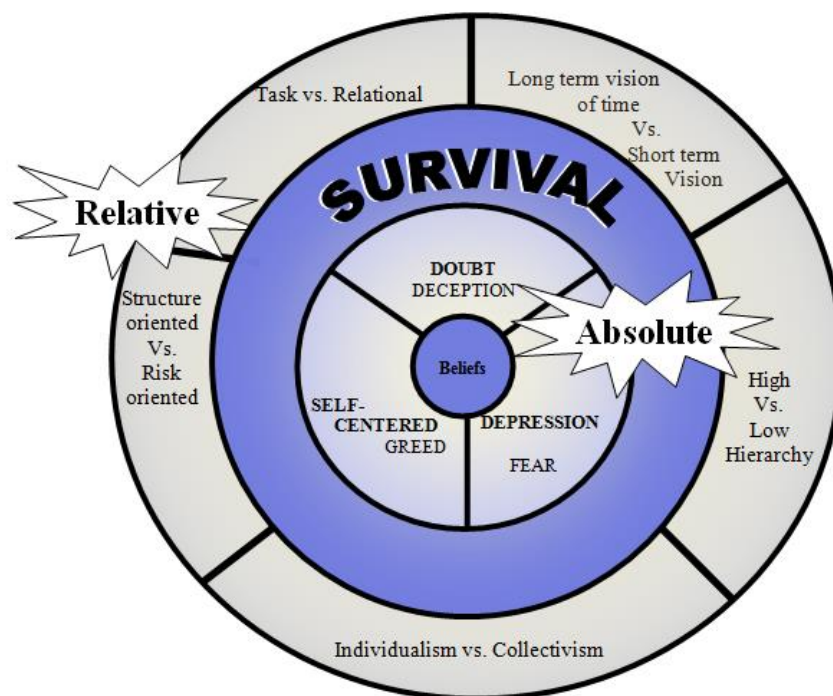
CONTEXTUALIZING SURVIVAL

Cultures are complex and differ one from another in the expression of an individual's survival perspective. This perspective will express itself in behavior that will adapt to the environment in which he or she is living. This is called flexible communication.[iii] Take the example of offering a bribe to a police officer. Bribes are typically given in order to survive. In Eastern Europe during

the 90's, policemen used to stop cars for any excuse they could think of, including if the car was "too dirty." Sometimes individuals offered a bribe, rationalizing that the system was set up that way. Law enforcement was underpaid and officers had not received a paycheck in months. They used their position to enhance their financial situation. Someone with a foreign car might be frequently targeted. However, if the person being offered the bribe is a individual who believes that a bribe is wrong, then in that person's culture the offer of a bribe is not appreciated and can even effect the situation negatively. Thus the giving of the bribe might in one culture be a legitimate way to survive but in another culture it might result in more trouble. The culture in which the action is taking place will interpret whether the action is viewed favorably or unfavorably. In order to survive in one's respective niche, understanding cultures is critical.

Learned behaviors are a way in which individuals adapt in order to survive in their environment. Culture will seek to normalize behavior in order to keep harmony and to provide security for the majority of its members. Because humans are such good survivors, they optimize their enjoyment of life in the confines of the cultural environment, adapting behaviors to fit the norms set by the culture. Culture and societies actively repress behavior that deviates from the norm and is seen as threatening to the survival of the whole. Individuals have a choice to be deviants or successful survivors in the narrow niche where they live. However, once the environment is changed through the break-up or increase of relationships, job transfers, or economic or political events, individuals may find themselves back at the starting point—inadequate survivors.

Cultures, societies, and even organizations work as normative constructs to allow people to operate coherently within a given set of rules and norms. These cultures and subcultures exist to create order, and order increases the survival and achievement of a good life for its members. Rules are good and essential in creating order out of chaos. However, a survivalist perspective is not able to motivate the individual to charity and self-sacrifice but only to respect the rules of society. Survival focuses on increasing happiness by changing circumstances to meet needs. The ethos behind self-centeredness is, "**When** I get _____, **then** I'll be content." The Roman Empire perpetuated this ideology of "more is better" with its proverb, *Vini Vidi Vici*; or, "I came, I saw, I

conquered." Historians point to the fall of the Roman Empire as originating from its decadent society. Its citizens had lost all moral restraint. Unchecked obsession and deceit destroyed the Roman Empire. Many other societies and religious orders lay destroyed by their lack of moral judgment.

CHAPTER II

LAW OF VIRTUE

Each individual has an innate need to be happy and to find contentment. Each strives to find unconditional acceptance, something that survival cannot give. The law of virtue contains the key to happiness and contentment. The law of virtue is contrary to the law of survival. Survival, the tyranny of the immediate, is replaced by wisdom, the sacrifice over time for relationship.

The driving motivation of virtue is to get the best out of life, to make one's life count. Virtue's primary fear is to waste one's life. Behaviors tend to be thus focused on the long term. How can an individual make one's life count? What legacy will individuals leave? To live right, to give a legacy which succeeding family members can be proud of, encapsulates the law of virtue.

The law of virtue can be divided into three different components that are the opposite of the law of survival. The first is truth, the second is love, and the third is hope. Virtue is doing the right thing for the right reason.
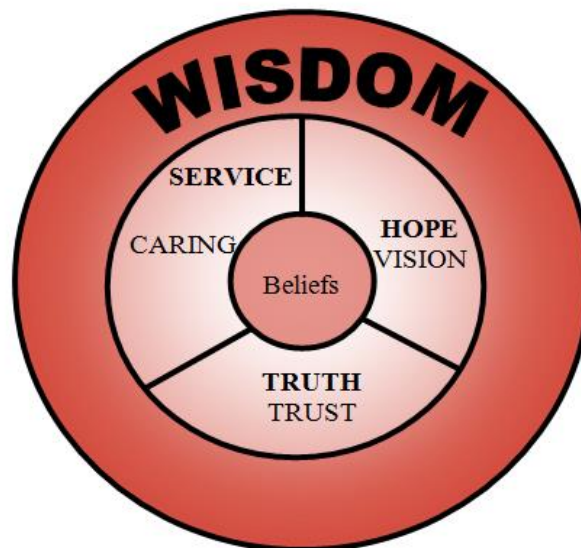
TRUTH

From a virtuous perspective, truth is essential in developing relationships. Whether it be family, business or community relationships, truth is the only way to produce trust. Being truthful is a sign that individuals value each other. Truthfulness or honesty starts with being communicative, vulnerable and transparent about objectives and/or weaknesses. Cohesion develops in relationships where there is no deception or manipulation. Communities develop, commerce flourishes, economies blossom and leaders lead effectively.

On an individual level, truth empowers behavior and creates an emotional condition of trust. People who are told the truth feel valued and trusted. Trust enables them not to fear being hurt by the survivalist behaviors of others that they would otherwise have to guard against. Time is not wasted on doubting the individuals wondering they are lying and/or trying to manipulate.

The three examples of fictitious situations outlined in the chapter on survival again help to illustrate the concept of virtue. These situations are from the family setting, the work environment and the community situation.

Situation #1: Family

Truth is a foundational virtue in relationships and keeps relationships healthy. Mary decides to tell Jason the truth about her spending and credit card debt, overcoming the fear of her husband's anger and sacrificing her pride. She has to admit her fault, which puts her in a position of weakness. At this point, Jason has the choice to respond either in the mode of survival or in the mode of virtue. If he chooses survival, he can gain more power and control in the relationship. Survival in this type of situation is typically achieved by belittling, shaming, and imposing some type of punishment. However, if he chooses virtue he has a chance to show love and mercy. This will create a feeling of acceptance, value and trust in Mary. Jason will have to sacrifice his right to

judge and to retaliate for the injustice which Mary has committed. Virtue can be achieved through talking with Mary about ideas to help prevent such a situation from happening again.

Situation #2: The workplace

In the workplace, truth is an essential component in developing effective teams. Jason decides to tell his group that upper management has scheduled the firing of another person in his team by the end of the year. Since Jason is honest about the bad news, the team members are upset. However, for the team members, being aware of the bad news is preferable to uncertainty. Jason will work with the team in ways to manage the situation for the greatest benefit to all. Having a stable platform and accurate information to work with is preferable to having a continually changing platform with doubt about the accuracy of information. By disclosing the news that another position is to be cut, Jason is sharing information and is valuing and respecting the team members. Not being truthful, accurate and transparent would erode the team's trust in Jason and his ability to lead them. In order to communicate, Jason needs to disclose his failures or the company's failures of the past. Admitting the failures enables individuals to be transparent and value their employees. Most of the time Jason's failures are apparent to all of his team. How will the team react?

Situation #3: Community

Truth being valued in a community, not engaging in slander or deception, is very important to preserving the community's well being. When faced with individuals who harm, others will find it difficult not to slander them. Slander is often justified because of wrong action or unjust treatment. When Mary talks to her neighbors and community members about the town board's incredulous actions in terminating the youth center's contract, she can easily slander the board members or encourage others to slander them. Choosing to communicate observable facts and separate them from interpretations and inferences is very difficult. However, slander complicates communication and hampers reconciliation. The town board might also be hesitant to tell the truth about why it makes certain decisions because it does not want to be second guessed. Frequently

those in power do not want to continually justify their actions to the people they serve because they have had negative experiences with people who attack them because of the information they give. However, withholding information and deceiving others destroys long-term relationships.

SERVICE

The second component of the law of virtue is service, which operates out of caring about the needs of others. Being virtuous is being able to look out for the needs of others. It is a conscious act of sacrifice when one could spend time or money on self but instead chooses to help others. Helping one another in the family, office and community develops loyalty and unity in relationships. This help is not based on merits of the needy. True help is offered not because one has to give it or because those who need it are worthy of great merit. However, choosing to care for others, or to forgive others, or to be merciful to others first is beneficial for the individuals doing the choosing and then is also beneficial for those receiving care. Caring for others is doing what is right with the right heart. Individuals are benefited by choosing to care for others since being thankful for what individuals have allows them to give part of it to others. This action develops self-control and a thankful attitude. An attitude of thankfulness brought on by self-control is the opposite of the attitude of greed, protecting individuals from falling into the survival mode.

Families are built on caring for one another. If Jason focuses on and chooses to meet the needs of his family, he will develop self-control. Instead of pressuring Mary to agree to his new truck, Jason can work on demonstrating acceptance and care of her. Similarly, as Jason works to spend time with Joseph in projects around the house, he works on valuing Joseph. Individuals are different one from another and they appreciate care in different ways. It is up to Jason to understand how Mary, Joseph and Angel appreciate being valued. Some people want gifts, others words of affirmation, others quality time, others physical touch and others acts of service.[iv] As Jason chooses to care for his family members because it is the right thing to do, not because of their ability to merit his care, then he will care with the right motivation. Mary can also choose to meet her family's needs without the right motivation, thinking that she must only fulfill her duty.

