

Searching for Life's True Purpose

PERSPECTIVES ON MORALITY AND ETHICS

Fostering a Culture of Peace Through Service



INTERNATIONAL EDUCATIONAL
FOUNDATION

12

Twelfth in a Series

SEARCHING FOR LIFE'S TRUE PURPOSE

Perspectives on Morality and Ethics

Fostering a Culture of Peace through Service

INTERNATIONAL EDUCATIONAL FOUNDATION

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Other Volumes in This Series

The content of these presentations is the product of the International Educational Foundation's involvement in hundreds of conferences, beginning in the former Soviet Union and then expanding to China and other countries. Our organization has been working with educators and other professionals in response to the moral and ethical challenges that have accompanied the rapid economic and social transformations in those countries. At the conclusion of each of these important events, the team of lecturers and writers reviewed each presentation and offered proposals for improvement. That process of development continues. Therefore, the volume that you now hold in your hands is more of a beginning than an end.

This is part of the series, *Searching for Life's True Purpose: Perspectives on Morality and Ethics*. Topics covered in other volumes include:

- The need for moral education
- Universal principles and life goals
- The family as the school of love
- The consequences of the sexual revolution
- Family life education: which road to take?
- An ethic of true love and sexuality
- Preparing youth for marriage
- Promoting a marriage culture
- Building healthy marriages
- Causes and resolution of conflict
- Drug abuse prevention

This volume is designed to fulfill several functions: as a manual for lecturers, as a resource for people wishing to deepen their understanding of the topic, and as a general introduction to IEF's perspectives on how serving others can contribute to a culture of peace. The content set apart in boxes supplements the text. The colored rectangles in the text mark a change in slides

Acknowledgements

I would like to gratefully acknowledge the meaningful guidance and inspiration provided for this project by Hyun Jin Moon, president of Service for Peace and of the worldwide Collegiate Association for the Research of Principles. Furthermore, I would like to take this opportunity to recognize the sincere investment of heart and effort by all of the writers, researchers, presenters, artists and organizers who cooperated in this endeavor. Gareth Davies, Laurent Ladouce, Thomas Phillips and Joy Pople developed this presentation in conjunction with Kathy Winings, the executive director of the International Relief and Friendship Foundation and founder of Educare. Also, special thanks go to John Gehring, director of Religious Youth Service, for providing materials and insight. They compiled the valuable lessons they gained from their extensive experiences working with youth and organizing relief and charitable efforts throughout the world. In the course of this project, they collaborated with several other IEF staff members who graciously offered their expertise. Thus, special gratitude is given to Istvan Sleder, Toshiji Maeda and Kostya Loginov who created the slides that enhance this presentation. Finally, particular recognition is due to all the donors who provided their valuable financial support. It is impossible to name everyone who contributed; nevertheless, their efforts are greatly appreciated.

Dr. Joon Ho Seuk

Preface

The fundamental obstacles to peace are internal, or spiritual. These obstacles include prejudice, hatred, selfishness and indifference, often tracing back through the centuries. The most visible obstacles are war, exploitation, economic disparity, and so on. However, they are all results of our attitudes and beliefs about each other.

The way to liberation from selfishness and hatred is found in their polar opposites: service and love. When we focus on serving others, even historical enemies can cooperate in a common cause.

This presentation outlines a process for creating a culture of peace through becoming mature people, developing harmonious and loving relationships, and making a contribution to society. The primary vehicle for this development is service.

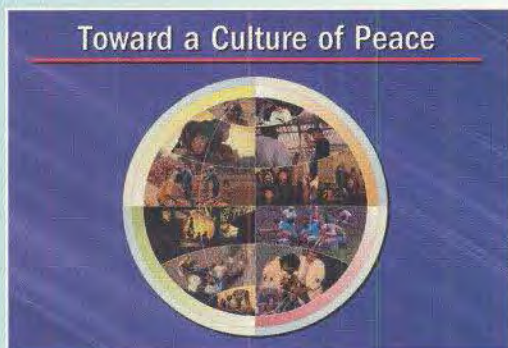
Dr. Sun Myung Moon and Mrs. Hak Ja Han Moon initiated the International Educational Foundation out of their profound commitment to world peace, as demonstrated by the numerous organizations they have founded for this purpose. Examples include the Women's Federation for World Peace, Youth Federation for World Peace, Family Federation for World Peace, Professors World Peace Academy, and Interreligious and International Federation for World Peace.

Through its publications and seminars, the International Educational Foundation promotes the ideal of service. In cooperation with other organizations such as Service for Peace, it supports the development of service learning projects that bring together people from diverse races, religions and cultures for the cause of peace.

As a result of these presentations and projects, people all over the world have come to profound realizations of their potential for creating a culture of peace.

Dr. Joon Ho Seuk
Director of the Writers Team
President, IEF International

Introduction – Toward a Culture of Peace




The concluding years of the second millennium witnessed an outpouring of hope for a future characterized by cooperation rather than confrontation. The United Nations General Assembly proclaimed the year 2000 as the International Year for the Culture of Peace and issued a document titled *The Manifesto 2000 Pledge*. The document outlined six areas of focus:

- Respect the life and dignity of each human being without discrimination and prejudice.
- Practice active non-violence, rejecting violence in all its forms: physical, sexual, psychological, economical and social, in particular towards the most deprived and vulnerable such as children and adolescents.
- Share time and material resources in a spirit of generosity to put an end to exclusion, injustice and political and economic oppression.
- Defend freedom of expression and cultural diversity giving preference always to dialogue and listening without engaging in fanaticism, defamation and the rejection of others.
- Promote consumer behavior that is responsible and development practices that respect all forms of life and preserve the balance of nature on the planet.
- Contribute to the development of community, with the full participation of women and respect for democratic principles, in order to create together new forms of solidarity.


Expanding the time frame of this initiative, the General Assembly declared the period 2001-2010 the International Decade for a Culture of Peace and Non-Violence for the Children of the World. The 2001 Nobel Prize for Peace was awarded jointly to the United Nations and its Secretary General, Kofi Annan.

These U.N. initiatives reflect the desire for peace and harmony among the peoples of the world. However, even as

the Manifesto 2000 Pledge was issued, 68 nations around the world were involved in armed conflict.¹ In the following year, a new cycle of war began in Afghanistan after the September 11, 2001 terrorist attacks on the United States. The proliferation of local, regional, ethnic and religious conflicts around the world illustrates the urgent need for a global transition from a culture of strife to a culture of peace.

 A culture of peace differs from the politics of peace. The term culture of peace focuses on the internal factors that contribute to the way to peace. Culture suggests people's mindset, identity and way of living. It is the shared set of assumptions, values and beliefs of a group of people by which they organize their common life. Culture is linked in profound ways to ethnicity, religion, the arts and traditions. Thus, focusing on a culture of peace challenges us to look more deeply at our human condition.

