



# **BUILD COLLABORATION**

The Leader's Guide to  
Building Collaboration

**THE OHIO CENTER FOR CIVIC CHARACTER**

A citizen education initiative of  
Ohio Secretary of State

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[www.OhioSpirit.org](http://www.OhioSpirit.org)

# The Mayflower Compact, 1620

*“(We) solemnly and mutually in the Presence of God and one of another, covenant and combine ourselves together into a civil Body Politick, for our better Ordering and Preservation, and Furtherance of the Ends aforesaid...”*

## Ohio Center for Civic Character Mission

The Ohio Center for Civic Character is a collaborative, statewide, civic education, capacity-building project providing innovative adult learning resources for local government, faith, education, service and business leaders which build leadership character, unite leaders in a collaborative culture, and equip leaders to effectively enrich their communities together.

## Secretary of State Mission

The mission of the Office of the Secretary of State is to tirelessly invigorate Ohio voter, officeholder and corporate citizenship by advocating the critical cause of civic literacy, assuring the absolute integrity of elections data and safeguarding valuable Ohio corporate identities. We shall fulfill these exceptional ideals through: the investment in secure state-of-the-art technologies, the vigilance of example-setting leaders, and the partnership of empowered teams of individuals possessing extraordinary character and competency.

# An Open Letter to Ohio's Leading Citizens

Collaboration, co-laboring with others for a common cause, is an old civic idea now gaining fresh attention because it is the only hope for Ohio community leaders who are working earnestly to respond to growth, resolve vexing social injustices, improve shared stewardship of a common asset or bolster the incentives for young families to make Ohio communities their lifelong home.

But collaboration is more than a casual combining of leaders' names on a fresh letterhead to make education more excellent, jobs more plentiful or compassion programs more transformational.

Certainly, short-term cooperative efforts should and do occur among community leaders with a common interest in a common outcome. But this bond is quickly broken when members of such cooperatives, alliances, confederations, task forces or coalitions fail to implement the essential principles of true collaboration.

Indeed, authentic collaboration rests upon a foundational premise that diverse participants agree or compact to: ***“sacrificially build common ground around common character to reach a lofty common goal that no one could reach without the other.”***

Without this character-dependent compact, all relationships, however seemingly productive in the short term, will lack the strength, or the character, to endure to their envisioned and most fruitful end. This is true in matters of marriage-building, team-building, organization-building, community-building and nation-building.

Civil society and community-building presumes the presence of “character-rich collaborators,” leaders who compact or covenant with one another to sacrificially address a high-stakes issue or vision which no single leader, institution or organization could accomplish on their own. To help spur the renewal of this true co-laboring spirit, we have established this unique learning resource for busy community leaders.

This booklet, *“The Leader’s Guide to Building Collaboration,”* is the second text in our three-part Civic Character Series. It presumes the reader is implementing the concepts found in the first tool, *“The Leader’s Guide to Building Character”* (See Appendix 1 on pages 17-22 for an overview). This series concludes with the *“The Leader’s Guide to Building Community.”* Find out more by consulting the Ohio Center for Civic Character at [www.OhioSpirit.org](http://www.OhioSpirit.org).

Collaboration is indispensable to all leading citizens in our self-governing society. I hope you find this introductory framework for building collaboration compelling and you will strive to launch or renew true collaborations having the character and competency to benefit your entire community today.

Striving to co-labor with you to foster great citizenship,



J. Kenneth Blackwell

## The Case for True Collaboration in American Civil Society

The case for character-rich collaboration in America dates back to the Mayflower Compact (*See Appendix 2 on page 23 for the full text*), which was the first self-initiated civic agreement among self-governing people in history. It provides a compelling vision and outline of how “the people” agreed to sacrificially collaborate to build “civil society.” In sober tribute, the Declaration of Independence, which followed some 150 years later, provides a testimony of what occurs when leaders disregard or trample the Mayflower ideals.

Indeed, upon a careful reading of the Declaration we find that substantially the document is a multi-count *leadership-character indictment* brought by the founding signers against King George. To be sure, more than 20 violations of *conscionable character* are the evidence used by the founders to morally reject and then publicly rebel against arguably the most powerful sovereign king of that era. In so doing, they launched the greatest self-governing collaborative experiment in world history.

