



BUILD COMMUNITY

The Leader's Guide to
Building Community

THE OHIO CENTER FOR CIVIC CHARACTER

A citizen education initiative of
Ohio Secretary of State

J. Kenneth Bachman
www.OhioSpirit.org

U.S. Constitution, 1787

*“We the **People** of the United States, in order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common Defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.”*

The seal of the Office of the Secretary of State of Ohio is a circular emblem. It features a central landscape with a rising sun over a body of water, flanked by two sheaves of wheat. The outer ring of the seal contains the text "OFFICE OF THE SECRETARY OF STATE OF OHIO" in capital letters.

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.

To Ohio's Leading Community Builders:

Did you know that *character-based collaboration* was an essential leadership habit of our first American community builders? America's frontier was such an unpredictable place that a deep respect for *character-revealing collaboration* became a community-building leadership prerequisite; a habit that became essential to diverse folks copursuing self-government shoulder to shoulder.

Early life in this strange self-governing America was full of risks and diversity; so leadership habits that transcended the limited old way of the homogenous old world were essential in the new world. It required an exceptional American Way enabling diverse, liberated people to *jointly* navigate between two magnetic shores: chronic dependency on others; and selfish individualism. The American Way is the way citizens of *independent conscience* build *interdependent community*, which *minimizes the occurrence of dependent citizens*.

American citizenship calls people of conscience to strive to live together civilly. The outcome of this civil society is the "more perfect Union" that "establishes Justice, insures domestic Tranquility, provides for the common Defense, promotes the general Welfare and secures the Blessings of Liberty to ourselves and our Posterity." This Constitutional promise is the bedrock principle for civic leaders who pursue neighborhood - and nation-building today. It is a civic outcome so lofty that we require every elected officeholder to make a solemn public oath before God and our neighbors to pursue it.

For Ohio community leaders to tirelessly build and re-build Ohio's good communities requires the common view that good communities be populated by good citizens co-laboring in good character—together. This, of course, is a challenging goal as it must be pursued in a manner that optimizes *both* individual liberty *and* the common good. Abraham Lincoln described this challenging civic paradox in a memorable way:

You cannot bring about prosperity by discouraging thrift. You cannot strengthen the weak by weakening the strong. You cannot help the wage earner by pulling down the wage payer. You cannot further the brotherhood of man by encouraging class hatred. You cannot help the poor by destroying the rich. You cannot keep out of trouble by spending more than you earn. You cannot build character and courage by taking away man's initiative and independence. You cannot help men permanently by doing for them what they could and should do for themselves.

Good community-builders understand Lincoln's tough logic. In a self-governing civil society, community-building requires an accurate view of the nature of people, the primacy of empowered institutions (like family, education, places of worship, the market, etc.) and the nature of the *role of limited good government as a uniquely sworn facilitating authority that strives to make America's promise—America's practice within our communities*. That's every public servant's job and it's a tough job.

I hope you find this booklet "A Leader's Guide to Building Community" — our third in the Ohio Center for Civic Character series — helpful. Our desire is for this series to help demystify the hidden foundations of truly good citizenship for all of Ohio's leading citizens.

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



J. Kenneth Blackwell
Ohio Secretary of State

Building Community the American Way

Making the Case:

Introduction and Pre-Suppositions

Our Intended Audience for this Guide:

This guide was designed with two community-builder leadership groups in mind: 1) elected local officials, and 2) non-elected community-builders. Both are civic leaders. This second influential group is comprised of leading citizens who may labor in the faith, nonprofit, education, health care or the market sectors. While civic leadership may not be this latter group's preoccupation, community-building is always their co-occupation. We hope this guide creates a better pathway to intentionally unite these two vital groups.

The Importance of Essential Documents:

“We the People of the United States, in order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common Defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.”
— U.S. Constitution, 1787

It does us good as leading citizens (ones who set the example) to review the essential American community documents to ensure we remain on a clear mission. The preamble to the U.S. Constitution gives the lofty motivating vision for establishing community. It follows that good community-building principles should leverage this same logic. Therefore, we provide a copy of the Bill of Rights, Lincoln's community-healing “Gettysburg Address,” and the UncommonSense Character Ethics framework in the appendix and encourage civic leaders to reread these and other essential U.S. documents as part of your experience with this leadership-learning resource.