It is helpful to have a principle that can energize us and unify our efforts for peace. The organizing principle of a culture of peace is to live for the sake of others. A culture of peace cannot be imposed from the outside; it is cultivated in the hearts of peace-loving people and ripples outward like a pebble tossed into a lake. Starting with the daily life of individuals of good character, the culture of peace extends in a natural fashion to harmonious families and to communities and nations guided by universal values and principles.

 The Manifesto 2000 Pledge echoes this model of expansion from a core in stating that peace "begins within oneself and the home, spreads out to the community, then on to the regional, national and international levels."

A culture of peace develops over time. For example, the action words in the Manifesto 2000 Pledge refer to the past (defend, preserve), present (respect, practice, share, dialogue, listen, contribute, participate) and future (develop, create). Thus, a culture of peace finds roots in core universal values, develops through interaction and collaboration, and aims for shared goals.

Peace is sometimes defined by what it is not. Peace is often considered the opposite of war, the end of conflict and the absence of struggle. More fundamentally, peace is an active principle of balance, harmony and cooperation on all levels, from the individual, family and community to the nation and world. In addition, a culture of peace

A "culture of peace" differs from the politics of peace

- ✦ The term, "culture of peace" focuses on the internal factors that contribute to the way to peace.
- ✦ Culture suggests the consciousness or mindset of a people—their identity and their ways of living.

Culture of Peace

"It begins within oneself and the home, spreads out to the community, then on to the regional, national and international levels."

Manifesto 2000 Pledge, UN

encompasses the relationship between humankind and the environment.

It is interesting to note how these dimensions are conveyed in various languages. The Sanskrit term *nirvana*, sometimes translated as peace, means the absence of desires, anxieties and wandering thoughts. Chinese characters for peace, such as *p'ing*, have paired elements, representing the balance between complementary aspects. The Hebrew term *shalom* suggests a more active principle, including supreme health, completeness and wholeness.

Thus, in addition to fostering material development, a culture of peace brings separated groups into relationship and helps diverse people discover what they have in common as human beings.

Sowing Seeds of Peace in the Hearts of Young People

Consider the following example of how cultural experiences stimulate understanding and cooperation among young people from war-torn nations.

Seeds of Peace brings young people from warring ethnic groups together for summer camps. In a neutral, supportive outdoor environment, they live together in cabins, share meals, participate in sports, join in creative activities and learn computer skills.

Professional facilitators help Arab and Israeli, Indian and Pakistani, Greek and Turkish Cypriot, and Balkan teenagers build relationships with each other based on honesty, understanding and respect. They express their

thoughts and feelings about the conflict in their nations. They can recount painful memories, express pent up anger and frustration and search together for answers and new solutions to old problems.

The camp program draws on many cultural dimensions. Campers are invited to weekly religious services of each faith represented. They meet in their delegations to discuss their experiences and prepare performances for the cultural fair. In addition to visual arts, drama and creative writing, they work together on a joint large art project. An adventure challenge promotes teamwork, trust, communication and commitment. In a final competition, all participants are divided into two multi-national

teams; such teamwork offers learning experiences about personal and group identity.

A group of young people from conflicting Balkan nations wrote the following statement at the close of a Seeds for Peace program: "The change from racism to tolerance between races and religions has to begin with us. Every human being, no matter what color or religion, bleeds red blood. We must put a stop to prejudice in our hearts, in our families and in our own communities. Working against war and racism is not easy, but we will do it."[†]

[†] Seeds of Peace, 370 Lexington Ave., New York, NY 10017. Telephone 212/572-8040. Website seedsofpeace.org.

Inter-cultural experiences are greatly enriched when participants from diverse backgrounds collaborate to meet the needs of others. As we work together for worthy purposes, we begin to see beyond the externals and realize how much we have in common as human beings. Living for

the sake of others and promoting the greater good help dissolve barriers and build bridges of peace. Thus, service and peace are fundamentally linked.

This presentation explores the foundations for a culture of peace and promotes service as a way to foster it. It explores various ways that service and peace intersect, advocating a lifestyle of service.

Many of the examples in this presentation focus on youth. Before they develop deep-rooted prejudices and fears, young people may be more responsive to the call to work for a more peaceful world. However, people of all ages can find meaningful ways to reach out to others, whether in their neighborhood or farther away. When we reach out across the gaps of race, religion and culture and form bonds of heart, we become catalysts of good will, spreading the culture of peace.

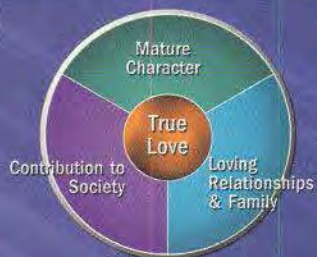
¹ "2000 World Conflict List," annual compilation of the (U.S.) National Defense Council Foundation. Ndcf.org/Home3.htm.

Part 1 – The Foundations of a Culture of Peace

“Character...is not developed just by learning about words such as kindness and honesty. It involves our whole life — what we think, feel, and do, and why.”

Kevin Ryan

Basic Life Goals



Harmony of Word and Deed



Becoming a responsible individual with integrity

A culture of peace is not a magical domain that can be summoned or declared in public forums such as the United Nations. It is rooted in people of mature character and deep heart. Since a culture is shaped by the character of its people, a culture of peace depends on peaceable people whose thoughts, feelings and actions promote peace. Deep-hearted people look for ways to broaden their scope of caring. Such individuals can expand the culture of peace to the family, community, nation and beyond by serving others and working for the greater good.

Serving others deepens our understanding of ourselves, increases our capacity to love others, and empowers us to contribute to the well-being of society and a culture of peace. These basic life goals of a mature character, loving relationships and family, and making a contribution to society are the foundation for a culture of peace.

A. Mature Character and Inner Peace

A culture of peace begins within the individual. It is rooted in inner peace. Character involves our whole life—what we think, feel, and do, and why. Therefore, cultivation of character and heart deserves special focus. Educator Kevin Ryan defines good character as “Knowing the good, loving the good, and doing the good.” Opportunities for service stimulate people to act on what they know to be good and develop a love for what is good. Thus, mature character is congruence of knowledge, emotions and actions. People of mature character:

- can distinguish between right and wrong.
- make choices that benefit the greater good as well as themselves.
- carry out their commitments.
- develop a love for living for the sake of others.

People of mature character are guided by their conscience to serve the greater good. They recognize what is good and are willing to take responsibility. This conscience is cultivated at home, school and in the community.

Our conscience urges us to follow through on our commitments. Serving others provides direct opportunities to learn the importance of integrity. If we promise to tutor a child or write a letter for an elderly person, they should be able to trust us to keep our word. When the child's schoolwork improves or the elderly person gets an answer to the letter, we can celebrate with them.

People of mature character put the needs of others above their self-interest and open their hearts to the giving and receiving of love. Such training in humility, respect, generosity and service provides a foundation for a mature character.