Duty is good but it is powerless to motivate an individual to passion; rather, such duty often pushes individuals toward the survival mode. Motherhood displays the essence of caring regardless of merit. Babies are an amazing test mostly of their mothers (some fathers are to be commended in this area as well) as they are awakened every three hours by their babies, continually solicited for food, attention, and diaper changes. If Mary were to give care to her child to the extent that her son was obedient and deserving of her care, then her son would suffer. Children are raised because their mothers nurture and love them. Mothers are an example of caring despite all personal sacrifices.

In the workplace, caring for one another seems too many times to be a rare event. The workplace has all too often become a place of co-existence at all levels between employees, management and employees, employees and customers and managers and customers. Business is often reduced to a win-win transaction. Serving the customer is a concept that is recognized and turns into a duty. True service understands the needs of customers, employees and managers before they have to verbalize them. An attitude of service is different from an attitude of efficiency. Efficiency is looking at accomplishing one's duty without really looking to the needs of the individual. It is executing the rules and agreements of a transaction period to the letter. Compassion, grace and mercy are not valued in an efficient relationship or transaction.

At Jason's workplace employees and supervisors can care for each other in various ways. Jason's workers can demonstrate caring by approaching him with ideas about restructuring the workload due to the recent lay-offs. They are gracious to one another when it comes to taking vacations or time off, working overtime, accommodating each other's schedules and taking on additional responsibilities without pay for the good of the group. Upper management can show care for the workers by themselves taking a pay-cut instead of putting all the pressure on the workforce while they keep the same salaries and bonuses. Jason can show care towards his employees by mentoring them and helping them become successful in their work. It takes a virtuous manager to train other employees to have the tools to do the manager's work. Survivalist managers do not share everything they know with others because of the fear that they might one day be replaced.

Jason acts like a coach and a leader instead of a manager who only supervises the work done by his team.

In communities, caring for one another can take many shapes. Mary can take flowers to the town clerk in an attempt to show kindness to the local government in spite of their negative actions towards the closing of the youth center. Often ulterior motives are suspected when isolated incidents of care occur. Repeated acts of kindness, however, tell a different story. As Mary shows the town board that she is not trying to destroy or slander them, she keeps the channel of communication open. Such an open channel provides an opportunity for her to keep herself from falling into the survival mode which would lead to an adversarial relationship with the town board. The issue is not whether the town board appreciates her kind actions but rather that she chooses to be kind. The town board can show care to the members of the community by being open with the information it has and how it makes decisions. If the town board has more than just the required monthly meetings and seeks to disseminate information in public meetings, it can develop communication in the community. Actively working to disseminate information and being transparent is essential if the town board wishes to escape elitism and falling into pride. Furthermore, transparency will lead to the town board's developing a fairer approach toward all of the community's concerns.

CREATIVITY

The third component is creativity, or hope. Hope is a powerful motivational tool. It has been said that a people without hope die. This hope is for a brighter future where they are fulfilled and valued in their relationships. As hope develops, so does optimism, shared vision, and creativity. The opposite of hope is fear which kills the optimism, the creativity and the vision in individuals. Certain societies use fear to drive people while others use hope to motivate people towards a vision or common aspiration. The difference is found in the level of virtue of the citizens and of the politicians. Governing virtuous citizens with fear will create dysfunction and depression, while governing survivalist citizens with hope will only increase their greed and lead to abuses of trust.

Without hope, each trial becomes another threat to an individual or to an organization's survival. Hope is essential in relationships for overcoming difficulties or seeing difficulties as opportunities to become stronger. Virtue allows trials to be seen as opportunities to develop character. A virtuous individual trusts that by choosing to do what is right, he or she will overcome survivalist behavior. The hope is that an individual, who chooses to do what is right in spite of the sacrifice, will leave a legacy of virtue. Contentment and peace for the virtuous individual is about becoming a virtuous person, which is a continual process.

How does hope affect relationships? When hope is applied in relationships through encouragement and mentoring, the individual who is communicating hope creates vision and optimism in the other. Vision in the individual is created because he or she can overcome present circumstances. One sees with optimism that his or her situation can and will change, enabling behavior and motivating emotions towards action and achievement.

In families hope has a way of moving toward growth and achievement. Mary has started to spend time with Angel taking her out for coffee on a weekly basis. She has made it a point to focus on Angel's positive behaviors around the house. Even though Angel's attitude towards doing her chores and life as a foster child is negative, Mary encourages her and praises her progress. Mary has noticed that Angel enjoys doing art projects and she has nicknamed her "the little artist." Her continual positive attitude and encouragement of Angel is improving Angel's self-image.

Jason helps Mary change her spending habits by believing in her. As Jason sees Mary as a conscientious spender, he continually encourages her to adopt that behavior. When Jason notices a frivolous spending behavior from Mary he does not berate or belittle her. Mary also helps Jason to be more involved with their son Joseph by encouraging positive behavior instead of using fear, blame or guilt. She suggests fun activities they could do together. As the family uses positive tools to reward and praise each other's positive behavior, the mood of the home changes to become more optimistic and active.

In the workplace, hope can be introduced through praise and mentoring which will create vision. Management research points to the primary reason employees resign from their places of employment as being a lack of praise from their managers.[v] In the book <u>1001 Ways to Motivate Your Employees,</u> Bob Nelson gives the following facts his research uncovered: (1) Sixty-eight percent of employees have seldom or never gotten a personal thank you from their manager, (2). Seventy-eight percent have never received a written thank you, (3) Ninety-two percent have never had a chance to celebrate achievements and reflect on their accomplishments. Workplace environments, partly due to the increase of globalization and a drive to be more productive, are doing more with less, making it more difficult for managers to set aside some time to praise their employees. Praise is a way of rewarding positive behavior. It is very effective in encouraging individuals not to lose heart and become overwhelmed. Praise values the individual accomplishments of employees and reinforces their motivation to do more of the same.

Jason starts praising his team members for their accomplishments and specifically encouraging individuals who are doing well in their work. Because of the recent lay-offs and one more position to be lost by the end of the year, the team is very pessimistic. Jason's initial work to encourage the team is met with skepticism because of the management's past survivalist behavior. Reversing the survivalist reactions of the employees will take time and happen only if they see a change in Jason's behavior. In the office, as an individual chooses to have hope, becoming optimistic about the future, his or her behavior will affect others in the office. Hope is not a state of mind that an employee can manufacture superficially. Over time an employee's superficial optimism, if not coming from a deep conviction that it is the right thing to do with the right motivation, will turn into pessimism and depression. Jason's long-term commitment to the vision of his team is crucial in obtaining the employee's confidence.

Another way Jason develops vision in the team members is by clearly laying out the objectives of their work. The SMART goal system[vi] can also be used to become more effective in reaching goals. Part of the goal-setting system is a way to monitor individual progress and to share those

results with the team. Jason can work towards creating an environment in the office that is less uncertain by giving accurate and transparent information and by praising and rewarding positive work.

In community, hope can be developed through communicating and allowing participation in decisions. The town board chooses to share information about what is being planned as well as how decisions are made. This is achieved by having open meetings to allow constituents to participate in local decisions. In democratic societies the involvement of communities in local government is essential to having good government serving the people. This process, however, takes time, communication, and constructive conflict. Constructive conflict is critical to forging positive partnerships. Without constructive conflict, the weaker partner in a relationship will feel rejected and oppressed. Communication and nurturing constructive conflict take time and the town board must value those goals in order to have the perseverance that will bring about unity and vision within the community. Investing in and valuing conflict brings about a clarification of goals and vision, allows decision-makers to revise the plan taking into account previously unforeseen problems, and builds commitment from those involved.   Developing vision and hope within the community takes more work than reacting to negative events.

FREEDOM

Freedom is a long-term effect of virtue. Those who choose to behave virtuously, doing the right thing from good motives, build moral character and overcome the bondage of survival. They live passionate lives based on truth and rest contented, untouched (internally) by trouble. This freedom comes from a passion and hope in meeting the needs of others, based on truth. Without truth, one's beliefs are wrong and "virtuous aspirations" are but empty constraints that keep individuals from becoming efficient survivors. A terrorist is the best example of an individual without truth but with zeal and passion. Conversely, it is just as dangerous to have a person with truth but without passion. Rigid bureaucrats and individuals who have become legalists live by a set of rules but have no passion for others. They live by respecting and enforcing their rigid code of

conduct, and becoming cynical, critical, and judgmental of others. Passion and truth must be present together to give the individual true freedom.

ADAPTABILITY

Freedom is flexible and blossoms within the dynamic and unpredictable environment of the individual. It is adaptable because virtuous behavior can embody all types of actions and is not restricted to only a specific list of do's and don'ts. Three major problems arise with rules. First, rules do not address all of the situations and often leave "gray areas" not covered by the rules. Virtuous individuals in this situation rely on their ability to apply the law of virtue to the specific situation. A wide range of behavior can thus be virtuous and flexible within a certain context. Second, a set of rules that is too exhaustive crushes the spirit and motivation of those having to obey them. In this environment virtuous individuals are overburdened by rules, unable to be as effective as they could be. Thirdly, rules are not able to enforce proper motivation of individuals in following the rules. Rules are effective in demanding a minimal standard of behavior by those in the culture or result in individuals having to face punishment for deviant behavior. Virtue, on the other hand, teaches individuals to do the right thing, not out of a fear of punishment or to get away with doing the absolute minimum, but to act because they receive an internal reward for doing the right thing from the right motive.

Living by rules does not matter if one is virtuous. Doing one's duty does not make one virtuous; being virtuous means going beyond the law and looking out for other people's good. Rules in a society are culturally relevant to the societies from which they came and create order where there would be chaos. Virtuous behavior comes from an individual's operating out of a motivation of caring for the needs of others in truth. However, choosing to act virtuously is more costly in the short term than choosing to act in the survival mode and requires personal sacrifice.

WISDOM

Relative

Absolute

Task vs. Relational

Long term vision of time Vs. Short term Vision

Structure oriented Vs Risk oriented

SERVICE

HOPE VISION

Beliefs

TRUTH TRUST

High Vs Low Hierarchy

Flexible Comm.

Individualism vs Collectivism
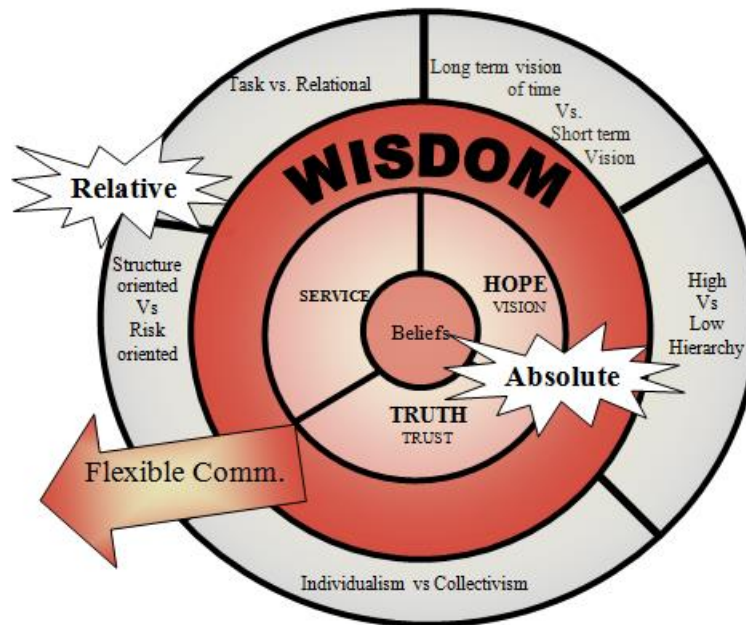
CONTEXTUALIZING VIRTUE

Each environment has specific actions that are virtuous and others that are survivalist. The difference can only be recognized as one is immersed in that culture. The virtuous actions of individuals in any culture will have the virtue model at their core, looking to meet the needs of others. However, learning the cultural context is critical to learning how to operate virtuously in that culture.