Our Unabashed Dual Motivation for Good Community Action:

American civic leaders, be they elected, appointed or volunteer, possess an unabashed dual (versus divided) motivation to advance both their *self* and *other* interests. Our founders never denied this paradox, which can certainly produce uncom-

portable tension. Rather, they conceived of a community where BOTH motivations would create a fruitful collaborative tension and a compassionate community outcome for all. This guide is therefore neither for civic mercenaries (“it’s all about me”) or civic martyrs (“it’s all about them”), but for civic missionaries, those who choose to temporarily disadvantage themselves to permanently advantage the community. This is the unique American Way.

Good Community Defined:

For purposes of simplifying this guide, we adopted the following definition of good community:

A community is good when its civic (elected AND non-elected) leaders strive to copractice, cobuild and co-experience an imperfect, but integrating culture in which: 1) conscience is cultivated, 2) character is built, 3) collaboration is sought, 4) liberty is respected and 5) true pluralism among diverse groups and institutions is honored.

Notice what good community is NOT: It is not about government laboring alone. It is certainly not grounded in manipulation, deception or power. American civic leaders who operate out of these sadly popular, but toxic perspectives are, knowingly or unknowingly, inhibiting good community, if not destroying it.

It is also important to note that everyone has special interests, and frequently we align ourselves in one or more special interest groups, which then strive to educate and advocate the merits of our particular interests to others by *speaking of our position with truth and compassion*. Nothing could be more American!

Rather, what Americans logically object to is *unconscionable, low-character expressions* emanating from individuals or special interest groups. When such low- or bad- character manifestations become chronic, either retaliatory anger or cynicism-fueled disengagement from the community results.

Indeed, the American Way encourages contending vigorously for what is right or true in the public square, civilly. This is, in fact, good community behavior. Remaining silent when your conscience is convicted is un-American. But equally un-American is attempting to repress or suppress a conscienable expression through the use of unconscionable means, such as physical threats, or knowingly conveying half-truths.

Building Community the American Way (cont.)

The Unique American Concept: Civil Society

In a self-governing republic, there are two levels of leadership. One is relatively small in scale: the elected public servants themselves. The ultimate leadership of the nation resides in the second level, the enfranchised (educated, informed and engaged) electorate, who directly lead or influence the leading of every other type of voluntary American social institution: faith, nonprofit, business, health care, education, etc. This American way is known as **civil society**. In a civil society, everyone lives under the same social implication: the elected and the electorate will reap the self-government they sow.

Therefore, all civic leaders are the front-line workers in sowing the over-arching promise of a self-governing republic—the promise of a wholesome community. Therefore **all community leaders** should be extra-diligent in advancing the shared principles that govern community building; certainly not contradicting them. These principles are amplified here:

Good Community Principles

A Good Community Prizes Conscience

Americans living in a community have a high view of conscience and its ability to affirm what is right or true. For instance, while imperfect, we cherish court rooms while resisting notions of what might be popular or convenient in order to discover the truth. We can't imagine court rooms that would be committed to anything less than discovering and acting on the truth. However, while conscience is an attribute imparted to every human being, all of us struggle to act on it consistently. Therefore, prizing and cultivating conscience is essential in a self-governing community.

A Good Community Prizes Character

Because of conscience (which is sensitive and operative in the vast majority of Americans), there is a shared basis for otherwise diverse people to be commonly compelled. Defined conscience-convicting character ethics, such as honesty, compassion, respect, justice and liberty (*see UncommonSense in the appendix*) create a conscience-convictive common ground among individuals and, therefore, within

society. Citizens connect with and even unite with others when we appeal to the conscience with high character.

A Good Community Prizes Collaboration

Americans go it alone—together. Rugged individualism is tempered in America with an irresistible conviction that, ultimately, we simply need one another. As a result, we tend to not only have respect for collaborating; but we do it chronically, and often badly. Here's why: true collaboration requires both parties to strive toward *high character*. If one party does and the other does not, we get a weak relationship that is easily broken under pressure. That is why so many coalitions, councils, boards, marriages and other unions are breached—for lack of character, not lack of competency.