To learn to care, people need to put care into practice. IEF founder, Dr. Sun Myung Moon, states: "True love is to be gained through life experience and understood through internal realization. True love is not something that can be learned through words, a written text or schooling. It is experienced completely only in life."¹

An Experience of Selfless Love

Debendra Manandhar, of Nepal, wrote the following reflection after participating in a Religious Youth Service project:

We live together, work together, pray together and moreover, we face difficulties together and suffer together. Such intense experiences lead us to feel the other persons deep in our heart, and we find our friendships at a different level—heart to heart, beyond intellectuality. There is a natural flow of love for each other. My experience is that as long as we don't learn to feel and

understand other people in our heart, we really cannot love other people. Heart-to-heart human relationship is the basic condition for love, unity and peace.

It is not only an experience of selfless love, but also an experience of receiving love from others. You receive so much from other others—participants, staff and local people cried many times. The more we learn to receive and appreciate, we find in ourselves natural love and concern for other people.

By working together with those needy people in many

areas and seeing and feeling their lives of hardship, difficulty and suffering, I always get more inspiration and commitment to offer myself for those in need, and I get strength to face hardships and difficulties in my own life.

All these experiences make me realize that though RYS is a service project, building a physical building is only a means; the goal is to give opportunity to deepen experiences of heart-to-heart human relationship, thus bringing love, unity and harmony for world peace.

Our heart, intellect, will and actions intersect most fully through serving others. We experience personal peace and fulfillment when we carry out our heart's desire to live for the sake of others. This is the core foundation for a culture of peace.

B. Harmonious and Loving Relationships

Family experiences help prepare people for the many dimensions of harmonious relationships that promote a culture of peace. The root of family peace is a husband and wife who recognize that they were born for the sake of each other, devote themselves to living for the sake of each other, and are willing even to die for the sake of each other. Such devotion deepens their heart and character, and it shapes the culture of the family.

The family offers an opportunity to develop many kinds of emotional bonds and to cultivate four realms of heart. The child's heart grows through receiving and responding to parental love. The sibling's heart grows through interaction among brothers and sisters, friends and peers. The spouse's heart develops in the intimacy of the marriage relationship. Finally, the parent's heart develops through loving and caring for children. Parental love is the vertical axis of harmony and peace. Harmonious interactions among siblings and between husband and wife establish the horizontal axis of harmony and peace.

Inheriting the Tradition of Service

Children observe their parents' traditions and carry them on in some way. For example, Vernon Schmidt, who grew up on a farm in the United States, went to South America to do development work as an alternative to military service during World War II. He helped refugees from eastern Europe make a new beginning in the harsh environment of the interior of Paraguay. The resourcefulness he gained from his upbringing during the Depression years helped him build roads,


construct a hospital and operate machinery. Through correspondence, he persuaded Sara, a young woman he met on a service project in the United States, to board a ship and come and marry him. Drawing on her nursing background, she provided health care to the refugees.

When Vernon and Sara returned to the United States, they often entertained international visitors. Having lived in another country, they knew what it meant for someone from a distant country to be welcomed into someone's

home. Their three children grew up listening to people talk in other languages and tell stories about far away places. Each child grew up with a heart that reached out to serve people from other cultures. Their son repaired houses in Spanish-speaking neighborhoods, and he and his wife became foster parents for native-American children. One daughter helped immigrants from Korea and Japan settle in the United States, and the other daughter opened her home to students from Africa.

Thus, a loving family is preparation for developing the loving, harmonious relationships that constitute our second life goal. Such relationships are the initial expression of the realm of peace and energize its expansion to all social relationships.

Caring experiences at home promote a well-balanced character and enable us to relate well with many kinds of people. An old man on the street can be respected as our grandfather. A woman our age can be treated as our sister. Little children playing in the schoolyard can be regarded as our children, or our younger brothers and sisters.

 Service offers a way to expand our heart by connecting with people we would not otherwise meet. There is a natural human longing for caring relationships. This longing for caring communities and a caring world finds its fulfillment in a culture of peace. A study on how people learn to care includes the following observation: "People are hungry for connecting with others and helping is a wonderful avenue for it.... Offering a vision of how to help can liberate their energies, open their hearts, and enable them to also serve their own needs by joining with and helping others."²

As one teen participant in a project serving the elderly said: "I began to look at the residents as more than just old people. I think through this year I have changed in the way I look upon life. I guess I changed or grew up more due to the understanding of things I didn't know."

Establishing Bonds of Heart



Caring and compassion are vital components of moral feeling and the cultivation of heart.

Weaving Together the Generations

Two elementary school teachers in a New York town designed a way to connect young students with frail elderly people who needed ongoing nursing care. They called the project "The Weavers."[†]

During a series of 10 after-school sessions, the children planned and carried out activities with the elderly people. During one meeting, they planned an activity, and during the next meeting they visited the elderly people to put their plans into action. For example, they practiced songs that had been popular many years ago and then joined the elderly people for a sing-a-long; they learned card games and then played them with the elderly. They helped serve food. They met the dog whose unconditional love uplifted the spirits of the elderly. They prepared a play and performed it for the elderly people. Many of the children's parents attended the

play, and so the project actually brought together three generations.

The students were asked to write reflections about their experiences. Some sample comments included: "I think my life will change because I know I can make friends with people of all ages." "I made a new friend and found something special about me." "I think now that if I see an elderly person and they need help, I'll help them."

The children reported being surprised that they could "be around people with a disability," "stand up in front of all those people and put on a play," "feel so comfortable," "be so happy that I was helping other people," and "be so proud that I had made someone happy."

They created unforgettable bonds with people. One student wrote about "My partner Mary, she is the best." Another described Tony, who "sang all the time. I

think about him all the time."

Parents observed the impact that this program had on their children. One child, for example, "was always very excited when she came home from the group; she enjoyed the whole process from planning to sharing." One parent observed a change in behavior in her child: "My daughter couldn't be soft spoken; she also needed to slow down and realize that others can't think or work as quickly as she would expect. She wants to go back on her own to visit." Another mother reported that the experience helped both her and her child deal with a death in their family: "After the loss of a grandparent, this program helped us remember him with smiles and not tears."

[†] Report compiled by the Baldwinsville Youth Development Initiative, c/o Baldwinsville Volunteer Center, Inc., 52 Oswego Street, Baldwinsville, NY 13027.

One teenager made the following comment after working in a shelter for homeless men and women: "When I first came to the center, I thought that the poor people would look different. But I found that they are just like me. It is just that they are down on their luck. I never realized that so many people needed my help. After the project, I found that I really cared about them."

The most persistent problems come from a basic lack of respect, understanding and love for "the other"—whoever that may be. It might be the elderly person down the street, or the neighbor who doesn't look or speak like we do, or the one with a serious physical handicap. It could even be someone in our own family.