The founders, who were thoughtful historians, no doubt reflected on the principles of the Mayflower Compact, which memorialized the credo that ***a common ground of common character builds the sacrificing co-laboring spirit so necessary to reach common and lofty goals.*** From the influence of these and other emerging ideals of civil society, the struggle for liberty forged a unique **American bias for collaboration**, a spirit guided by three essential tenets:

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**Tenet #1: *Collaboration begins with the essential agreement that all participants will strive toward high character.***

The Mayflower Compact was made possible by the willingness of a group of people to submit themselves to the principles of a document. Those principles convicted their conscience and built the character necessary to forge a civil society that prized, among other things, wisdom, integrity, justice, compassion and honesty. Trust was thus established and laboring together became possible and even pleasurable.

**Tenet #2: *Collaboration creates order around a mutual high-stakes issue or vision, in which no single person or entity can achieve the noble and clear mission envisioned.***

The signers of the Compact had no other countrymen, no shelter and the prospect of a grim oncoming winter to create a high-stakes situation. Their excitement of the vision to launch a civil society was tempered by the imminent threat to that vision.

**Tenet #3: *Collaboration is initiated and then sustained by example-setting, visionary, sacrificial leaders who are willing to risk their comfort and reputation.***

After helping the group envision a “preferred future together,” the signers deferred their comfort and egos to jointly set the example of sacrifice for their collaborators to follow.

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# The Essentials of True Collaboration

## *Tenet #1: High Character\**

**Tenet #1: *Collaboration begins with the essential agreement that all participants will strive toward high character.***

### **What are Character Ethics?**

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

### **Why is Character-Building Essential to Every Leader's Role?**

“Character building” is a leader’s most important role, because character — rather than hard or soft competencies, such as visioning or communications — is the cornerstone of functional relationships and teams. High character is what unites or combines high competencies to deliver mission force.

No matter how “competent” leaders may appear, if they choose not to model or devalue, ignore or fail to demand character — first in themselves and then in others — then they will experience low character or dysfunctional relationships.

When this happens the leader is forced to expend more and more limited leadership capital to deal with the results of low character: conflict interventions, ruptured teams, lawsuits, broken relationships and heartache. And when the leader’s progress toward delivering the mission is chronically distracted, the leader fails.

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\* Refer to Guidebook I, “Building High Character Leaders,” for more detail or see Appendix 1 on pages 17-22 for an overview.

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## **How do We Make the Case for Character-Building?**

### **A. It's American:**

Remember the spirit of the Declaration of Independence: tyranny is the ultimate expression of low character. As a result, Americans strive to build high character.

### **B. It's Our Responsibility:**

To some degree or another, followers (workers, constituents, and students) entrust themselves to leaders. This offering of trust triggers a moral imperative, even a legal imperative, compelling leaders to create and sustain a nurturing (order-creating, trust building) character-rich environment.

### **C. It's our right:**

Leaders serve others best when they demand excellence. Excellence is fueled first by the example of the leader and then by empowering others, such as giving problem-solving authority to those closest to the challenge. But a leader who distributes authority to a person of low character is foolish.

Leaders have the right to cultivate, and expect others to cultivate, high-character environments. American leaders who neglect intentional character building are taking a great risk, as well as missing their calling.

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## **The Essentials of True Collaboration**

### ***Tenet #2: Mutual High Stakes***

***Tenet #2: Collaboration creates order around a mutual high-stakes issue or vision, in which no single person or entity can achieve the noble and clear mission envisioned.***

In his authoritative text on collaboration, *Working Across Boundaries*, Russell M. Linden, a management educator with more than 20 years of experience helping governments, businesses, and non-profit organizations, states that members of collaborations share a sense of “**high stakes**” in collaborative ventures that produce positive results over time.

He notes the tendency of Americans to work together in remarkable ways when faced with a clear crisis or unmistakable challenge. The difficulty according to Linden, is to gain the same sense of urgency or higher purpose when there’s no emergency and the times “seem more ordinary than extraordinary.”

Often, it takes a direct threat like the loss of our jobs, the loss of customers, the loss of funding, a common enemy, or some other looming difficulty or potentially embarrassing failure to move us beyond ourselves to the necessity of co-laboring with others in our community.

When it comes to character-based collaboration, however, the participants will certainly need to develop a strong sense of “higher purpose,” as well as the patience to see things through over many years while they anticipate the results or harvest.

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Linden illustrates this point with a story once told by President Kennedy about a French general who wanted a certain tree planted in his garden: “The gardener told the general, ‘This tree grows very slowly. It won’t mature for a hundred years.’ ‘Then there’s no time to lose,’ the general responded. ‘Plant it this afternoon.’”