A Good Community Prizes Liberty in Collaborative Community

True liberty is a perfect paradox. It is the confounding notion that our enduring public freedoms are only secured by each citizen placing ourselves voluntarily in bondage to the pursuit of conscience-convicting virtue. Good communities require virtue-striving individuals because a lack of virtue creates an unfruitful tension in society. Indeed, we have a simple choice: police control or self-control; or as Chuck Colson put it, “Our choice is between more cops or more conscience.” Collaborative community blossoms when citizens of conscience contend for truth with high character—together.

A Good Community Prizes True Pluralism

By definition, a truly pluralistic society contends for truth by allowing, even promoting, the civil expression of broad and diverse conscientious viewpoints with the single caveat that what is true is ultimately most prized (versus what is most convenient, or most popular, or most easy, or most affordable, or most politically correct, or most eloquent, or most enforceable). In such a fiercely open forum, truth is an invitation that is ultimately irresistible. Leading community builders should expertly contend for and defend this public square (and contend for a free press that accurately chronicles it), which was the inspired intent of the founding fathers.

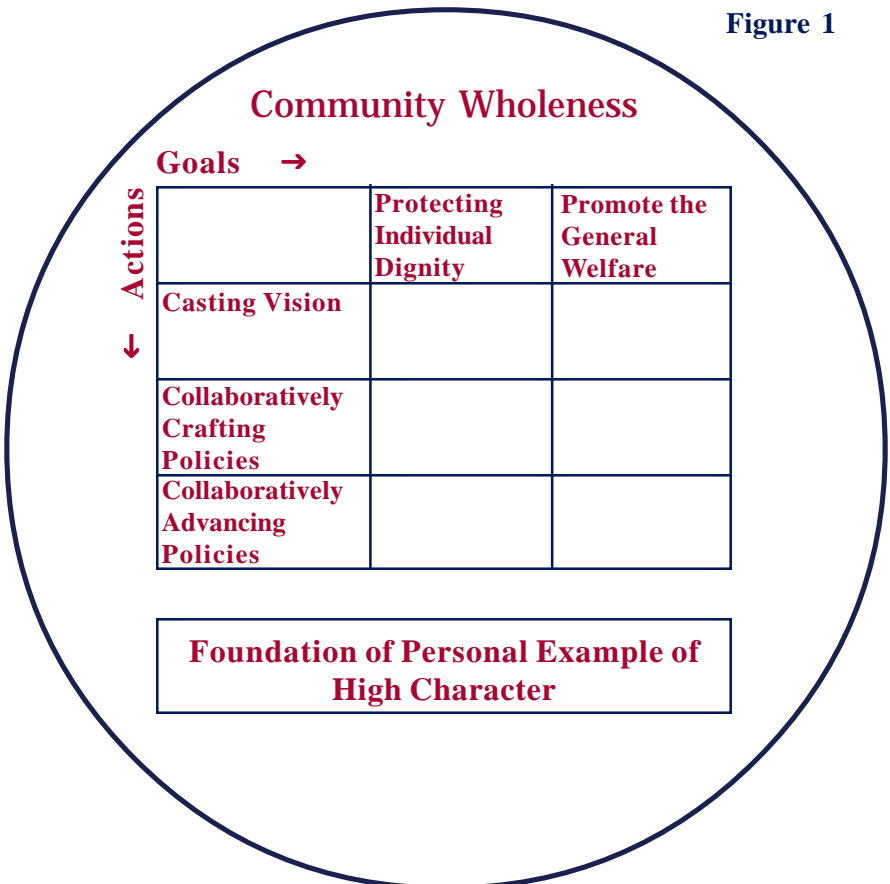
See “A Good Community Self-Assessment,” Appendix 3 on page 18.

Putting Good Community Principles into Practice: The Framework for Building Community

The Unique Mission of the Elected Civic Leader

The purpose of the governing civic leader is to cast a vision, set goals and take action to collaboratively craft and advance policies to bring wholeness to the entire community by navigating the paradox of *protecting the dignity of individuals* **and** *promoting the general welfare of its citizenry*. Accomplishing these ends, while exercising a personal example of high character, is paramount to any serious engagement by and trust of citizens. This can be illustrated by the following model (Figure 1):

Figure 1



Defining These Categories

Community Wholeness:

A community that is unified, just and compassionate resulting in an experience of harmony, prosperity and well-being.