Through service, people come face to face with that "other" person. Service projects often target those who are

Compassion for Others



Learning to understand and have compassion for those who are different

different or who need special care and support. In this way, participants learn to understand, respect, have compassion for, and love those in their school, their community and the world who may be different.

The highest form of service fosters a balance, with everyone having opportunities to give and opportunities to receive. If there is an imbalance between giving and receiving, both sides diminish. The key to balance in relationships is experiencing balance within ourselves. Each one has something to give, whether tangible or intangible, and contributes to the whole. To be willing to receive love from someone is a gift.

Bringing Sunshine into a Child's Life

Consider the following experience:

Our club volunteered twice a week at a home for handicapped children, so that was our role. But there was one little boy no one liked to play with, not even the other children. His name was Michael.

Michael was crippled, so he always crawled around, and his trousers were always ripped and bare at the knees. He also had something wrong with his stomach and threw up all the time. Most of the time his shirt was covered with dried vomit. Hardly anyone went near him.

I felt sorry for Michael. I decided that every time I went there, I would hold him on my lap for just a few minutes. I would pick him up, sit Indian-style, lay my cheek on his and touch him.

I did it for a couple of weeks, but Michael never showed the least bit of response. I even wondered if I was bugging him. Finally, I decided to give it up, but I tried it one last time anyway. While I was holding him someone called me from across the yard, so I raised my head and answered her. Then I figured I wouldn't put my cheek back down on his because he probably couldn't care less anyway.

The next thing I knew, Michael's hand came up and pressed my cheek down on his. He pressed my cheek down firmly, smiled and started to rock. 'So you do like it!' I yelled out.


After that Michael started to laugh and make noises and play with the other children. He looked like a different child. It was a miracle. I'll never forget him laughing and playing on the merry-go-round, kissing my cheek every once in a while. I laid awake nights crying for him, wanting to adopt him, but I knew I was too young. I just hope that I brought a little sunshine into this life.

Each one of us has the capacity to give and receive care, love and compassion. The more that natural capacity is stimulated and exercised, the stronger it becomes. Each opportunity to serve and connect with people who are different from us develops a new facet of our heart and contributes to a culture of peace.

In working for the greater good, friendships are forged that go beyond culture and nationality. Such friendships develop not from discussing differences but from working for a common purpose in the service of others. Such bonds

develop when people respect and value others, work side-by-side for the greater good, and demonstrate compassion and understanding. These are the seeds of peace. When service becomes a natural, joyful, freely offered act of giving, it is an expression of love. By receiving and responding to that gift, the recipient is also offering an expression of love.

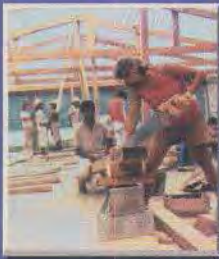
C. Contributing to a Peaceful Society

 The third life goal involves making a contribution to society. There is a fundamental human aspiration to develop our potential for creativity and mastery, in order to improve the quality of life and leave a legacy for future generations. Motivated by true love, people respond to social and environmental needs. As our circle of service broadens, the culture of peace expands. The most exemplary people are those who devote themselves to the well-being of all humankind.

Service can impact people's relationship to society and the environment in several ways. For example,

- People see things in a different light. They become aware of the damage that uncaring, self-centered behavior can cause.
- People gain a sense of responsibility. When there is a problem, it is not always necessary to look to others to take care of it. Those who have a stake in the well-being of their community take the initiative to solve its problems.
- People gain a sense of belonging. They feel that they are a valued member of the community. Those who serve discover that they are important resources in the community and are more likely to participate in the general affairs of their community. This sense of belonging is especially important for young people and makes them less at risk for substance abuse, violence and promiscuity.
- People gain the satisfaction of accomplishing something significant. They can see the positive results of their activity and feel valuable and needed. Such experiences increase the probability of people continuing to look for ways to contribute to the greater good.

Improving the Quality of Life



Such experiences can empower people to realize that each individual has the capacity to make a meaningful contribution through service, and such service can contribute to a culture of peace.

Cleaning up Graffiti

While adults may become used to the way things look, young people view the world with fresh eyes. Baldwinsville, a community of 30,000 people in central New York, launched a youth development initiative that, among other things, listened to the concerns of its young people. Teenagers expressed their dislike of the graffiti that defaced bridges, stores and industrial sites. Business owners and public officials had not been interested in painting over the graffiti because they assumed that it would reappear. In response to a petition signed by dozens of students, one store hired a contractor

to repaint the exterior. However, no one considered cleaning up graffiti to be part of their job.

Research shows that communities who tolerate graffiti experience a decline in the quality of life.[†] Free paint was available from a recycling center, and rollers and pans were obtained for a small price. Teenagers put a fresh coat of paint on various bridges and took pride when most of it remained clean. Their commitment to serve was ongoing, and they covered over graffiti as it reappeared. They realized that they could make a lasting impact. They took greater pride in the community and carried out a photo survey that included

recommendations for improving parks and other public areas.

As teenagers took an interest in the environment, adults saw new potential in both the young people and the environment. Boards of directors of community organizations welcomed teenage members. Investors bought several old buildings and fixed them up. A survey showed that teenagers in this community reported feeling more connected to their community than teens in surrounding areas.^{††}

[†] Graffiti Hurts Program, c/o Keep America Beautiful, 1010 Washington Square, Stamford, CT 06901. Telephone 203/323-8987. Website graffitihurts.org.

^{††} Report by Baldwinsville Youth Development Initiative.

Surveys show that people who volunteer are far more likely than those who do not volunteer to be concerned about other people and about social issues.³ As people assess pollution levels or clean up a neighborhood, they come to realize their role in taking care of the world around them and the difference their simple contribution makes both to the environment and to the quality of life of their neighbors.

This observation is affirmed by Dr. Helen LeGette in her book, *Parents, Kids and Character*. She notes that children with low self-esteem and low academic scores change when they have helping roles in the community: "Youth who have opportunities to care for others through service have higher levels of self-esteem, less depression, better school attendance, and a greater sense of social responsibility."⁴

Service can expand the horizons for people of any age. Contributing to the greater good lays a foundation for a

"Our surveys continue to show that volunteers are far more likely than non-volunteers to be concerned about others and about social causes."

Virginia Hodgkinson,
Key Factors Influencing Caring,
Involvement, and Community

"Youth who have opportunities to care for others through service have higher levels of self-esteem, less depression, better school attendance, and a greater sense of social responsibility."

Helen LeGette
Parents, Kids and Character

culture of peace as it stimulates a growing sense of identity and responsibility. A person's focus expands beyond "myself" to "my" family and "my" community and, potentially, "my" world.

Bridging Two Communities

A Religious Youth Service project in the Philippines focused on building relationships between Muslim and Christian communities in Das Marinas. This was a very poor group of people who had recently been forcibly moved from squatter housing in Manila. Although small in size, the community was divided along religious lines, with Muslims staying on one side of a stream while the Christians occupied the other side. While the two communities were not openly hostile, strong undercurrents of distrust

existed between them. The project involved constructing a bridge across the stream to allow the Muslim children to reach a school on the Christian side.