Cultures are complex and differ from one to another in the expression of an individual's virtuous worldview. Doing the right thing with a good motive in one culture may look different in another culture. For some behaviors we can be flexible and sensitive to another's culture and still remain virtuous. For example, giving a bottle of wine as a Christmas gift to someone out of a kindness may prove either wise or unwise, depending on the culture. If the person receiving the gift is an individual whose religious beliefs hold that all alcohol is evil, then in that person's culture the gift would not be appreciated. However, such a gift presented to a person of French nationality will likely bring different results. The chances that such a person would appreciate the gift are high

(depending on the quality of the wine!). Thus, the giving of the same bottle of wine might in one culture be an unwise action and in another culture be a wise action. The culture in which the action is taking place will interpret how the action is viewed. It is therefore imperative to understand the culture in order to decode and encode virtuous behavior. Although we need to examine our behaviors through the lens of the culture we are operating in we must still stay true to our core beliefs and understanding of "true virtue". We must use wisdom to understand which behaviors in a culture are survivalist even though they are accepted. For example many countries consider bribing officials as acceptable behavior. We need to be virtuous and model ethical behavior, not accepting or giving bribes, to people for whom ethical behavior may not be a part of their culture.

CHAPTER III

PARTNERSHIPS

All are born from the specific partnership of a man and a woman. Individuals live their lives in partnerships – going to school, family members, co-workers and community members. All relate and find their identity in and through partnerships. However, little control exists over others' choice to behave in survivalist mode or virtuous mode.

Evaluating whether one is in a survivalist or virtuous partnership is very easy. Personal assessment is the tool. Apply this assessment to family, work and community partnerships:

- Is there a positive and genuine sense of community? Are tasks achieved, surpassed?
- Do the members in the partnership show care and sacrifice for one another?

- Does one feel abused? Does his or her partner feel abused?
- Does one feel entitled? Does his or her partner feel entitled?

- Is the partnership in bondage or is it thriving?

Each one seeks to be happy and to find contentment in relationships not only as an individual but also in a group. Everyone wants to thrive as followers, as leaders, as fathers, as mothers, as children, as students, as teachers, as husbands, as wives, as managers, or as employees. The goal of these relationships is to have the members of the group happy and content, to have unity. Partnerships characterized by virtue look to what the individual can contribute to the group.

The diagram depicts the two partners as circles relating to each other on a horizontal plane. On the vertical plane the upper region is illustrated as the decision to act virtuously. Virtuous behavior is characterized by a triangle comprising three areas of vision of the long-term, truth, service and vision. The order of virtue is important because one first needs to value the long term and be

willing to sacrifice current benefits for developing future virtuous character. The next level of virtue is truth as it is the foundation on which actions of kindness and service are grounded. Finally, the virtue of hope and an individual's ability to lead can only be attained by developing a foundation of truth and having a lifestyle of service.

As two partners choose to make virtuous choices and become more virtuous, they move up the vertical axis. When they both move up, they become closer to each other. This illustrates that individuals who personally choose virtue create a positive working environment and community. As two partners choose to make survival choices, they become more survivalist and move down the vertical axis. When one or both moves down on the axis, they become further away from each other. When individuals personally choose survival over virtue, their working environment and communities suffer. As survival behaviors increase and dominate partnerships, accomplishing tasks becomes more difficult and less and less of a sense of community exists.

In partnerships characterized by survival, individuals look out for themselves. The question is, "What can I get out of this relationship?" Individuals are out for their own interests, to have their needs met, even if at the expense of others.
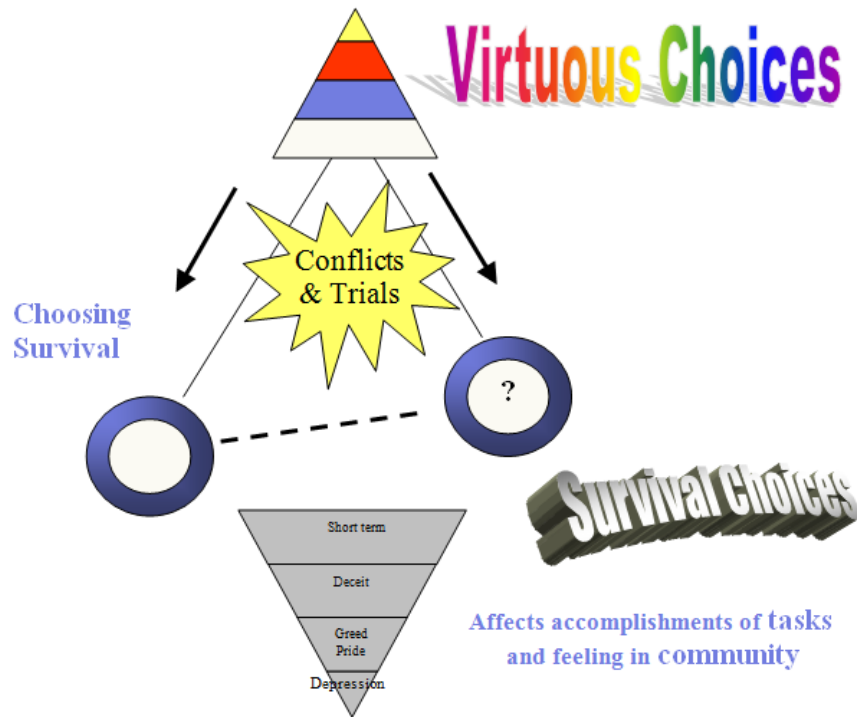
The order of survival is important because one must first be convinced that the short term is the most important focus. Surviving the present is imperative in order to benefit from a situation. This rationalization allows deceptive action. Once deception has been rationalized, individuals put their needs first and develop greed and/or pride. Survivalist behavior results in a bondage and obsession to accumulate material wealth and/or power. Obsession with trying to control one's environment ultimately leads to depression. Depression is the end result of more and more obsession with accumulating power and things because the environment cannot be controlled. The economy or competition cannot be controlled. Will the stock market crash? Will a new product come out and put me out of business? Is there another woman out there that can make a man happier? A better job? Have I made a terrible mistake?   There must be more!

Both of these illustrations have a common element. Conflicts and trials are the central part of both of these models. They are key to providing the opportunity for individuals to choose to either be survivalist or virtuous. Survival behavior is motivated by the reasoning that the fittest survive so everyone needs to take care of himself. The wealthy reign so individuals acquire wealth to be

happy. "Others did it to me so I can do it to them". "They will do it to me; therefore, I should do it to them first." Such are the mindsets of the survivalist. Virtuous behavior, on the other hand, is "doing to others what you would want them to do to you."

CONFLICT

Choice

Overcome Conflict
Develop character

Survival reaction

Virtuous reaction

Rationalization:

The fittest survive
The wealthy reign
They did it to me
They will do it to me
Others are depending on me

Do to others as you would
want them to do to you
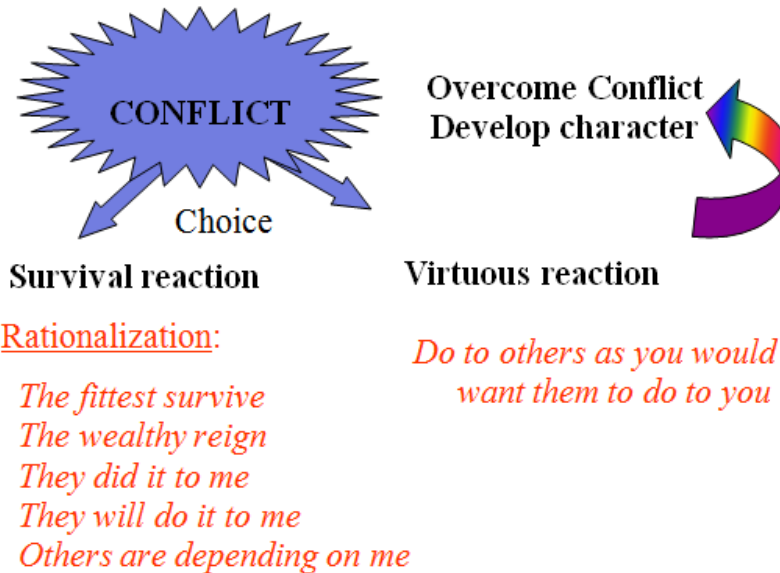
Choices born from trials and difficulties in relationships develop behavior patterns and life strategies. Are partnerships driven by materialism, approval seeking or a desire to care, to serve, to love? Does guilt or doubt drive the individual, or does the desire to know the truth, to trust, and to share truth characterize relationships? Do resentment, anger, and fear cast vision or does hope permeate relationships?

Life **Strategies**

Survival Strategies	Virtuous Strategies
Driven by MATERIALISM	Driven to CARE
Driven by APPROVAL	Driven to SERVE
Driven by GUILT	Driven to KNOW
Driven by DOUBT	Driven to TRUST
Driven by RESENTMENT & ANGER	Driven to FOCUS
Driven by FEAR	Driven by VISION

DYSFUNCTIONAL PARTNERSHIPS

Dysfunctional partnerships affect the accomplishment of tasks as well as the feeling of being in community. Described in the diagram below is a four-part deterioration of a partnership because of individuals choosing to behave in survivalist mode. This deterioration creates stress in the partnership on the level of feeling as a unified community and on the level of accomplishing tasks.

Dysfunctional Partnership = Obligation
People choosing survival… community

- **Lack of harmony, distrust...**
  - Stronger partner => Distrust
  - *Weaker partner* => *Bitterness*

- **Rules are the way to lead**
  - Stronger partner => Resentment
  - *Weaker partner* => *Resentment*

- **Co-habitation sets in**
  - Stronger partner => Complacency
  - *Weaker partner* => *Anger*

- **The stronger partner dictates**
  - Stronger partner => Apathy
  - *Weaker partner* => *Rebellion*

Stress

The first step in the deterioration of community in a partnership is a lack of harmony brought on by a conflict. A partner feels that he or she has been wronged, used, or unjustly treated. Both partners react to the conflict. It is noteworthy that both individuals in the partnership are actually seeking to be happy and content. They feel they have a right to be happy! Happiness is at the core of being a human! In a partnership the leader seeks to be respected in the community and to be able to coordinate the accomplishment of tasks. On the other hand, the weaker partner seeks to be accepted in community and to be a valued contributor to the accomplishment of tasks. Referring to the illustration, note that the stronger or more powerful partner displays an attitude of distrust when the weaker partner is not displaying respect. On the other hand, the weaker partner displays an attitude of bitterness when he or she feels abused or taken advantage of.