“Higher purpose” has a lofty connotation. Indeed, Linden notes the findings of researcher Warren Bennis, who studied the collaborative Manhattan Project group, which developed the World War II-ending atom bomb and found that: “People in great groups often have the zeal of converts. People know going in that they will be expected to make sacrifices, but they also know they are doing something monumental, something worthy of their best selves. Their clear, collective purpose makes everything they do seem meaningful and valuable.”

A sense of high stakes can occur for a variety of reasons. The resulting collaboration to address the issue can be deeply gratifying, even exhilarating.

This gratifying spirit is summed up by Linden aptly when he observes: “When partners believe that their work aims to change the world (even in some small way), and when they communicate that belief to others, *their words and actions often instill the high stakes that help people cross boundaries and find common ground.*”

*We are caught in an inescapable network of  
mutuality, tied in a single garment of destiny.  
Whatever affects one directly, affects all indirectly.*

— Martin Luther King, 1929-1968

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## **The Essentials of True Collaboration**

### ***Tenet #3: Leaders Who Risk Their Comfort and Reputation***

***Tenet #3: Collaboration is initiated and then sustained by example-setting, visionary, sacrificial leaders who are willing to risk their comfort and reputation.***

We look to the additional insight of researcher Russell Linden to learn his observation of certain sacrificial leadership qualities commonly shared by **effective collaborative leaders**. Linden cites those commonalities:

- ♦ **Resoluteness**—not easily deterred, dismissed or discouraged;
- ♦ **Modesty**—possesses a realistic sense of self limits;
- ♦ **Inclusiveness**—uses “pull” much more than “push” in relationships;
- ♦ **Visionary mindset**—sees connections to something larger.

In short, the kind of convictions that inspire others and even have the power to bring diverse people together create a paradox. Indeed the collaborative leader tends to be both: (1) **patient, but determined**, (2) **ambitious, but humble**, (3) **motivational, but not manipulative**, and (4) able to see both the “now” and the “not yet.”

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## Identifying “Three-Tenet Leaders”

Reflection: Assuming I have identified our community’s high-stakes issue(s) accurately (*see pages 14-15*); which 6-8 leaders, with whom I have relationships, could I invite to initiate conversation and determine, together, how best to move decisively forward? (Consider a blend of leaders in your business, government, faith, education, media and service sectors.) What resources would be helpful to support the discussion and process?

### Leaders

_____	_____
_____	_____
_____	_____
_____	_____

### Resources/Agenda Ideas

_____
_____
_____
_____

## ***Collaborative Leadership in Action*** ***Setting Leader Expectations***

How leaders draw members into communities of character and competency is as important as what those leaders are like as individuals. A summary of such objectives and tasks, derived from a number of recent research projects, is presented below.

The numerical order in this case is also a logical sequence for creating meaningful collaborations, first within a department or institution and then reaching outward to other entities. All four objectives and their corresponding tasks, of course, must be vigilantly pursued in deliberate fashion.

### **1. Communicating the Mission**

- ♦ Articulate the common interest in solving a common challenge;
- ♦ Communicate clearly, persuasively, and frequently enough, not only to keep everyone on track within, but also to draw others to the mission from without;
- ♦ Encourage excellence and uplift morale as much from one's deeds as from one's words;
- ♦ Connect local and particular interests to larger national or human concerns; show the relevance of what the group stands for in relation to the greater welfare of society.

### **2. Building Relationships**

- ♦ Invest time in getting to know partners and facilitate their relations with one another;
  - ♦ Make the rapport-building process enjoyable and satisfying, having merit on its own whether something quantifiable gets done or not;
  - ♦ Make a special effort to include individuals whose backgrounds and life experiences may differ from the majority, without sacrificing relevance;
  - ♦ Make it clear, by both word and deed, that people matter as much as products, and character as much as competency.
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### **3. Developing the Gifts, Talents, and Abilities of Others**

- ◆ Observe the capabilities of one's partners and build on those strengths instead of focusing on deficiencies;
- ◆ Mentor and bring out the best in people;
- ◆ Respect the time and various interests of others while trying to maximize the resources they may need for particular projects;
- ◆ Downplay matters of power, position, and status in order to facilitate the ideas, creativity, and contributions of more reserved persons or those occupying lower ranks;
- ◆ Identify those with leadership potential and assist them in their maturation;
- ◆ Praise, encourage, and/or reward generously for character and competency manifestations.