Protecting Individual Dignity:

Creating opportunities for individuals to realize their full potential to be counted, to be heard, to participate, to grow and to find purpose in their lives.

Promoting the General Welfare:

Empowering the entire community toward stability and harmony among all of its citizens and pursuing common public initiatives equitably.

Casting Vision:

The process of assessing the current condition in light of a preferred future and describing a realistic path from here to there.

Collaboratively Crafting Policies

Establishing authentic relationships among individuals and peer institutions for the purpose of creating well-informed, strategic policies to accomplish the vision.

Collaboratively Advancing Policies

Maintaining authentic relationships among individuals and peer institutions for the purpose of implementing, monitoring and evaluating policies designed to accomplish the vision.

Putting Good Community Principles into Practice: The Framework for Building Community (cont.)

How the Elected Civic Leader Interacts with All Civic Leaders

Effective civic leadership requires more than just a right mission. It also requires a deep understanding of the context of that leadership. An elected civic leader never acts alone, but instead acts in the rich context of many other community leaders, such as priests, parents, deans and CEOs. At the same time, an elected civic leader, unlike other leaders, is a unique sworn, facilitating authority, who must protect individual dignity and promote the general welfare.

Such an elected leader is “facilitating,” because other institutions exist within society with their own leadership and scope of authority (filled with priests, pastors, parents, presidents and principals). “Authority” comes into play because all leaders (at some level) have an inherent respect for other leaders, especially elected civic leaders, who bring about order.

This interrelationship of institutions creates a perfectly designed tension between the individual scope of authority within a particular institution **and the interdependent nature of all those institutions within the society as a whole**. This design requires the elected civic leader to play both a prescriptive (a preferred) and corrective (if necessary) role in navigating toward good community.

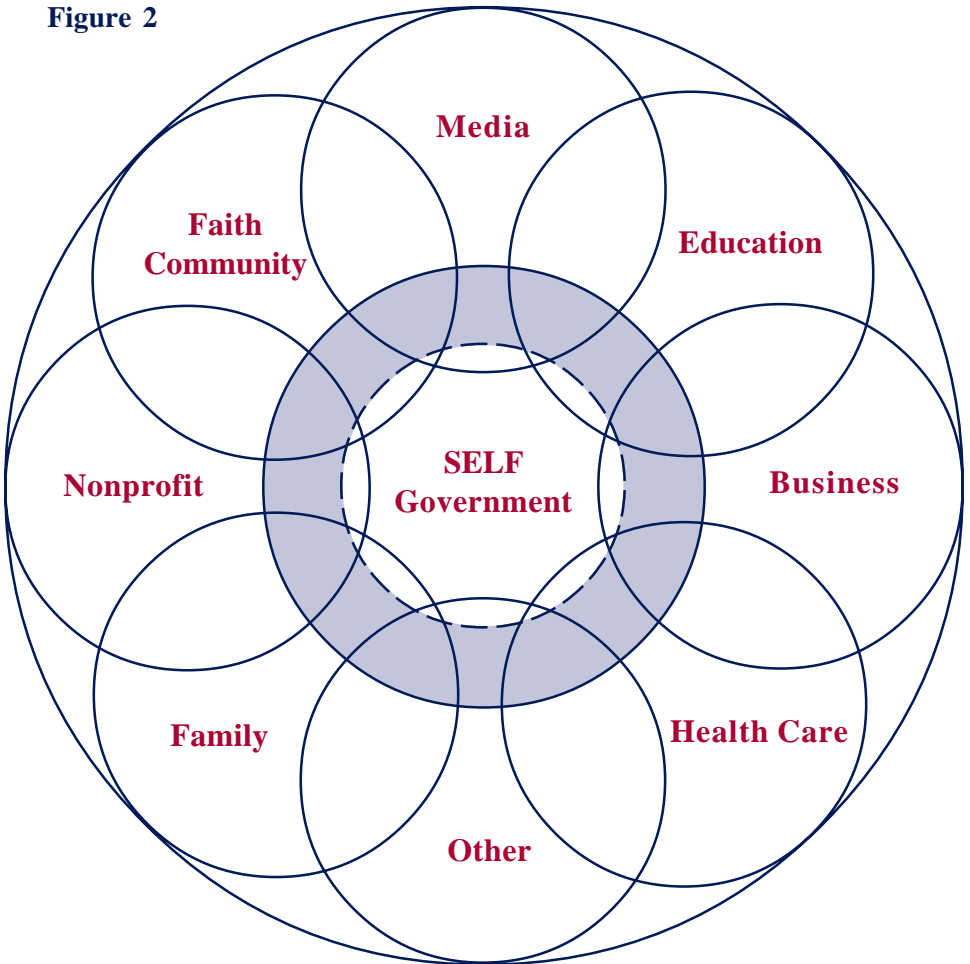
The prescriptive role of the elected civic leader is to facilitate character-based collaboration among the non-elected civic leaders of the community. The result of this is the crafting and implementation of just policies to protect individual dignity and promote the general welfare of the whole community, while respecting (and expecting) that all civic leaders are pursuing community wholeness. This can be best illustrated by the graphic on the facing page (Figure 2).