While the participants dug and worked on the bridge, curious children from both sides of the stream came to share with them. Before long the women were coming down, bringing drinks and encouraging the participants. Within a week, many of the men of the community asked for shovels as they joined in the construction. When the bridge was completed, the governor, the local imam and

the bishop came to help inaugurate the "International Bridge of Love," as it was called. The whole community came together at this event in a way that they could not have imagined just a short time before.

One Filipino participant, Elizabeth Mendoza, reported: "The bridge we built is for the community people, especially school church, but also I feel it is as much for ourselves because of the profound experiences we had and lessons we learned. The bridge is so small, but it is a symbol of the world being one."

Service directly confronts the selfishness that is the source of so many of the world's problems. Rather than just pursuing the things we want for our own happiness, liberty and well-being, we try to make these resources accessible to all people. Such experiences lie at the very heart of a culture of peace.

¹ Sun Myung Moon, "View of the Principle of the Providential History of Salvation." Address to the Washington Times Foundation, April 16, 1996.

² Ervin Staub, "How People Learn to Care," in Paul G. Schervish, et al., *Care and Community in Modern Society* (San Francisco: Jossey-Bass Publishers, 1995), p. 64.

³ Virginia Hodgkinson, "Key Factors Influencing Caring, Involvement and Community," In Paul G. Schervish, et al., *Care and Community in Modern Society: Passing on the Tradition of Service to Future Generations* (San Francisco: Jossey-Bass, 1995), p. 48.


⁴ Helen LeGette, *Parents, Kids and Character: 21 Strategies to Help Your Kids Develop Good Character* (Chapel Hill, North Carolina: Character Development Group, 1999).

Part 2 – Promoting Service

Serving others plays a vital role in our personal development as members of the human family, as well as sustaining society on all levels. There are many contexts for serving. These can include schools, non-governmental organizations and government programs. The scope of service may be local, national or international. Service may be for a short time or an ongoing involvement. People can serve as part of an organized project or spontaneously in response to a need.

People do not have to look far away for opportunities to serve. Students can develop a sense of pride and responsibility for their school through cleaning the building, beautifying the grounds and helping fellow students. In the home, children help their parents, and families care for relatives and neighbors. People of any age can devote their time and talents to benefiting a larger purpose.

A. Stimulating an Interest in Serving

 There are several approaches to promoting an interest in serving others:

- Publicize needs. When people's hearts are touched by a need that they have the potential to help meet, their conscience urges them to respond.
- Identify role models. Family members, teachers, neighbors and other respected people who live for the sake of others serve as models of altruism.
- Use mass media. Incorporate altruism in the popular culture. Spotlight people who are making a difference in the lives of others.
- Encourage reciprocity. The experience of receiving help can generate a desire to give in return, either to the helper or to others in need. No one is so rich that they do not need to receive, or so poor that they cannot give.
- Promote opportunities for personal growth. Service opportunities can be promoted as a way to meet new people, broaden life experiences, learn useful skills and make a meaningful contribution.



- Integrate service with other activities. Stimulating and challenging service opportunities can be integrated into educational, social and cultural activities.

The Many Benefits of Serving


U.N. Secretary-General Kofi Annan made the following statement promoting the benefits of freely offered service: "To volunteer one's time and effort to help others is a basic human impulse. Volunteering plays a vital role in preserving the stability and cohesion of societies and makes a significant, but largely overlooked, economic contribution. It also brings considerable benefits to people who have the opportunity to volunteer. Moreover, volunteer-

ing helps to widen social, economic and cultural networks, enhances self-esteem, meets the need of people to learn from each other, facilitates acquisition of skills and experience thus widening employment options and builds up reserves of goodwill that can be drawn upon when needed. Young people who volunteer are better able to develop their potentialities, share knowledge and skills and secure employment; working adults, through social

contacts, obtain opportunities for career advancement; and older people who volunteer can expect to live longer, healthier lives. The traditional view of volunteering as purely altruistic service is evolving into one characterized by benefits to everyone involved, in other words, reciprocity."[†]

[†] "Support for Volunteering." Report of the U.N. Secretary-General, August 14, 2001.

B. Service Learning

 A hopeful development in creating a culture of peace is the recent trend of service learning. Service learning is integrated into the high school and college curricula in many parts of the United States.

Service learning means providing opportunities for people to learn and to develop character and heart through serving others. It refers to programs in which participants develop their sense of caring, compassion and responsibility as well as their intellect through serving and living for the sake of others in a meaningful way.

Service learning typically has several aspects:

- Faculty members are actively engaged with the students as teachers and mentors.
- Students gain knowledge and skills that contribute to their education.
- Students have the opportunity to reflect critically upon their experiences.
- The service meets a need identified by the community being served.

Service Learning

Providing an opportunity
to learn and develop heart and
character through serving others.

- Those who receive the service have significant involvement and control over the activities of the students and teachers.¹

Like many forms of community service and field work, service learning offers students opportunities to use their skills and knowledge in real-life situations. Service learning has the special features of being integrated into an academic curriculum and providing structured time for reflection. Its focus is on cultivating a caring spirit.²

The theme of serving is an integral part of moral education. Simply learning about the value of caring may increase people's moral knowledge but it does not necessarily develop their commitment to caring, their confidence that they can help, or the skills they need in order to help effectively. To cultivate a sense of caring and responsibility, as with any other moral quality, requires an experiential approach that integrates all three aspects of character: knowing, feeling and action.

Time for Reflection



□ One of the most important ways a service project can facilitate learning is by scheduling regular opportunities for participants to reflect, write and talk about their service experiences. Reflection gives participants the opportunity to make a commitment to connect the experiences from the service project to daily life and develop a lifestyle of service.

Studies of school-based service programs have shown that people who participated in these programs do develop a sense of responsibility and personal integrity. In fact, students with poor academic performance, discipline problems and low self-esteem frequently gain the most through serving others. In essence, they learn that they can change, take responsibility and be problem solvers.³

Almost any type of service activity can promote learning, especially when opportunities are provided for group and individual reflection.


Types of Service Projects

- ❖ Disaster-based
- ❖ Intergenerational
- ❖ Educational
- ❖ Environmental
- ❖ Social issue-based

C. Types of Service Projects


□ Several types of service projects offer excellent learning opportunities. These include disaster-based, intergenerational, educational, environmental and social issue-based. Projects that create bonds among people from diverse cultures, nations and races make important contributions to culture of peace.

Disaster-based activities allow participants to support a community or region that has been devastated by a natural or man-made disaster. Projects might include rebuilding houses, businesses or community buildings; assessing needs; helping the homeless; assembling care packages for disaster areas; or working to prevent similar tragedies and destruction from happening again. Disaster-based projects challenge participants to put the needs of the community ahead of their own and to realize how much we need each other's support.