Dysfunctional Partnership = Obligation
People choosing survival… tasks

- **Disorganization, no investment of time**
  Stronger partner => Bitterness
  Weaker partner => *Distrust*
- **Low commitment, lack of motivation**
  Stronger partner => Resentment
  Weaker partner => *Resentment*
- **Not achieving goals, inefficient**
  Stronger partner => Anger
  Weaker partner => *Distant*
- **The stronger partner dictates, mediocrity**
  Stronger partner => Dictate / Control
  Weaker partner => *Passive / Oppressed*

In various trials of life individuals are caught in the weaker balance of power in a relationship. It might be when a person is a student, a child, an employee, a staff member or a spouse. All have

sometimes been the subject of bullying, harassment, humiliation, disrespect, cruelty, violence and/or gossip. Some even know what it means to have parents or teachers who are emotionally distant and even absent. Some are found in the position of being in the minority.   Still others may feel "picked on" because of some distinctive physical trait. Some are never chosen because they do not possess the necessary skills to be part of the team. Abuse can be verbal, emotional or physical. The aggressor, by using a survivalist rationale, believes that by abusing, he or she can increase his or her worth by lowering the worth of the other, or he or she is too preoccupied with survival and thus has no time for the other individual. Identity is degraded and diminished, which is a statement proclaiming that the other has little or no value. Such dysfunction starts in partnership when, in the face of conflict, one of the partners chooses to act out of survival mode.

When the stronger partner chooses to abuse, acting in survival mode, the weaker partner also can choose to react in survival mode, compounding the dysfunction in the relationship. The weaker partner, in a survival mindset, can choose to either fight or submit. Choosing to fight or submit allows the trauma from the abuse to fester and may ultimately lead to a broken spirit. An excellent book on this topic is The Wounded Spirit by Frank Peretti.[vii] According to this Peretti, as the weaker partner chooses to fight, retaliate or confront the abuse, his or her actions increase the abuse which continues to escalate until the weaker partner's spirit is broken and the weaker partner submits. Submitting can be accomplished by choosing to withdraw but it leads to solitude, becoming reclusive, and creating and living in one's "own world." The hiding and ignoring of an individual's pain only continues to fuel the attitude of hate, bitterness, rebellion, and eventually despair, resulting in a broken spirit.

Peretti makes a wonderful point after talking about the pain and wrong of abuse. Personally knowing the pain of abuse, he says, individuals must consider whether they are abusing others in their relationships. Has behavior been rationalized, and have individuals engaged in bullying, harassing, humiliating, disrespecting, or even to reacting in cruelty, violence or perhaps gossip about others? Of course they do. Abuse is destructive to relationships because it degrades the identity of others.

The second step in dysfunctional partnership results in establishing rules to arbitrate a partnership. At this point the stronger partner is not respected and the weaker partner feels abused and not accepted. The stronger partner displays an attitude of resentment because the other partner is not respecting him or her and the weaker partner also displays feelings of resentment because there is no care or compassion for the partner. Both of the partners are not getting what they need and they react by resenting the fact that they are not fulfilled. They are reactive, looking out for their personal interests.

Survival is the most instinctive response. When wronged or hurt, individuals pull back or submit. In either case they become angry. The stronger or weaker partner is angered when he or she has been wronged. An explosion of anger or quiet harboring of anger is an individual's attempt to express an injustice. If not dealt with properly, anger can quickly turn into either covert or even overt abuse.

The individual's search for happiness creates a problem that arises when in community. Each one searches for happiness but personal choices affect the other. A glance at a kindergarten playground will reveal interesting dynamics. In the absence of rules, the strongest children push their way around and impose their own rules. In order to uphold the rights of the weaker children, rules benefiting the group must be imposed. When the playground teacher enforces the playground rules, he or she brings peace to an otherwise dysfunctional group of children. "Playground rules are steadfast and sure, a shelter for the oppressed, the defender of the weak, and the guarantor of social stability," writes Peretti.[viii]

The third step in this dysfunctional partnership is co-habitation. The stronger and weaker partners do not really interact; they "make do." In a marriage, a husband may have duties to take out the trash, provide a paycheck, and keep the cars running. A wife might have the duties of keeping the house clean and keeping the children well cared for. Partners don't have to like each other; they

just need to co-exist. The common philosophy is, "I have my life, you have yours. Don't tread on me!"

The major difference between steps two and three of dysfunction is that partners' emotional attachment has disintegrated. The stronger partner displays an attitude of complacency towards the weaker partner's needs of feeling accepted and part of the community. The weaker partner displays an attitude of anger towards the stronger partner because his or her needs of acceptance are not met. This attitude of anger denies any respect for the stronger partner.

Again considering the analogy of a dysfunctional kindergarten, a child may learn to play by himself or herself in a corner of the playground where he or she will be left alone. The result of abuse is withdrawal;   first, such withdrawal is physical. Later, it becomes emotional as well.

The final level of dysfunctional partnership in relationships is when the stronger partner dictates and dominates. The stronger partner dictates the behaviors and rules the weaker partner should follow. This is abuse at its most intense level. The stronger partner feels angry towards the follower who does not respect him or her. Anger further turns to apathy for the weaker partner's need for acceptance. In an angry stronger partner's viewpoint, weaker partners choosing the survival mode are worthless individuals who are choosing not to follow and respect the stronger or to be productive. According to the stronger partner, if these worthless individuals don't want to do the minimum, they should get fired, divorced, dumped, or perhaps even killed. If they don't work out, toss them out and find someone better.

The weaker partner, choosing survival more in this last level of dysfunction, will rebel against the stronger partner. An individual with a broken spirit will only have hate, loathing, or intense bitterness toward the partner who embodies abuse. At this point the relationship is completely dysfunctional and the sense of community has been transformed into a very hostile environment.

In a dysfunctional relationship the feeling of being in community is not the only thing that suffers. When individuals do not have a sense of being accepted and valued, they tend to become bitter and resentful which leads to a drop in productivity. The feeling of community and the ability of that community to accomplish tasks are directly related. As one decreases or increases, so does the other. An effective analogy is seen in the makeup of a basketball team. As individuals accept each other and "gel," achieving an esprit de corps, their performance tends to improve. Similarly, if performance drops, individuals can become quick to criticize others, decreasing the acceptance of others on the team. A team's trials and conflicts are the elements that allow the team to choose to unite and overcome overwhelming odds.

The first step in the deterioration of task in a relationship is a lack of organization followed by not spending time together. When partnerships are strained, individuals tend to avoid the other partner. Avoidance is natural because they are not happy in the relationship. When a husband and wife are in conflict, they don't spend more time together, but less. Acceptance or respect needs are fulfilled in other ways. Things that bring them fulfillment, not stress, are the activities in which they engage. During those times some find refuge in such things as work on the farm, developing web pages, or even staying longer at work. The wife might choose to spend more time with the children, going out to the park, going shopping, or at the office. Often couples realize that a major difference exists between the present and the time of courtship when they could not spend enough time together. In those days, both remember being of one mind and heart. However, survival instinct pulls us away when conflict in relationships is experienced. Couples spend less time together and do not enjoy their time together as much.

In this situation, the stronger partner may become bitter because the weaker partner is not completing his or her tasks. From the perspective of the stronger partner, the weaker partner just needs to complete what he or she knows should be done. On the other hand, the weaker partner starts to distrust the ability of the stronger partner to lead and manage. In the estimation of the

weaker partner, there is no effective feedback from the stronger partner about the progress of the work.

It is interesting to note that the stronger partner's reactions and the weaker partner's reactions are reversed when considering the feeling of community and the accomplishment of tasks. This points to a balance of power between partners. One seeks acceptance which only can be given by the other and the other seeks effective accomplishments of tasks. Both sides of the partnership have needs that can only be fulfilled by the other partner's gift. Since this is true, one partner can exact revenge on the other partner by not giving what he or she needs. This is counter-productive, however, since it is often said that trust is earned and surpassing achievements come from the passion and heart of a team.

The second step in a dysfunctional partnership results in low commitment and a lack of motivation. At this point the stronger partner is not respected and the weaker partner feels exploited, not accepted. The stronger partner is resentful towards the weaker partner because he or she is not fulfilling his or her obligation and doing his or her duty. On the other hand, the weaker partner is resentful towards the stronger partner because he or she feels exploited. The stronger partner does not care about him or her but only wants specific tasks accomplished. Rules become the way to lead.

The third step in this dysfunctional partnership is inefficiency, not achieving goals. At this point the stronger partner is angry because the weaker partner has stopped working productively and has become unmotivated. On the other hand, the weaker partner is distant and complacent about the task and objective at hand. There is no vision, but a tacit acknowledgement that he or she is doing the least amount possible. This co-habitation in the workplace is seen when individuals go to work just to punch in and out. The rationale is that it is just a job to support family needs.

The final level of a dysfunctional partnership is seen when the stronger partner dictates and mediocrity becomes the standard. The stronger partner dictates and oppressively controls what is

being done. He or she tends to manage by fear, manipulation and even abuse to achieve a minimum of productive output from the weaker partner. On the other hand, the weaker partner is passive, feeling oppressed and exploited by the stronger partner. The weaker partner does not care about being productive, creative, conscientious, loyal or passionate. He or she only gives the bare minimum needed to survive. There is no sense of community and the environment has become hostile.

CONSTRUCTIVE PARTNERSHIPS

Constructive partnerships affect the accomplishment of tasks as well as increase the feeling of unity in relationships. Below is a model outlining a four- step approach to improving partnerships by choosing virtue. Partnerships which develop successful communities are unified and the members feel valued. This four-step process is a sequence that must be followed by completing each of the steps in order. One does not have unity without communication, openness to criticism, or leadership by example.

Fulfilled

Unity, accountability, contentment & peace
Leading partner   =>   Thriving
Following partner =>   *Thriving*

Forgiveness and leading by example
Leading partner   =>   Sacrificing
Following partner =>   *Respected*

Vulnerability and openness to criticism
Leading partner   =>   Humble
Following partner =>   *Trusted*

Communication and investing time
Leading partner   =>   Caring
Following partner =>   *Valued*

The first step in the improvement of partnership is communication and investment of time necessary to resolve a conflict. When a partner feels wronged or unjustly treated, he or she can choose to respond in the virtue mode and communicate. This step is essential to getting accurate feedback from one's partner. Communication clarifies misunderstandings and allows partners to share their true feelings, overcoming obstacles. It shows that one of the partners is looking to the needs of the other; communicating is caring. The leading partner values the input and opinion of the partner by giving feedback, or by practicing reflective listening. The following partner feels valued and important for having been involved in the discussion. Either the leading or the following partner should initiate the communication process.