The inner circle represents the role of government as a unique sector in society, charged with facilitating civil order among all other sectors. But note, while it intersects with every other sphere, that intersection is limited. Conversely, the expanded circle of government, the shaded area, represents the secondary or

corrective role of government. In this mode, government plays a corrective role in the life of particular institutions deemed to be mishandling their scope of authority. Mishandling occurs when an institution fails to abide by existing law or when it adopts practices that damage individual dignity or the general welfare of society.

It is within this shaded area where much of America’s contention exists as to what role government should play on any given issue at any given time. It is important to note even within this corrective role that government still has limits to its sphere of authority.

Figure 2



The Good Community Outcome: Community Wholeness

As example-setting civic leaders fulfill the mission of civic leadership, they encourage other civic leaders within the community to adopt a similar approach to leadership within their sphere of authority (Figure 3). As this happens, the synergy deepens the movement toward authentic community wholeness.

On the way to this community wholeness are many challenges and many broken people and even whole institutions. One of the greatest challenges to building (or rebuilding) community effectively is to gain and encourage both an accurate view of individuals who are moving from brokenness to wholeness and *whole institutions needing equal and patient intervention*. What is the elected and non-elected civic leader’s role in this regard? This question brings out the liveliest and often contentious discussions among American conservatives, liberals, communitarians and libertarians—a proper treatment of which is beyond the scope of this guide.

However, a tool to help all civic leaders think more concisely about where they might start to gain consensus is included on page 11. This simple framework called “Ten Convictions of Empowered Citizens” is a provocative resource for auditing outcomes in a community’s culture and then reflecting on how these outcomes can best be nurtured. The question then becomes: How can multiple community sectors cooperate best to accomplish this outcome today?

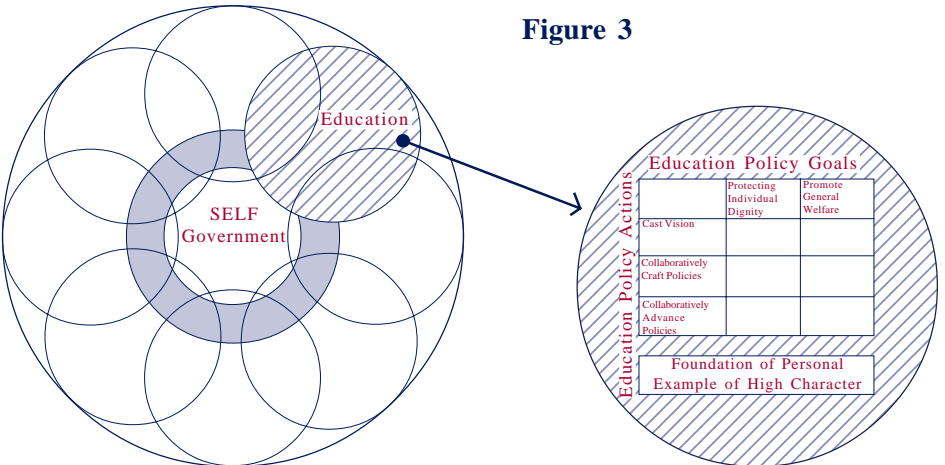


Figure 3

Ten Convictions of Empowered Citizens Outcomes for Good Community Builders

Generally speaking, healthy American communities are typified by the convictions below. How well do you perceive these shared convictions being co-advanced, co-advocated and copursued by your community's governing leaders, faith leaders, educational leaders, media leaders, business leaders, etc. as community-building, joint outcomes for your community?