 Projects that bring generations together can be created in many communities; they can be particularly appropriate for adolescents. There are several means by which young people can serve their elders. These can include: doing household jobs for people living alone, providing meals for the homebound, working in eldercare facilities and nursing homes, teaching classes to senior citizens, or advocating for issues of concern to senior citizens.

There may be opportunities for the young and the old to work side by side. Many people continue to be very active into their seventies and even beyond. Young people who work with them can inherit their expertise and willingness to serve.

Connecting senior citizens and young people can be the basis of a very valuable program. Both age groups benefit from these projects. The younger partners learn from the rich historical resources and wisdom offered by the elderly, and the older partners feel a new sense of worth and value by having someone to whom they can pass on their experiences.

 Educational activities are also a common focus of service learning programs. Mentoring and peer counseling are probably some of the most common projects within this category. However, there are many other project possibilities. Activities may include designing a big brother/big sister program in which older youth are paired with younger children or youth who are new to the community.

Other projects include organizing fundraisers and benefits for playground equipment or computers for a local school. Students can lobby about community concerns. Again, these projects draw participants into a dynamic relationship that challenges them to give of themselves to others. In addition

Intergenerational



Educational



Environmental Based



to gaining skills and knowledge, participants develop their sense of caring and responsibility.

Environmental and ecological issues can be a source of creative projects. These might involve assessing the pollution level of local bodies of water, planting trees, cleaning up a community park or riverfront area, advocating for cleaner rivers and lakes, protecting wildlife, monitoring soil quality, finding ways to lower air pollution, promoting recycling programs, and cleaning up graffiti.

Environmental projects encourage participants to take responsibility for the natural world and to recognize our relationship as stewards in this world. Through dealing with the results of apathy and neglect of our environment, people can develop vital insights into what it means to be a responsible and caring individual.

Social Issue Based



Finally, service projects can focus on a social issue or advocate for improved conditions. Such projects allow participants to target an issue that is important to a particular community or region. Service projects can target such issues as hunger, homelessness, disease, poverty, child abuse, drug abuse, family breakdown, deteriorating values and escalating conflict.

Once a service project is completed, people may wonder how to sustain momentum. Local leaders can be incorporated into the planning and implementation of the project and encouraged to develop it further. Ideally, staff, participants and recipients develop connections of heart that will promote further involvement.

Ongoing connections of heart among people from diverse backgrounds promote a culture of peace. In the following section we explore a variety of links between service and a culture of peace.

¹ Adapted from Ruth Marcus Bounous, ed., *New Directions: Teaching and Research* (Ithaca, New York: Cornell University, Working Papers Series on Service-Learning, v. 1, 1997), p. 5.

² U.S. National and Community Service Act of 1990.

³ Dwight Giles and Janet Eyley surveyed 1500 students and found that service-learning improves students' ability to understand and analyze complex problems and formulate complex solutions. They published their findings a book entitled, *Where's the Learning in Service Learning?* (San Francisco: Jossey-Bass, 1999).

Part 3 – The Intersection of Service and Peace

Everybody can reach out to serve in some way and thus help promote a culture of peace. Each person we meet is a gateway to all humanity. Thus, we serve each person with the heart that he or she represents all humankind.

A. A Circle of Learning

□ Opportunities for service provide new and interesting perspectives on life and its challenges. They stimulate a deeper understanding of others and also ourselves.

In the process of serving, we learn more about ourselves. It touches the deepest core of our being: our heart and conscience. We come face to face with our own limitations in our capacity for compassion and caring. Our stereotypes and prejudices may be challenged by first-hand experiences with people who are different from us. A different environment can give us a healthier perspective of our own situation—including the personal problems and challenges we face. The challenges we face may seem less significant when we become involved with people whose problems are far greater than ours. This may stimulate us to explore solutions to our problems and work to carry them out.

□ Personal growth comes when we are willing to leave our “comfort zones” and challenge ourselves. Only through transcending our own limitations can we achieve excellence. Service that stimulates us to reach beyond our previous experiences helps us recognize that limitations lie within ourselves rather than in the surrounding environment. Then, anything becomes possible.

Serving also helps us understand others and catalyze love and compassion. When we spend time working together for a common purpose with people of different racial, religious or ethnic groups, we have an opportunity to understand each other more deeply. We learn to know each other as individuals and not as stereotyped members of an unknown, feared or hated group. Teamwork offers a natural setting for developing non-violent conflict resolution skills. As we work side by side, we grow to love and respect each other and share the joys of accomplishment.

Opportunities for the Volunteer to Develop Character



“I felt like I had been inside a well with my own vision. But here I came out of the well by being exposed to a greater variety of people and faiths.”

Infant Omar
India

Through serving together, we gain insights about the causes of social and environmental problems. We are challenged to become part of the solution rather than part of the problem. Such experiences can stimulate people to develop the knowledge, skills and leadership to make a difference.

☐ The lessons we learn through serving are valuable assets we can bring into any relationship. What we learn through working together as a team can impact relationships at home, at school, at work, in the community, etc. It extends the family bonds and responsibilities into the wider community. People need to learn civic responsibility in order to participate fully in their communities. People who engage in service projects learn that individuals working together can make a difference.

Personal contact with those who suffer can counterbalance people's preoccupation with themselves. People can realize that the challenges they face are not so unique or unsolvable, and that there are many things they can be grateful for. Teachers have found that when service is incorporated into the school curriculum, it reduces cliques and peer rivalry.¹ Learning to work together helps students discover new talents and sensibilities in one another.

Linking service to a culture of peace means integrating service with the development of heart and character, promoting understanding and cooperation among diverse people, and making a substantial contribution to solving social and environmental problems. This helps create a circle of learning.

☐ Service becomes more meaningful when time is set aside for reflection. People can learn a great deal by reflecting on their motivations, their observations, their reactions, their contributions and the relationships they are developing. Reflection can be spontaneous or planned, a one-time activity or an integral part of the schedule. The balance between action and reflection gives the experience of service a lasting impact. Change and development occur when people take such time for reflection or listen to other people share their reflections.

When we enter the realm of another culture—absorbing its stories, rituals and wisdom—we can return to our own tradition with newfound insight.

A Circle of Learning



Volunteers are encouraged to engage in dialogue with the activity, other volunteers and the beneficiaries of their service.

Varieties of Reflection Exercises



"Service, not self-interest,
holds our world together."

Thomas Lickona

Serving Together Strengthens Family Bonds



"It was a great revelation to me that
through working for a common purpose
people can feel the oneness of humanity,
which is the basic truth of existence."

S. Kulandai Sanni
India

B. Linking People Together

Our natural tendency is to live as social beings. This means that as individuals we are naturally oriented to live for a purpose beyond ourselves. However, this potential needs cultivation.