The second step is being vulnerable and open to criticism. An attitude of humility is the foundation to being able to accept constructive and sometimes negative criticism. Being able to receive truth is the key in building lasting relationships. The Johari window shows how blind areas are hidden to self but not to others. If individuals are not open to criticism, they will never grow and improve behavior and effectiveness in partnerships.
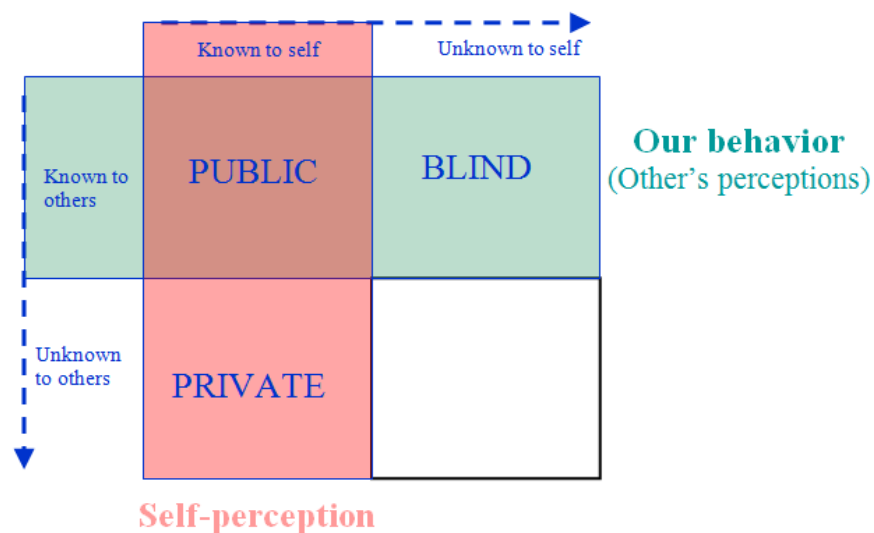
As the sphere of one's public world is increased and the blind area and private areas are minimized, his or her effectiveness in partnerships grows. Sharing what is private with a friend is essential to building good friendships.

In the kindergarten playground, Suzie tells Annie about her new locket into which she has put a picture of Joel. Suzie says that it's a secret that she wants to marry Joel when she grows up. If Annie were to go tell Joel, she would violate the trust and damage her friendship with Suzie. Because of the fact that Suzie has told her, Annie feels trusted and important.

When the leading partner is vulnerable, he or she shares information that is private for the benefit of the following partner. In the workforce, such sharing can occur when the leader has personally failed or given up. In families, vulnerability is evident when a parent mentors a teen who is struggling through life difficulties by sharing his or her personal present and past struggles. By adopting a humble attitude, leaders show that they have struggles and vulnerabilities and they show trust by sharing private information about themselves. The partner who is following feels trusted and valued by the leader.

The third step is forgiveness and leading by example. After communicating and being open and vulnerable criticism, partners must show forgiveness by displaying compassion or mercy. Showing compassion and mercy are essential components of a relationship. If a relationship does not contain an element of forgiveness, the partners continually "keep score." Forgiveness acknowledges the wrong that has been done but dismisses the consequences that the offended can hold against the offender. True forgiveness happens when the issue is not revisited in the relationship as a "mark" against that person. Forgiveness creates in the leader a feeling of caring by sacrificing what could have been used against the follower. On the other hand, the following partner feels respected, accepted, and given another chance.

In the business environment, forgiveness might come when Jason makes a mistake in not completely verifying that a new software package is compatible with the existing call-center

software. The new software creates a system crash that puts the call center out for two hours. Jason's boss can act in a survivalist mode or in a virtuous mode by how he or she handles forgiveness. If the boss shows forgiveness, the exchange might begin by asking Jason about what happened. Then the boss could talk about his or her past failures with software programs. The next step is to ask Jason for a plan of action that could remedy the situation and keep it from happening again.

The final step is submissive accountability and unity. In this step both leader and follower are thriving because the leader is respected and the follower is accepted and valued. Unity is achieved by having a leader who is able to lead as a true benefactor. True benefactors display humility by being open to criticism, being forgiving, and being accountable.

A constructive partnership also affects the accomplishment of tasks. The model that follows outlines a four-step approach to improve partnerships in the accomplishment of tasks by choosing virtue. Partnerships which develop successful communities surpass expectations. This four- step process is a sequence that must be followed by completing each of the steps in order. One does not surpass expectations without being organized, without having motivated individuals, and without achieving goals.

Virtuous Partnership = Covenant
People choosing virtue... task

Surpassing expectations, accountability
Leading partner   => Thriving
Following partner => *Thriving*

Achieving goals
Leading partner   => Respected
Following partner => *Committed*

Motivated
Leading partner   => Trusted
Following partner => *Confident &*
                      Participative

Organized, investing time
Leading partner   => Valued
Following partner => *Trusting*

The first step in improving tasks in a partnership is investing time and being organized. As the leader invests time in the relationship, the follower trusts the leader. This trust creates in the leader a feeling of being valued.
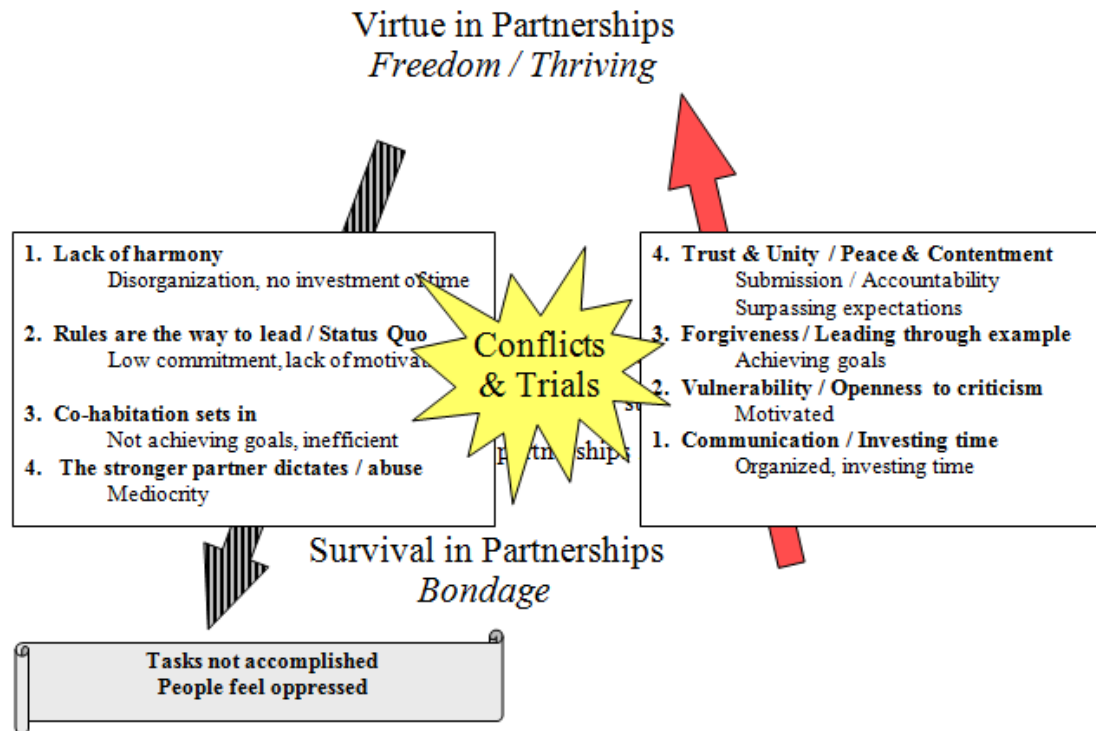
The second step in improving tasks in a partnership is developing motivation. Motivation makes the following partner confident and participative in partnership efforts. The leading partner at this point feels trusted and respected as a leader.

Both aspects of the partnership—task and community—work hand-in-hand to develop the partnership. A partnership cannot thrive when surpassing expectations and achieving goals while not facilitating a feeling of acceptance in the community. Community and task areas affect one another. Followers and leaders use one against each other when operating out of survival mode, thus causing dysfunction.

The third step in improving tasks in a partnership is the achievement of goals. Achieving goals leads the follower to see progress on the work being completed as well as encouraging him or her to be committed to the process. The leader feels respected because he or she is achieving the goals laid out.

The final step is surpassing expectations once tasks are organized, individuals are motivated, and goals are achieved. The team has risen to the task; the goal is stretched and the partnership surpasses the expectations, creating a WOW effect. At this point, the leader and the follower are thriving and feeling fulfilled. Members of the partnership at this time are unified under a common bond. No longer are they living and working in community out of necessity or duty but rather out of willingness and passion. Living or working in covenant occurs when individuals live or work with others in the group out of willing hearts. Covenants can be seen between newborns and their mothers but they become more and more infrequent when people are part of a group or when there is a large cultural complexity of individuals in a group.

In the following graph, the four steps of deteriorating and improving partnership both in the tasks and community have been combined:

Virtue in Partnerships
Freedom / Thriving

1. **Lack of harmony**
   Disorganization, no investment of time

2. **Rules are the way to lead / Status Quo**
   Low commitment, lack of motivat...

3. **Co-habitation sets in**
   Not achieving goals, inefficient

4. **The stronger partner dictates / abuse**
   Mediocrity

Conflicts & Trials

4. **Trust & Unity / Peace & Contentment**
   Submission / Accountability
   Surpassing expectations

3. **Forgiveness / Leading through example**
   Achieving goals

2. **Vulnerability / Openness to criticism**
   Motivated

1. **Communication / Investing time**
   Organized, investing time

Survival in Partnerships
Bondage

Tasks not accomplished
People feel oppressed

The catalyst to partnership development is found in the creative work or chaos, conflicts and trials. In order to reach a place of trust and unity with results surpassing expectations, individuals must choose to behave virtuously. The hope for partnerships is the decision to be virtuous in the midst of trial and conflict.

CHAPTER IV

MORAL FLIGHT

The law of virtue can be compared to the law of flight. In order to have flight, an entity uses four natural laws. Similarly, in order to have "moral flight," one uses four moral laws. These laws are used and balanced in order achieve the state of flight. It is through the specific use and understanding of the four laws that man can fly.

MORAL FLIGHT

GRAVITY	All things fall / pulled to the ground.	All things naturally seek to SURVIVE.
DRAG	The falling object naturally blocks & is slowed down by the air it faces.	CULTURAL values are developed into norms which seek to serve organizational needs not individual virtue.
LIFT	The air under the wing has more pressure than the air above it.	Virtue overcomes survival. An individual's sacrifice overcomes other's survivalist behavior.
PROPULSION	Force is necessary to push the object through the air in order to use lift and overcome drag & gravity.	By choosing to act virtuously continually, we escape the bondage of survival. It is a repeated and constant sacrifice.