1. Empowered Citizens: *pursue, protect and apply character ethics with all people;*
 2. Empowered Citizens: *become informed and vote their conscience;*
 3. Empowered Citizens: *promote and prize education and the arts;*
 4. Empowered Citizens: *honor marriage and parent with a vision of a preferred future for their children;*
 5. Empowered Citizens: *learn from history, cherish justice and strive to honor the law;*
 6. Empowered Citizens: *participate, innovate and create opportunity in the free market;*
 7. Empowered Citizens: *take personal responsibility for their spiritual, emotional, physical and financial health;*
 8. Empowered Citizens: *volunteer and thoughtfully sacrifice for others;*
 9. Empowered Citizens: *promote both the rights and the responsibilities of all peoples by maintaining and participating in civic dialogue through a free press;*
 10. Empowered Citizens: *advocate these basic citizen characteristics without hesitation or apology.*
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My Community/Neighborhood Wholeness Quick Assessment

In the company of some other trusted, elected and volunteer community-building colleagues, discuss the “Community Wholeness Model” on pages 9-11. What proficiencies and/or deficiencies do you see within your current community leadership? Do you believe your civic leaders understand the concept of good community as explained? How could you help them and others gain an accurate view of this concept?

Be honest: strive to speak the truth with compassion.

Protecting Individual Dignity:

Our civic leaders (elected and non-elected) create opportunities for the individual to realize their full potential to be counted, to be heard, to participate, to grow, and to find purpose in their life.

AREAS OF CELEBRATION:

AREAS OF CONCERN:

Promoting the General Welfare:

Our civic leaders empower the entire community to advance stability and harmony among all of its citizens and to pursue common public initiatives equitably.

AREAS OF CELEBRATION:

AREAS OF CONCERN:

Casting Vision:

Our civic leaders actively and accurately assess the current condition in light of a preferred future, and describe a realistic path from here to there.

AREAS OF CELEBRATION:

AREAS OF CONCERN:

Collaboratively Crafting Policies:

Our civic leaders build effective collaborations of individuals and peer institutions for the purpose of crafting well-informed, strategic policies to accomplish the vision.

AREAS OF CELEBRATION:

AREAS OF CONCERN:

Collaboratively Advancing Policies:

Our civic leaders, likewise, build effective collaborations of individuals and peer institutions for the purpose of effectively implementing, monitoring and evaluating policies designed to accomplish the vision.

AREAS OF CELEBRATION:

AREAS OF CONCERN:

I apprehend no danger to our country from a foreign foe...Our destruction, should it come at all, will be from another quarter. From the inattention of the people to the concerns of their government, from their carelessness and negligence, I must confess that I do apprehend some danger. — Daniel Webster

Appendix 1
The United States Bill of Rights

Ratified, 1789

Amendment I

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

Amendment II

A well regulated militia, being necessary to the security of a free state, the right of the people to keep and bear arms, shall not be infringed.

Amendment III

No soldier shall, in time of peace be quartered in any house, without the consent of the owner, nor in time of war, but in a manner to be prescribed by law.

Amendment IV

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

Amendment V

No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a grand jury, except in cases arising in the land or naval forces, or in the militia, when in actual service in time of war or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation.

Amendment VI

In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the state and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense.

Amendment VII

In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury, shall be otherwise reexamined in any court of the United States, than according to the rules of the common law.

Amendment VIII

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

Amendment IX

The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.

Amendment X

The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people.

Appendix 2

UncommonSense™

The Critical Importance of Truth:

- 1 **SEEKING WISDOM:** Ethical or high-character people courageously seek something greater than intelligence or knowledge (knowing what is); they seek wisdom (knowing what is right or true).

Applying Truth First to Ourselves:

- 2 **FIDELITY:** High-character people courageously strive to be what they say they are.