### **4. Creating a Communal Identity**

- ◆ Speak and act in terms of "we" instead of "I," inculcating a sense of communal identity and responsibility to go along with individual dignity;
- ◆ Assume the good will of partners and be quick to share credit for successes; make sure the responsibility for failure, though touching all, rests more with the leaders than the members;
- ◆ Show enough flexibility to compromise on matters that violate no principle of moral character, since collaborative decisions will not always fit the wishes of every member;
- ◆ Appraise results and the extent of the group's influence with an eye toward consistency and progress in the common mission;
- ◆ Help members, with collegial respect, to attend to corrective measures where needed, and celebrate restoration of relationships.

## ***Collaborative Leadership in Action*** ***Setting Member Expectations***

The qualities of members of successful collaborations are as important as those of leaders. The following objectives and tasks are adapted from the Wilder Research Center, a program of the Amherst H. Wilder Foundation in Saint Paul, Minnesota, in *Collaboration: What Makes It Work*, researched and written by Paul Mattessich and Barbara R. Monsey, c. 1992.

### **1. Members Offer Mutual Respect, Understanding and Trust** ***(See UncommonSense in Appendix 1)***

- ◆ Respect one another and the various organizations represented in the group;
- ◆ Take the time to learn about one another;
- ◆ Be honest and open about personal intentions and agendas;
- ◆ Value and make use of any connections between members existing outside of the collaborative venture at hand.

### **2. Members Represent a Helpful Cross-Section of Participants**

- ◆ Carefully consider who needs to be involved in the collaborative venture;
  - ◆ Identify key people whose work and influence are crucial to the relevant issues and invite them to participate;
  - ◆ From time to time, judge whether new individuals or groups should be invited to participate;
  - ◆ Make sure an orientation or education plan for newcomers is in place;
  - ◆ Make sure the number of collaborative members is not so many and their backgrounds so diverse as to make the group unmanageable.
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### **3. Members See Collaboration as Consistent with Their Self-Interest**

- ◆ Communicate the advantages for organizations, as well as individuals, when they make collaboration a priority;
- ◆ Affirm the concept that “enlightened self-interest” is real and does not create inherent hostility to “others’ interest”; but identifies common interests;
- ◆ Partners must authentically determine on their own that the benefits of collaboration far outweigh any sacrifices or costs of their involvement.

### **4. Members are Able to Compromise Without Violating Their Conscience**

- ◆ Demonstrate patient and careful deliberation so as to avoid violating anyone’s conscience;
- ◆ Demonstrate sufficient freedom of judgment to work out acceptable agreements within the larger partnership;
- ◆ Demonstrate a willingness to defer to the wishes of others since many collaborative decisions will not fit the ideal preferences of every member;
- ◆ Demonstrate the ability to distinguish when to seek compromise and common ground and when not to.

# **A Framework for Assessing Your High-Stakes Collaborative Opportunity**

**Define Your High-Stakes Issue:**

**What is the Relevant History Associated with this Issue?**

**Who is in the Best Position to Help and May Be Willing?**

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**What are Any Related Issues that Could be Simultaneously Solved?**

**What May Create Immediate Resistance and Why?**

**When Will You Choose To Sacrificially Lead?**

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## ***The Role of Serving-Leadership in Action***

### **My Collaborative Leader Action Plan**

#### **Questions to Get You Started:**

1. Take the Personal Survey found in Appendix 3 on pages 24-27. Are there any collaborative principles and corresponding character ethics you must concentrate on developing?
  2. How would you evaluate various collaborative groups and organizations to which you belong in terms of:
    - A) intentional character-building posture,
    - B) high-stakes proposition,
    - C) sacrificial, example-setting visionary leadership?
  3. Do you personally have the kind of influence and good will in such groups and organizations to encourage members to better work together to fortify the essentials of true collaboration?
  4. Are there friends and colleagues with whom you could start a collaborative group for initial study, accountability, and building relationships?
  5. When you contemplate community collaboration are you remembering to think “holistically,” (education, government, business, non-profit, faith, media, etc.)?
  6. Do you need help locating additional resources to deepen your ability to transfer collaborative principles to others? (*Refer to Appendix 4 on pages 28 & 29 or contact the Ohio Center for Civic Character at [www.OhioSpirit.org](http://www.OhioSpirit.org).*)
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## Appendix 1

# UncommonSense™

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### The Critical Importance of Truth:

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

### Applying Truth First to Ourselves:

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

### Applying Truth in our Relationships:

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

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

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

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

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

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

**9) PROMISE-KEEPING & TRUSTWORTHINESS: High-character people do not break their word with others.** Because they prize interpersonal trust, they do not make promises lightly; they are candid in supplying relevant information and they are diligent in fulfilling their commitments. They make every reasonable effort to fulfill the letter *and* the spirit of their promises. They tirelessly maintain a promised confidence. They do not interpret agreements in any unreasonably technical or legalistic manner in order to rationalize non-compliance or to justify escaping their promises. (Observable Virtue: faithfulness)

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

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

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

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

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

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

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**16) LEARNING & MENTORING: High-character people are lifelong wisdom-seekers and wisdom-advancers.** They have both a teachable and a teaching spirit. They impart truth to the uninformed. They reduce ignorance by illuminating the disenfranchised. They multiply character-based people and leaders. They nurture teaching relationships in order to maximize the character and competency of others: they are mentors. Mentors endeavor to invest their lives in others in order to help them *help others* to attain *their* greatest potential. (Observable Virtues: curiosity, creativity, teachability, inspiration)

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

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

### Our Ability to Change

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

**20) VALIDATING TRANSFORMATION: Over time, high-character people exhibit consistent hope-giving and conscience-affirming character virtues that are the outer proof of inner-character ethics.** Virtues and vices are simply the observable fruits that spring forth from either healthy or corrupted roots of character ethics. Therefore, character builders must make the lost language of character ethics their first language. Moreover, since it is fueled by one's daily responsibilities, not in the serenity of relaxation, character builders must adopt an accurate view of the benefits of suffering.

### **Relevance to Our Daily Lives**

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

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Appendix 2

***The Mayflower Compact***

1620

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“In the name of God, Amen. We, whose names are underwritten, the Loyal Subjects of our dread Sovereign Lord, King James, by the Grace of God, of England, France and Ireland, King, Defender of the Faith, e&.

“Having undertaken for the Glory of God, and Advancement of the Christian Faith, and the Honour of our King and Country, a voyage to plant the first colony in the northern parts of Virginia; **do by these presents, solemnly and mutually in the Presence of God and one of another, covenant and combine ourselves together into a civil Body Politick, for our better Ordering and Preservation, and Furtherance of the Ends aforesaid;** And by Virtue hereof to enact, constitute, and frame, such just and equal Laws, Ordinances, Acts, Constitutions and Offices, from time to time, as shall be thought most meet and convenient for the General good of the Colony; unto which we promise all due submission and obedience.

“In Witness whereof we have hereunto subscribed our names at Cape Cod the eleventh of November, in the Reign of our Sovereign Lord, King James of England, France and Ireland, the eighteenth, and of Scotland the fifty-fourth. Anno Domini, 1620.”

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## Appendix 3

## The Personal Survey for Collaborative Leaders

Each principle is accompanied by a brief description of some of the character ethics particularly relevant to it. Again, please review Booklet I in this Civic Character series to gain critical insight into the leadership character ethics of *UncommonSense*.

Additionally, you will find a statement for each collaboration-building behavior to help you measure your performance in that area.

**You may test yourself as a collaborative leader in this manner:** “I find that I **OFTEN (5)**, **SOMETIMES (3)**, or **NEVER (1)** strive to earnestly do the following.”

To combat self-deception (a condition present in all of us), it is recommended you ask several others who know you well to review this survey with you.

### 1. Develop Assets

“Seeing the capacities of others within one’s sphere of influence, and building on those strengths, instead of focusing on deficiencies.”

*(Respect for Others — Serving-Leadership — Stewardship)*

\_\_\_\_\_ I earnestly strive to develop assets.

### 2. Embrace Persons of Differing Backgrounds

“Acknowledging that high-character, high-competency people can possess different backgrounds and experience.”

*(Compassion and Respect for Others — Unity — Seeking Counsel)*

\_\_\_\_\_ I earnestly strive to embrace persons of differing backgrounds.

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### **3. Build Relationships**

“Investing time in getting to know partners and facilitating their relations with one another; for many people, this rapport-building *process* is of greater value than any *product* that may result from it.”

*(Respect for Others — Learning & Mentoring — Seeking Counsel)*

\_\_\_\_\_ I earnestly strive to build relationships.