GRAVITY AND SURVIVAL

The first natural law is the law of gravity which pulls all objects down to the ground. Similarly, the first moral law is the law of survival by which all entities seek first to continue to live—to survive. All individuals instinctively look to fulfill their needs for food, shelter, and security before doing anything else. In all societies, individuals seek to procure for themselves these

necessities in order to live. The tragedy is that individuals may think that flying does not exist because of the constraining nature of the law of gravity.

FRICTION AND CULTURE

The second law of flight is friction in which any falling object is naturally slowed down by the air it displaces. Similarly, the second moral law is that each one is part of a culture of individuals where cultural norms and laws which constrain virtuous behavior are instituted. Society develops culture in order to insure order. A virtuous individual needs to contextualize virtue into the actions the society and culture recognize as virtuous.

LIFT AND OVERCOME

The third law of flight is lift and is created when air flows over a surface more rapidly than under the surface. The pressure drops on top of the surface. The pressure under the surface, being greater, pushes the surface up. In parallel, the third moral law states that virtuous actions overcome survivalist actions, building communities and partnerships. Actions of virtue and personal sacrifice morally overcome survivalist actions by building others up instead of developing self-centeredness. The individual also benefits from choosing virtue. The character of the individual choosing virtue is increased, or elevated through his or her sacrifice to do what is right.[ix]

PROPULSION AND PERSEVERENCE

The fourth law of flight is propulsion: the force necessary to push an object through the air. Propulsion with lift overcomes drag and gravity, achieving flight. Similarly, the fourth moral law is to persevere and to continually choose to act virtuously. This repeated sacrifice, with the overcoming nature of virtue, will overcome internal and external pressures of culture and survival to achieve moral flight.

The examples of fictitious situations demonstrate how the law of moral flight operates. In the family situation, when survival behaviors are exhibited by family members, others are prompted to respond with survivalist behaviors. When Mary uses deception to achieve her goals of having her dream house in an affluent, middle-class environment by accumulating credit card debt, she has to deal with the guilt of not telling Jason, her husband. Furthermore, she is deceptive and continues to conceal information so Jason will not find out. Her behavior affects how she interacts and feels towards herself and the other family members. Jason is going through a difficult time at work and the family seems to be experiencing great difficulty at the same time. A lack of communication and coldness seems to be pervasive in the family's relationship and Jason is irritated that his needs are not met. Jason's answer has been to play the guilt game with his wife. Frustrated, Jason pulls away and seeks to fulfill his needs in spending more time at the office and time out after work, what started as an occasional beer has turned into more serious drinking. Joseph, their son, also senses this lack of community and does not willingly follow the house rules and often resorts to whining and begging to get the things that he wants. Finally, Angel, their foster daughter, is struggling with suicide and a very low self-esteem. She is overwhelmed by her inability to control her environment. She feels "imprisoned" by the world and in utter depression. Ungratefulness permeates the home, and individual family members are motivated only to fulfill their perceived "legitimate needs".

Dysfunctional Partnership   *Leader*

Choosing to act virtuously is difficult for the leader because the person following is acting out of the survival mode and typically becomes disrespectful and ineffective in completing tasks. Seeking to fulfill personal needs first is a behavioral instinct for each family member. This behavior pattern is duplicated when other family members choose to behave in survivalist mode. The laws of gravity and survival are inescapable. When individuals grow up under their force, they become experts at managing these forces and do not think about possibly flying; flying seems unnatural. Those who hold the power in the family take the most from the other family members. Sometimes this is the father, sometimes the mother, sometimes a child, or even another extended family member.

Dysfunctional Partnership *Leader*
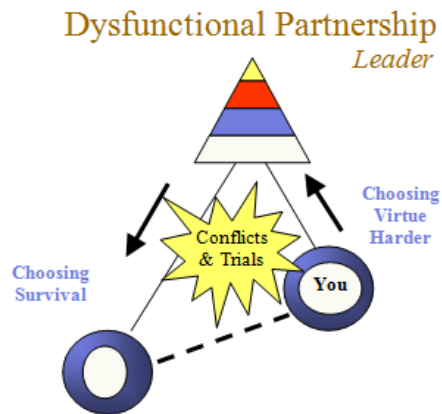
Dysfunctional Partnership   *Follower*

Choosing to act virtuously is very difficult for the follower because the person in the power position is acting out of the survival mode and he or she is typically forcing tasks and withholding accepting and meeting community needs.

Family members need to move away from looking out for only each individual's interests and must learn to sacrifice for each other. How does this happen? An individual needs to show the others an example of continual virtuous behavior. If no one chooses to fly, the other members will not understand the concept of flight. Through personal example and modeling, people are trained in moral flight. In order to find personal virtue, individual family members need to behave virtuously. One of the family members must choose to sacrifice and meet the needs of others.


Dysfunctional Partnership *Follower*
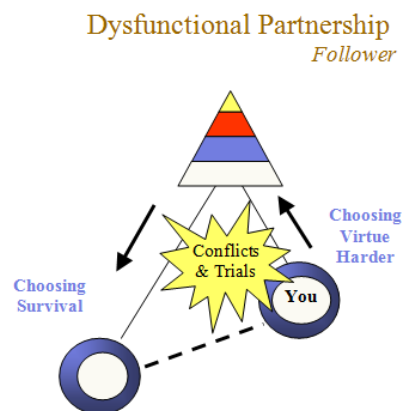
CHAPTER V
DEVELOPING INDIVIDUAL VIRTUE

Developing a virtuous worldview and striving to be virtuous in their relationships is central to healthy and productive organizations. The key element is the individual's commitment to do what is right with the right attitude.

So how does one know if he or she is virtuous? Begin with a simple exercise that starts by making a personal assessment of where each member stands in the partnership. Take each relationship and assess how each individual is acting / reacting. Is he or she filled with hatred, discord, jealousy, rage, selfishness, dissension, faction, envy, manipulation, animosity, or lack of harmony? Is he depending on the enforcement of rules to lead, co-habitation, or dictatorship? Or is peace, patience, kindness, goodness, faithfulness, gentleness, self-control, trust, unity, forgiveness, vulnerability and communication characteristic of his or her attitude?[x]

How can individuals who are stuck in survival (quadrant III) move to operate out of virtue (quadrant II)? How can one be virtuous in spite of his or her environment and the survivalist organizations or relationships in which he or she participates?
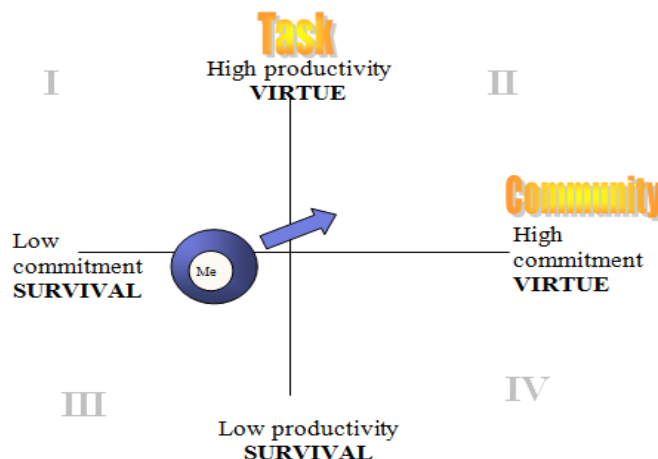
Virtuous development is a question of moral maturity, the shaping of wills to do the right thing with the right attitude in the specificity of the context. This commitment only comes when one is convinced that a long term perspective is not only the best but also the most valuable. The next virtue which is needed to build the foundation of trust and cooperation is truth. Once truth is established, actions of service for others can take place, and finally vision and leadership can flourish.

Consider moral development and assume that individuals are committed to becoming virtuous because of the associated external or internal reward. The first step is to know the truth. At this stage one must evaluate carefully the beliefs / worldview one holds. One of the great unique qualities of humans is that they can deceive themselves. In order to discern what true beliefs or worldview is, one should look at how he or she uses the most valuable resources: time and money. Frequently, in management classes, discussion about determining worldview begins with having students recount the last 48 hours of their life sketched out in 30 minute intervals. Students also make a record of what they spent during the last month. Understanding the gap between the actual belief system and desired beliefs system (hopefully a more virtuous one) is the starting point of moral maturity.[xi]

Virtue law I: Apply the Truth and the Truth will set you free

Survival law I: Deception is our greatest weapon

Every thought one has affects what he or she believes; what one believes affects his or her actions, and what each individual does develops into habits. Habits build character, which is one's legacy. Deception is the greatest enemy. There is a battle over truth, so each person MUST be vigilant or be controlled.

The second step of moral maturity is to believe the truth. During this stage, habits of doing what is right with a right attitude have not yet been established. One is still fighting against his or her survivalist beliefs system which has been the habit for method of operation. The rationalization of his or her survivalist belief system reappears:

The fittest survive

The wealthy reign

They did it to me

They will do it to me

It is at this point of conflict that the individual needs to choose to overcome survival thinking.[xii] It is a battle of the mind.[xiii] The worldview that wins the belief battle dictates how people will act, which in turn will form their habits and eventually make them virtuous people or not. It is only through self-control that an individual can choose to go against his/her previous patterns of survival. The more hostile and survivalist an environment and organizational culture is, the more self-control and sacrifice will be required.

Another component of knowing the truth is contextualizing the truth. A virtue belief system needs to be contextualized into a certain human context. The first two chapters presented the cultural implications of virtue and survival and how ones action in a certain culture can be recognized as virtuous but in another culture is seen as survivalist. When going to new countries most people look for culture brokers who understand both the local culture and language and the guest's culture and language. These cultural brokers are very helpful in guiding and helping individuals to navigate and operate more efficiently in the new place. Individuals need to look for virtue brokers or sages who would not only understand one's virtue and cultural system but are perceived as virtuous in their local context. These individuals are essential for coaching and helping to contextualize virtue.

Virtue law II: Choosing to do what is right means to fight/ sacrifice
Survival law II: Choosing to do what feels good, having the greatest immediate reward

Having been vigilant to discover the truth, one must be self-controlled to apply it / choose to do what is right in the face of internal or external hardship.

Choosing to do what is right many times takes courage and internal strength. Courage is essential in the face of a survivalist culture, organization or partnership. When living in a survivalist partnership or culture, peer pressure and the social norms do not reward virtue. To go against the social norms and choose virtue in these instances brings direct negative consequences.

An individual needs to keep the hope of the value and reward of virtue and consider trials as an opportunity to come closer to this reward. Instead of considering trials as an evil to be avoided at all costs, one considers them as a blessing to be used to develop oneself much like an athlete considers his/her weights in a weight training program. The weights are not evil but applied with will and action of pushing against them creates endurance and physical fitness. Much in the same way one develops moral fitness.

Practically, one develops best when working under a personal trainer. Individuals should set up an accountability system to assist him or her in developing a habit of being in self-controlled and choosing virtue much like the role the personal trainer plays. The trainer allows the individual to see the end of his or her training, discerns weaknesses to which the trainee is blind to, charts a course, and encourages one to persevere. This accountability system becomes a support structure that enables one to change beliefs and behaviors. Especially when working in an international setting, one should seek out local virtue brokers (sages / personal trainers) who can help set boundaries and guidelines for virtuous behavior.