The health of our communities depends on the joint efforts of their citizens. There is a growing recognition that opportunities for service build trust and reciprocity, creating more cohesive societies. As American educator Thomas Lickona has noted, "Service, not self-interest, holds our world together. If more children learned early in life that they have responsibilities as well as rights, there'd be fewer teenagers, and fewer adults, who are always demanding their rights but have no sense of their obligations."

Parents and children serving together develop stronger bonds and create a legacy of serving others. For example, family members can work together preparing and distributing food, painting a building or cleaning up a public area.

Individuals are members of families, and family members have a common purpose to sustain their family and the family to sustain the individuals. Families together constitute a community, and thus families have a common purpose to sustain their community. In turn, the community seeks to sustain its families. In a similar fashion, communities constitute the larger society and nation and thus have a common purpose to sustain them. In turn, the larger society needs to sustain its communities. Global peace is promoted when nations work for the welfare of the world and the world sustains the nations. Thus, people at every level are connected by interlinking purposes.

While the public purposes link all levels of society together, the individual purposes maintain the integrity of the individuals, families, etc. The public purposes and individual purposes need not be viewed as contradictory. In a healthy society, the whole supports the welfare of its constituents. In turn, prosperous constituents have more to contribute to the whole.

When service projects include participants and local residents from different races, faiths and nationalities, the opportunities for understanding and healing can be quite profound. When people of different races, nationalities, faiths

and ethnic groups work side by side for the sake of others, barriers begin to melt as people experience their common humanity. People can challenge their limitations and learn to work harmoniously together. This helps them broaden their heart and expand their zone of comfort in relating to those who are different. Service best promotes a culture of peace when ongoing relationships develop among those involved in serving. Thus, a serving community provides a model for harmony within diversity.

Seeds of peace are sown when people who would otherwise never meet are drawn together in the act of service. This broadening of the sense of identity and of community is one of the most profound fruits of service.

C. Empowerment

☐ Sometimes there is an imbalance between the people who are serving and the people being served. Service is often done for people, rather than with them. When those who serve seem superior to those in need, it can be deemed to humiliate human dignity. As a result, the poor and abused may see themselves as victims, and those with more resources may consider material wealth to be the source of one's value and identity.

In contrast, everyone can be invited to join the network of cooperation and collaboration. A culture of peace values everyone's contributions—no matter how big or how small. The ethic of living for the sake of others is not just for those who are blessed materially; it applies to all members of the human family.

Some organizations are noted for this approach. For example, when Habitat for Humanity builds a house, the family who will live in the house invests hundreds of hours working side by side with volunteers to build it. Recipients of Heifer Project animals, such as a cow, pig or chicken, promise to donate a female offspring to another family. When Laubach Literacy volunteers teach someone to read, that person makes a commitment to teach another person to read.

This approach is expressed in the common saying, "If you give a person a fish, he can eat for a day. If you show him how to make a fishing pole and teach him how to fish, he and his family can eat for a lifetime."



"I feel that these people, though poor in terms of money, are overflowing with the richness of love and caring."

Muhammad Shah
Pakistan

D. Holistic Development

Human beings consist of both a physical nature and a spiritual nature. Therefore, holistic development is a collaborative physical and spiritual process. As long as developmental aid concentrates on alleviating poverty, hunger, disease and violence through financial and material means alone, people will continue to be plagued by such problems. Lack of money or access to goods and services has not been the real source of social problems. Therefore, unlimited amounts of money and goods will not solve these problems either.

The fundamental problems have always been moral, ethical and spiritual. Greed, selfishness and hatred cannot be solved with the allocation of financial resources alone. Therefore, it is essential to address the moral and ethical dimensions of development.

Many cultures have traditional patterns of mutual assistance. When conflict, dislocation and disaster disrupt these patterns, holistic development seeks ways to restore them. The ideal of development stimulates people to live selflessly, practice mutual love and respect, and strive to go beyond their cultural, political, religious and personal boundaries to create communities of peace and ultimately a culture of peace.

E. Dissolving Barriers

Sincerely offering one's service for the sake of another helps overcome resentments. People of one group may harbor deep-seated fears and resentments against people of another group because of bigotry, racism, injustice, oppression and war. Thus, service projects that aim for a culture of peace invite representatives from conflicting groups to go to a new setting and work for the benefit of others. When people see representatives from an enemy group reach out in sincere service to others, it can open hearts on all sides.

Exploitation has a long history of sparking conflict. Individuals, groups and nations who feel superior to others have used one another in the cruelest ways. Service is the way to reverse exploitation. In the process of service, whether locally or internationally, people begin to see each other as members of one extended family.

"The first day Baljit walked in the room wearing a turban. My first thoughts were of terrorists. I soon came to know him and thoughts were replaced with feelings of brotherhood."

Craig Bushman
USA

Service involves restoring right relationships. Therefore, we should expect interpersonal difficulties and even welcome them as opportunities to establish better relationships. It is challenging to build positive relationships with difficult people and work with people from various cultures and races. It is especially difficult to continue serving, even in the face of rejection. Any service done with a heart of love will have some positive effect, even if none is immediately apparent.

In its purest form, service is an expression of love, and it can be a powerful means of reducing tensions and dissolving barriers. Thus, service can be a catalyst for a culture of peace.

Historic resentments endure for centuries and millennia without resolution. Negotiations and treaties do not change people's hearts. Service has the greatest potential to change people's hearts.

Youth from Enemy Nations Melt Barriers

For example, young Japanese volunteers had an especially profound experience during a 1999 Religious Youth Service project in Mongolia. They worked together to construct a two-story kindergarten for about 40 children in a poor area of Ulan Bator, the capital of Mongolia. Sixty years earlier, the Japanese army had invaded Mongolia. Ten Japanese participants had chosen to mark this anniversary by coming to Mongolia to offer their friendship, sweat and tears, working alongside Mongolian participants to serve their former enemy nation. All together, there were 32 participants from five Asian countries (Mongolia, South Korea, Japan, Taiwan and China).

Until that time, this area lacked a kindergarten, and the children had to walk several kilometers or to take public transportation to the

nearest school. Constructing this kindergarten near their homes contributed to the safety of the children and enabled more children to attend school.

During the first half of each day the participants worked at the site. After lunch they visited the cultural and religious sites of the city. The monks and pastors from various monasteries and churches welcomed the participants and gave brief introductions about their tradition.

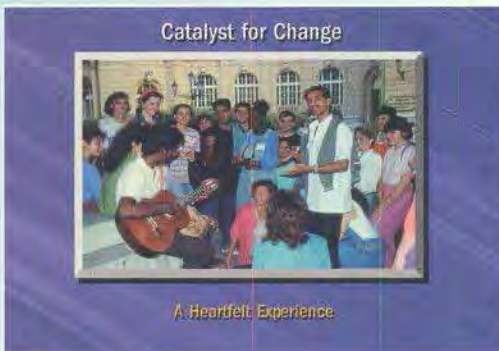
The project concluded with a day of reflection in the countryside. Participants wrote about their plans for applying their experiences during this project to their daily lives. Then they folded the papers into the shape of a small boat and let the river carry them away.