### **4. Care for the Reputations and Interests of Others**

“Cherishing the good will of partners and being quick to share credit for successes and take responsibility for failures; respecting others’ time and trying to maximize the resources they may need for particular projects.”

*(Compassion and Respect for Others — Justice —  
Serving-Leadership — Unity)*

\_\_\_\_\_ I earnestly strive to care for the reputations and interests of others.

### **5. Yield Individual Preferences for the Welfare of the Whole**

“Being flexible enough to compromise with that which violates no principle of moral character, since collaborative decisions will not always fit the wishes and desires of every member.”

*(Compassion for Others — Serving-Leadership — Unity)*

\_\_\_\_\_ I earnestly strive to yield personal preferences for the welfare of the whole.

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## **The Personal Survey for Collaborative Leaders (Continued)**

### **6. Inspire, Encourage, and Empower Others**

“Encouraging excellence and uplifting others without any attempt to control or dominate the group; mentoring and bringing out the best in others.”

*(Seeking Wisdom — Fidelity — Excellence — Serving-Leadership  
— Learning & Mentoring)*

\_\_\_\_\_ I earnestly strive to inspire, encourage, and empower others.

### **7. Communicate Mission and Purpose**

“Articulating in speech and in writing the shared goals and mission of the organization; such communication is clear, persuasive, and frequent enough, not only to keep everyone on track, but also to draw others to the mission.”

*(Seeking Wisdom — Fidelity — Honesty — Unity — Learning &  
Mentoring)*

\_\_\_\_\_ I earnestly strive to communicate mission and purpose.

### **8. Engage Everyone**

“De-emphasizing power, position, and status in order to facilitate the ideas, creativity, and contributions of more reserved persons or those occupying lower ranks.”

*(Compassion & Respect for Others — Serving-Leadership — Unity  
— Learning & Mentoring)*

\_\_\_\_\_ I earnestly strive to get everyone engaged.

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### **9. Connect Narrow Interests to the Broader Issues**

“Striving to show the relevance of one’s particular activities to the welfare of everyone and everything else; as if to say, ‘without us and many others like us, our community will suffer loss.’”

*(Seeking Wisdom — Accountability — Excellence — Unity  
— Learning & Mentoring)*

\_\_\_\_\_ I earnestly strive to connect narrow interests to the broader issues.

### **10. Mentor New and Potential Leaders**

“Identifying those with leadership potential and engaging them in such a way that they are ready to step in when needed.”

*(Serving-Leadership — Unity — Honoring Authority  
— Learning & Mentoring — Stewardship)*

\_\_\_\_\_ I earnestly strive to mentor new and potential leaders.

### **11. Foster a Corporate or Communal Identity**

“Speaking and acting in terms of “we” instead of “I,” inculcating a sense of communal belonging and responsibility to go along with individual dignity.”

*(Accountability — Serving-Leadership — Unity — Stewardship)*

\_\_\_\_\_ I earnestly strive to foster a corporate or communal identity.

### **12. Evaluate Results**

“Appraising results with regularity, always with an eye toward consistency and progress in the common mission; helping partners to attend to corrective measures where needed, and celebrating successes frequently.”

*(Fidelity — Integrity — Accountability — Unity — Seeking Counsel)*

\_\_\_\_\_ I earnestly strive to evaluate results.

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## Appendix 4

# Select Bibliography on Collaboration

### Resources Credited in this Booklet

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*Collaboration: What Makes It Work.* St. Paul, MN: Amherst H. Wilder Foundation, 1992

### Additional Resources

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**Empowering Learners Collaborative**

*Empowerment Through Collaboration: Learnings from a Literacy Collaborative.* Saint Paul, MN: United Way of the Saint Paul Area, 1992.

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## **Additional Resources (Continued)**

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### **Karasoff, Patricia**

“Collaborative Partnerships: A Review of the Literature.” San Francisco State University, 1998.

### **Morse, Suzanne W.**

*Building Collaborative Communities.* Charlottesville, VA: Pew Partnership for Civic Change, 1996.

### **Straus, David**

*How to Make Collaboration Work.* San Francisco: Berrett-Koehler, 2002.

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*On the battlefield, when surrounded and cheered by pomp, excitement, and admiration of devoted comrades, and inspired by strains of martial music and the hope of future reward, it is comparatively easy to be a hero, to do heroic deeds. But to uphold honor in ordinary circumstances, to be a hero in common life, that is a genuine achievement meriting our highest admiration.*

—Booker T. Washington, 1856-1915



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