Virtue law III: Accountability keeps us focused.
Survival law III: I can only count on myself.

The testing of character over time creates moral maturity which rewards the individual with internal peace and contentment. This can be seen in people who have gone through major trials of life and chosen to respond in virtue. Throughout travels in Europe, America and Africa, the author has discovered individuals who are people of virtue and who have incredible character. Their

stories are ones of selfless sacrifice for the needy, compassion and service for failing family members, the hope and passion for others.

Having developed a habit of choosing virtue, one finds that he or she chooses virtue and does so out of pleasure. Temptations to choose survival are no longer appealing but rather repulsive. Doing the right thing is motivated out of passion and not duty.

Virtue law IV: Character is the greatest gift you can give yourself & others.
Survival law IV: Power, prestige and wealth are the greatest gifts someone can receive.

The final step of moral maturity is to mentor others, to develop character in them which will influence their families, organizations and cultures.[xiv] Having been tested by trials and overcoming them, an individual can now model and teach good character to others. This is the legacy the individual is able to pass along.

Investing our time in the lives of a small number of individuals through mentorship is the only proven way to establish a lasting legacy. This level of moral maturity demands a sizeable investment of time and energy based on transparency, vulnerability, unity and true partnership.

Virtue law V: Mentoring is the key to legacy building.
Survival law V: Building my kingdom is the key to leaving a great legacy.

In appendix 3 you may find the moral development model as it relates to virtue development. Two models of moral development from the perspective of virtue and survival (conquering and controlling attitude) are also presented. The five laws of virtue or survival are used to trace the development of virtuous legacy or conquering legacy.[xv] A set of questions that may help one discern what is virtuous and what is survivalist is provided as well as a RAM DISC acrostic that helps one to develop virtue. The acrostic is of a computer's RAM that needs to be continually reprogrammed with the help of a DISC to function properly.

CHAPTER VI

DEVELOPING VIRTUE IN PARTNERSHIPS

Developing virtue in partnerships is achieved when individuals in the partnership choose to act virtuously. Individuals cannot be mandated to be virtuous. They can comply with standards and procedures but they must choose to be virtuous and go beyond compliance by doing what is right with a right attitude. Similarly, respect is something earned and given but never taken or extorted.

The following tool is used to evaluate the partnerships in which one may find himself or herself. There are two components; one is the accomplishment of tasks and the other is the feeling of being in community.

Rate your partnership by circling two answers:

TASKS:		COMMUNITY:	
8	Surpassing expectations	8	Unity, accountability, trust & contentment
7	Achieving goals	7	Forgiveness (Grace & Mercy)
6	Motivated	6	Vulnerability & openness to criticism
5	Organized & investing time	5	Communication & investment of time
4	Disorganized & no time together	4	Lack of Harmony
3	Low commitment	3	Rules are the way you are lead
2	Inefficient & not achieving goals	2	Co-habitation
1	Mediocrity	1	Stronger partner is dictating & abusive

After rating one's partnership, he or she can correlate it to the virtue steps (See Partnerships, Chapter III). After everyone in your partnership has evaluated the partnership, each can see where the gaps and dysfunctions exist. A virtue broker can be very effective at this point to help the partnership discern truth, contextualize virtue, devise a strategy to increase virtue, set up an accountability system and provide feedback and encouragement. The challenge is to push the

partnership upward towards the next step by choosing virtue. This goal is much more difficult when some partners choose to remain in survival.

The objective of a partnership is to have all of its members operate in virtue. This can be illustrated on the following graph where individuals must move themselves into the virtuous behavior in accomplishing tasks as well as operating in community.

Partnerships also have a legacy to pass along. Partnerships might be families, organizations, cultures, even countries can sow the seeds of character and virtue.

EDUCATION

The following is a partnership in education model between student and faculty. However you can easily substitute for the student / faculty relationship: faculty and administrators, employees and management, spouse, family etc…

TEACHER

		Survival	Virtue
STUDENT	Survival	**Apathy** Duty & Depression	**Frustration** **& dysfunction** (S: little effort & slander)
	Virtue	**Frustration** **& dysfunction** (T: low preparation & favoritism)	**Partnership** Vision & Excitement

Survivalist behavior in a teacher or a student effects and influences that partnership towards the upper left hand quadrant of teacher survival and student survival. This survivalist behavior from both parties creates apathy within the classroom which is characterized by distance from both the student and faculty member. One's focus is on completing one's duty to the minimum standard of a grade or teaching requirement. Ultimately the final outcome of this combined behavior is depression and the destruction of vision and passion in the classroom.

When students seek to behave in a virtuous manner but the teacher is still operating in survival, conflict arises. Students complain of the low preparation of a teacher and lack of passion for the subject. They explain that they do not understand the grading criteria and that favoritism is probably the way that grades are assigned. Choosing as a student to behave virtuously with a teacher who is choosing to be a survivalist is very difficult and takes courage.[xvi]

When teachers and faculty seek to be virtuous in the classroom when students are operating in survival, conflict also arises. Faculty complain that students are not engaged, they do not do their homework or prepare for class. Often teachers explain that students seem to be lazy and want good grades without providing the work required for those better grades. Teachers are frustrated because they believe that students are slandering them and accusing them of not being passionate, engaged, relevant and effective teachers without looking at their own survivalist behavior. Choosing as a teacher to behave in a virtuous manner in a classroom with a majority of students behaving in survival is frustrating and takes determination.[xvii]

Only when students and their teacher work together in a virtuous partnership can there be development of vision, excitement and passion for the subject matter, and building of an "esprit de corps". This virtuous partnership requires a solid commitment to pursuing virtue which is more costly in terms of time commitments than a survivalist partnership. These increased time commitments are commitments to spend more time in effective and frequent communication.[xviii] Current faculty research points to a variety of effective tools for good classroom management: curricular quality development, teaching effectiveness and fair grading practices. All these skills

are important but can not replace the virtuous character of a teacher that seeks to develop a virtuous partnership.

The question then arises as to the goal of our educational system. Is it to develop skills alone? Is education about developing character – virtuous character or effective survival character? Or is education to develop skills and character?

I believe that education is about developing virtuous character as well as practical skills that add value to the organization. Virtuous character and skills are the two pillars of success. Without virtuous character an individual can use his or her skill in a survivalist way, at the expense of others. The following diagram shows the conflict in an educational setting of a student or teacher seeking to develop skill with or without virtuous character.
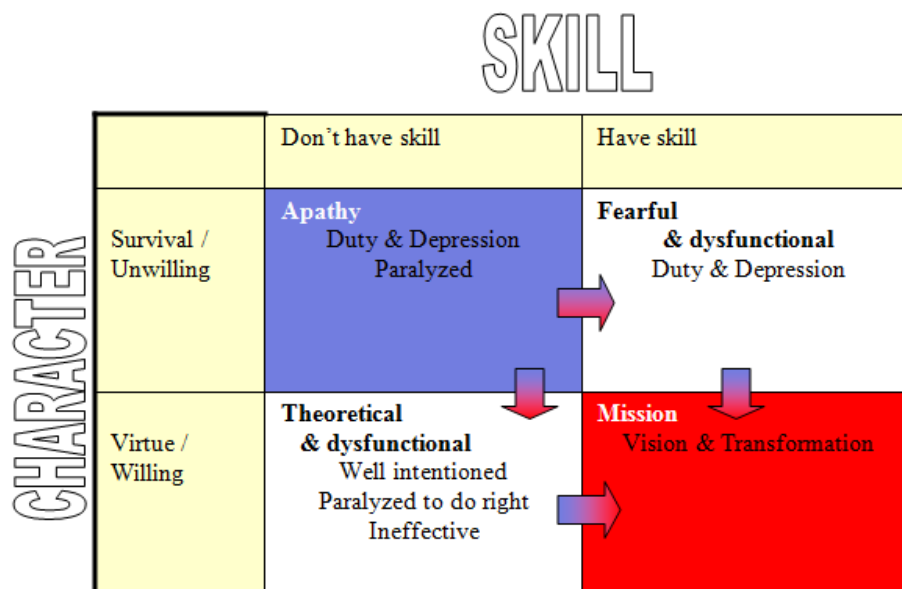
In order to bring a greater added value to the partnership one must seek to achieve excellence of skill and character. When excellence of skill and character are present in an individual he or she has a clear sense of mission and is able to have a greater impact, a positive influence on the partnership, impacting its effectiveness and efficiency.

The greatest praise that can be given a teacher is to have a student that flourishes, transforming his or her environment through virtuous character and excellent skills, adding value to the organization they are part of. Students that become passionate for doing what is right with the right attitude are a result of effective mentorship and leadership by the teacher. In parallel this is also the case when we talk about parent / child, manager / employee, coach / player, owner / manager, administration / faculty as well as the teacher / student partnership.

BUSINESS

Let's look at another partnership. Most of us work and have a supervisor. Some might have employees. Where does a business's organizational DNA reside? Organizational culture is changed and sometimes created by the decisions managers and their employees make. Our organizational culture is typically described as better or worse than others. Virtuous behavior is put on a continuum of virtue and survival. See if you recognize these management strategies at the extremes of the survival – virtue continuums.

SURVIVAL STRATEGIES   vs.   VIRTUOUS STRATEGIES

Virtuous Strategies

Managing for the bottom line vs	Manage to flourish people	
GREED (win @ all costs)	(developing people to be virtuous)	
Emergency management vs	Entrepreneurial Management	
FEAR (loss of control)	(add value / flexible & dynamic)	
Manipulative management vs	Manage out of principle	
DOUBT (politics & deception)	(accountable & transparent)	

Survival Strategies

In order to more completely look at the different aspects of manager's behavior with regard to virtue and survival I will use common management roles. These roles include the producer, monitor, director, mentor, coordinator, producer, broker, innovator and leader. As a manager makes a decision he or she is operating out of a greater degree of virtue or the absence of it.

These roles can also be grouped into three categories. The first is the DECEIPT-TRUTH category includes the management roles of the producer, monitor and director. The second GREED-SERVICE category includes the management roles of the mentor, coordinator and producer. Finally the third ANXIETY-VISION category includes the management roles of the broker, innovator and leader.

Cross-cultural partnerships are the most difficult partnerships due to the cultural diversity amongst individuals. The more the worldview, moral reasoning, ethical principles, languages and cultures are different the more difficult it is and more energy is needed to overcome these cultural barriers.

CONCLUSION

Virtue is opposed to survival, as light is opposed to darkness, as heat is opposed to cold. What is darkness but the absence of light? What is cold but the absence of heat? So is survival the absence of virtue. Each organizational culture can be placed on this continuum of virtue and survival. Over time and through trials individuals choose to progress towards one end of the spectrum or the other and create a legacy for others established in their organizational culture.