Applying Truth in our Relationships:

- 3 **INTEGRITY:** High-character people do what they say they will do.
 - 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.
 - 5 **HONESTY:** High-character people speak the truth with compassion.
 - 6 **JUSTICE:** High-character people uphold truth, expose error and correct wrongs.
 - 7 **ACCOUNTABILITY:** High-character people scrutinize themselves and welcome the scrutiny of others.
 - 8 **RESPECT:** High-character people treat others as they would want to be treated.
 - 9 **PROMISE-KEEPING & TRUSTWORTHINESS:** High-character people do not break their word with others.
 - 10 **EXCELLENCE:** High-character people strive to be their best knowing this enables them to do their best every day.
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- 11 **SERVING-LEADERSHIP:** High-character people sacrifice themselves for those they lead.
 - 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.
 - 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.
 - 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.
 - 15 **LIBERTY:** High-character people preserve their public rights by fulfilling their personal responsibilities.
 - 16 **LEARNING & MENTORING:** High-character people are lifelong wisdom-seekers and wisdom-advancers.
 - 17 **STEWARDSHIP:** High-character people live as if they will eventually reap what they sow.
 - 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.

Our Ability to Change

- 19 **SUBMISSION TO TRUTH:** Truth transforms people only when we submit to it.
 - 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.
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Appendix 3

A Good Community Self-Assessment

Score Yourself on this Quick Review

1
DISAGREE

5
UNSURE

10
AGREE

- ___ 1) American citizens should prize, reinforce and cultivate **Conscience**
(See the Gettysburg Address and Emancipation Proclamation)
- ___ 2) American citizens should prize **High-Character**
(See the Leadership Character Building Guide)
- ___ 3) American citizens should prize authentic **Collaboration**
(See the Leader’s Collaboration Building Guide)
- ___ 4) American citizens should prize **Liberty in Collaborative Community**
(See the Bill of Rights)
- ___ 5) American citizens should prize **True Pluralism**
(See the Federalist Papers)
- ___ 6) The “Good Community Principles” reveal the American Way to **Build Community**
(See the U.S. Constitution)
- ___ Total Score

A score of under 30 might suggest a need to re-think through what community-building really means to you.

A score of 30-50 might suggest that “Good Community Building” is “You.”

A score over 50 suggests that you should advocate the cause of civil society to others.

Appendix 4
The Gettysburg Address

Gettysburg, Pennsylvania
November 19, 1863

Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that the nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we can not dedicate — we can not consecrate — we can not hallow — this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us — that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion — that we here highly resolve that these dead shall not have died in vain — that this nation, under God, shall have a new birth of freedom — and that government of the people, by the people, for the people, shall not perish from the earth.

Appendix 5

Resources for Further Study

* OCCC Library Guides

UncommonSense Character Ethics Complete Framework

Build Character: The Leader's Guide to Building Character

Build Collaboration: The Leader's Guide to Building Collaboration

Citizenship Matters: The Guide for New Citizens

Civil Society

Democracy in America, Alexis De Tocqueville, Mentor Books

The Essential Civil Society Reader, Don Eberly, Editor, Rowman & Littlefield

The American Way, Alan Carlson, ISI Books

Tocqueville on American Character, Michael Ledeen, St. Martin's Press

The Content of America's Character, Don Eberly, Madison Books

Building a Healthy Culture, Don Eberly, Erdmans' Press

Educating Citizens, Colby, Ehrlich, Beaumont, Stephens, Jossey-Bass

The Burden of Freedom, Myles Monroe, Creation House

A Patriot's Handbook, Caroline Kennedy, Hyperion

The American Cause, Russel Kirk, ISI Books

Divided By Faith, Michael Emerson and Christian Smith

* Community Development

The American Values Institute: www.AmericanValues.org

The Christian Community Development Corporation: www.cdda.org

The National Community Development Corporation: www.ncdc.org

The Search Institute: www.Search-Institute.org

* Special Resources for Racial Reconciliation

The Race Relations Game, Clifford Biggers

The Race and Reconciliation Workshop, Robert Caldwell

* For more information on these resources, contact the Ohio Center for Civic Character at 1-877-767-6446 or by e-mail at Spirit@sos.state.oh.us.

“It is part of the American character to consider nothing as desperate — to surmount every difficulty by resolution and contrivance.”

— Thomas Jefferson

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 builds leadership character, unites leaders in a collaborative culture, and equips leaders to effectively enrich their communities together.

CHARACTER + COLLABORATION = COMMUNITY



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