Typically, our organizational answer to leave survival behind has been to pursue incremental changes to make us more virtuous, more ethical, by following a rigid set of rules. We have already explored how more rules can not make a person virtuous. This approach to incremental change has proven unsuccessful in two ways. First, it can create a culture of rigid and inflexible rules of right and wrong that cannot adapt to new environments and new cultures. This causes individuals to feel forced into a survivalist mentality to adapt as necessary. Second, our fear of failure leaves us accepting meritocracy and adapting to survivalist behavior in our environment. We do not want to be known as the worse, but we believe moderation is acceptable. Surely pure, complete virtue is impossible; therefore we seek to incrementally improve ourselves and our organizations.

A higher standard needs to be set. Organizations and individuals need to believe that they can act virtuously. Rather then being satisfied with meeting a minimum standard of compliance or setting goals based on the behavior of others, there needs to be a higher calling. If it is accepted that virtue will bring success and not hinder it, that relationships will flourish and businesses see growth, there will be willingness to pursue virtue. We need to set our standard to truth, service and vision to the highest degree. We need to not compromise for the short-term but to keep the long-term vision in sight. This focus must come from the top. Executives, college presidents, politicians, teachers and parents must model excellence in character and encourage it in those they oversee. Survivalist behavior must not be rewarded but discouraged.

In our Christian American culture we expect Christian students, Christian faculty and Christian businessmen to be more ethical, not survivalistic; to be a degree improved over others who do not claim to be followers of Christ. Sadly this is not always the case. Christian businesses and Christian organization do not always encourage virtuous behavior. They may place demands on employees which make them feel forced into survival behaviors. Managers, administration and parents need to be careful to allow and encourage the best behaviors from their employees, faculty, students or children. They need to create an environment where virtuous behavior is rewarded. Once this behavior becomes habit even in times of crisis it will be the natural course of decision making and action. This will allow an organization to whether difficult times with success.

This book has attempted to outline the belief systems involved in thinking about organizational virtue and its absence. In a future work the question of how do we specifically transform an organizational culture can be addressed.

Appendix 1: Doing what is right

Look at the actions of my life. Are they virtuous strategies or are they survival strategies? How did I act in the last conflict / trial I had?

Do my actions look out for the needs of others & cast a vision? Am I passionate for the mundane things of my life? Am I content?

Do I have an accountability group and personal network to help me refine truth? Do I seek honest feedback about my actions? Do I regularly take time to renew my vision and evaluate my actions?

Appendix 2: Virtue reminders

RAM DISK

SEPETITION
Choose to do what is right with a right attitude… continually…

ACT
Knowing is not doing. (Act out of a willing heart to be virtuous)

MUNDANE
Be virtuous in the everyday little things in life.

DISCERN
Evaluate the actions of your or other's life.

(Virtuous or survivalist strategy)

INTEGRATION
@ home @ work   in community   with God

SUFFER
Overcome survival with virtue.
Flourish in dysfunctional partnerships.

COMMUNITY
Seek out a community of like minded people to refocus your
VISION and develop QUALITY through accountability.

Appendix 3: Moral Development

MORAL LEARNING: *Shaping the will*

KNOW TRUTH   **Directed**   **BELIEFS**
  Discover
          Set your heart on discovering truth / what is the right
          Seek moral guidance / virtuous belief system
          Contextualize the truth / what does virtue look like in this context
          Virtue broker / sage

  BELIEVE TRUTH   **Coached**   **ACTIONS**
          Accept
            Reject unbelief and tyranny of the urgent
            Choose to do what is right
            Understand boundaries and discipline

    APPLY TRUTH   **Supported**   **HABITS**
            Courage
              Stay focused / do what is right
              Take courage / don't be fearful
              Accept trials as a tool for developing character
              Develop an accountability system

      SET FREE BY TRUTH   **Autonomous**   **CHARACTER**
              Persevere and overcome
              Doing the right thing with the right attitude
              Overcome survival and developing CHARACTER
              Tested and proven by trials (enjoy contentment & peace)

      TEACH & MODEL TRUTH   **Mentoring**   **LEGACY**
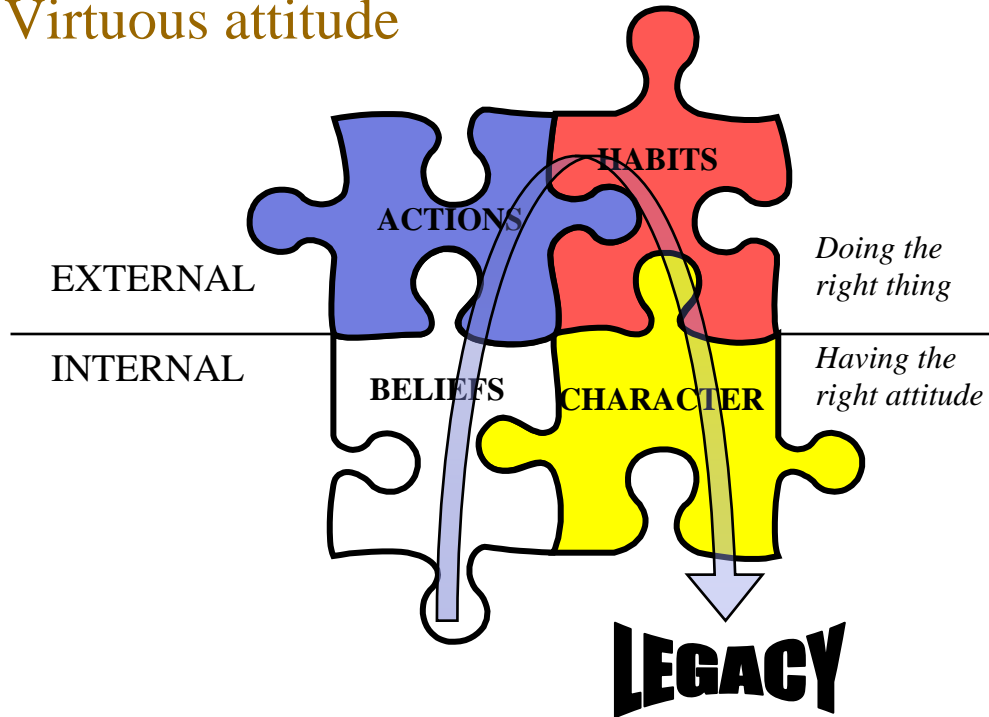   *Persevere and overcome*
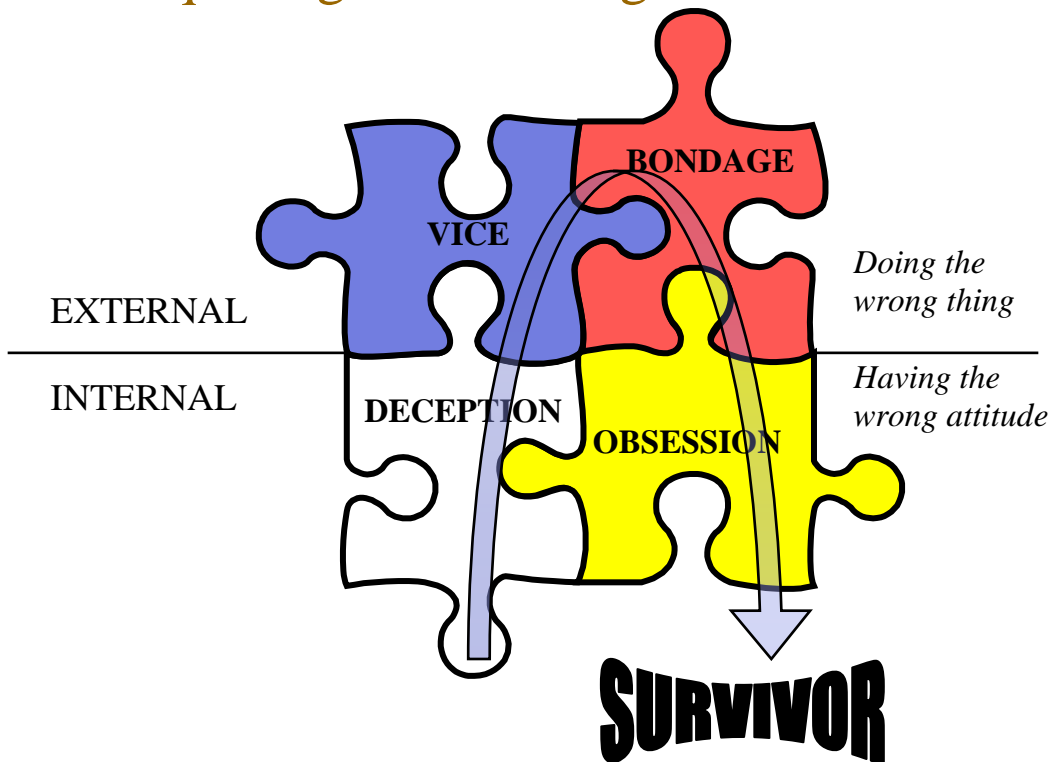   Training others to overcome survival and build character
               Mentor individuals to transform and influence organizations & culture

Appendix 4:

Virtuous attitude

EXTERNAL

INTERNAL

HABITS

ACTIONS

BELIEFS

CHARACTER

Doing the right thing

Having the right attitude

LEGACY

Conquering / controlling attitude

EXTERNAL

INTERNAL

BONDAGE

VICE

DECEPTION

OBSESSION

Doing the wrong thing

Having the wrong attitude

SURVIVOR

ENDNOTES

[i] Hofstede, Geert, *Culture's Consequences*. Newbury Park, CA: Sage, 1984;

      Cultures and Organizations. New York: McGraw Hill, 1991.

[ii] ITAP International www.itapintl.com accessed September 2005

[iii]Eastlack, Bonnie (Personal Interview, 15 April 2004)

[iv] Gary Chapman. *Five Love languages*. Chicago: Moody, 1996.

[v]Nelson, Bob and Blanchard, Kenneth. . *1001 Ways to Reward Your Employees*. NY: Workman, 1994.

[vi] http://www.goal-setting-guide.com/smart-goals.html accessed September 2005

[vii] Peretti, Frank, *The Wounded Spirit*. Boston: Word, 2001.

[ix] Holy Bible, NIV. Romans 12

[x] Holy Bible, NIV Galatians 5: 19-26 and Developing Virtue in Partnerships Chapter 6

[xi] On a personal note I want to comment on the wonder of God and the Bible. God is a person who is perfect and holy. Despite the fact that we are woefully imperfect, He is interested in a personal relationship with us, desiring us to become like His son Jesus Christ. Holy Bible, NIV. Romans 8: 29

[xii] Partnerships, Chapter 3

[xiii] Holy Bible, NIV. Romans 12 and James 1

[xiv] Jordan, Jamie (Personal Interview, 19 December 2005)

[xv] Appendix 3

[xvi] Chapter 4, Moral Flight: laws of lift and propulsion.   Chapter 5, Moral Development:

      Apply truth - courage

[xvii] Ibid

[xviii] Chapter 3, constructive partnerships