Despite the considerable language difficulties, cultural differences and historical

resentments, the people working together in Mongolia reported that they were able to develop a strong unity and a close friendship by living, working and meditating together.

Healing historical resentments is a theme echoed by participants in other Religious Youth Service projects. For example, Firoz Dakht Ahmjed, from India, reported on a project in which he participated: "We all shared our respective faiths and mingled our sweat and blood in serving humanity in need. We found it better than building a mosque or a temple. We built showers and housing for the poor. Love expressed through service has melted the resentment and the mistrust that existed between rich and poor, north and south, black and white, healing the deep-seated wounds of humanity."

F. Transformation of Heart



Service has the potential to transform both recipient and the giver. In the act of serving, volunteers find their own value enhanced as others recognize and appreciate their service. In addition, the beneficiaries can experience an enhanced value by the fact that someone is willing to sacrifice their time, comfort and resources for their sake.

By the time the project is finished and the objectives fulfilled, all the participants have been affected in some way. When people express their ideals through selfless service, it stimulates both the participants and the surrounding community. Psychologists Anne Colby and William Damon point out: "The sight of a highly virtuous person living a life dedicated to a moral cause can have a powerfully influential effect on other people's moral behavior. As a rule, people are far more captivated by the example of a human life than by an ideational treatise."²



People who serve often become the symbols of goodness and a rallying point for others. When we go into a community with the motivation to serve and embody that desire with concrete practice we provide a symbol of what the community can become.

Social scientists have found that when the minority's behavior is perceived by the majority as both extreme and virtuous, sooner or later the majority will move in the direction of the admired minority. For example, Sere Moscovici stated: "When an individual adopts a behavior that most individuals would themselves like to carry out, he or she serves as an example and has a liberating effect."³ A focus on serving others can initiate a transformation that makes living for the sake of others an integral part of everyday life.

The basis of world peace is a culture of service in which we learn to relate as one human family. In the process of service, whether locally or internationally, people develop a sense of interrelatedness and begin to see each other as members of one extended family.

An Opportunity to Become Brothers

International service projects have brought Israeli and Palestinian young adults together. Ezra, a Jew born and raised in Israel, and Bilial, a Jordanian Muslim whose parents were exiles from Palestine, were both invited to the Religious Youth Service project in Italy in 1989. At meal-time during the orientation, Ezra threw out a series of questions and inquiries to Bilial, who countered

with razor-sharp responses. After reaching a point of frustration, Ezra looked at Bilial and asked if he hated him. Bilial unabashedly responded, "Yes, I do hate you and I'll tell you why." For an hour he explained his resentment towards Israel, Jews and the current political situation. The staff of RYS placed the two of them together on a work site so they would get a chance to surmount

some of the barriers that divided them. Six weeks later, during the reflection period in beautiful Assisi, Ezra confided to the RYS director, "Bilial and I would never have gotten to know each other in our homelands, and we certainly would not have cooperated together. Here in the neutral setting of Italy, through the RYS experience we have become more than friends. We have become brothers."

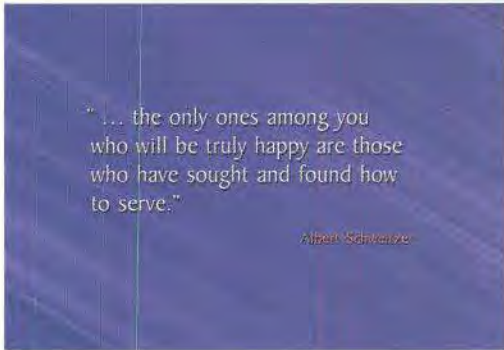
G. Happiness and Fulfillment

French physician and philosopher Albert Schweitzer observed: "I don't know what your destiny will be, but one thing I do know: the only ones among you who will be truly happy are those who have sought and found how to serve."

The experience of peace is closely linked with the experience of joy. We experience joy through resemblance, when our inner ideals are manifested in external reality. Furthermore, to develop relationships with other people who have similar values, aspirations, experiences and interests is very rewarding. Direct experiences of transcending barriers that divide people teach us that as human beings our similarities far outnumber our differences.

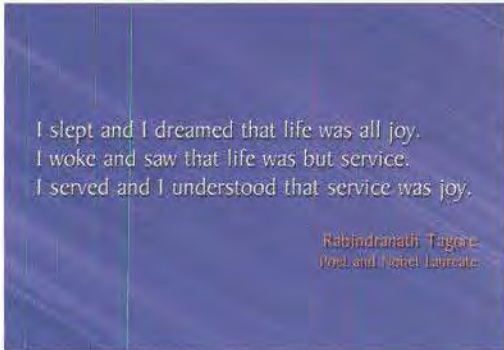
Through working together on a project, people experience a shared joy of accomplishment. Such experiences influence the way we function in our family, community and nation. The culture that grows out of these understandings and experiences will be a culture of peace.

Through serving others we can experience deep fulfillment. The Indian poet Rabindranath Tagore wrote, "I had a dream and I dreamed that life was joy. I woke up and saw that life was service. I practiced service, and I saw that service was joy."



"... the only ones among you who will be truly happy are those who have sought and found how to serve."

Albert Schweitzer



I slept and I dreamed that life was all joy.
I woke and saw that life was but service.
I served and I understood that service was joy.

Rabindranath Tagore
Poet and Nobel Laureate

Conclusion – A Lifestyle of Service

Service reaches its ultimate expression when it impacts the full spectrum of life's activities and becomes integrated into our way of life.


Service reaches its ultimate expression when it impacts the full spectrum of life's activities and becomes integrated into our way of life. The most valuable lessons in life and the most important growth in character and heart take place when we place the needs of others before our own. This can help dissolve barriers between generations, religions, races, genders and cultures, by fostering mutual understanding, cooperation and respect. We recognize that growth can come about only when we are willing to learn and challenge ourselves. This is how we become catalysts for peace.

Acts of service, in which we seek to fulfill the needs of others, are inherently meaningful and valuable. The spiritual effects of service given with heart will never vanish. By helping to alleviate suffering and improve the lives of others, we take direct steps toward a more caring, more just, and more peaceful society.

In exploring the intersection of service and peace, we find that service fosters many of the attributes of a culture of peace. As people work together for the greater good, they have equal value, grow in solidarity of purpose, learn tolerance of each others' differences, and share the responsibility for the process and the results.

Service is more than the extraordinary deeds of a hero or hobby for the wife of a wealthy man. It calls for something deeper than our spare moments or spare coins. Living for the sake of others is a lifestyle. Service reaches its ultimate expression when it impacts the full spectrum of life's activities and becomes integrated into our way of life.

The challenges of cultivating our heart and character are life-long. The more we grow in heart and character the better able we are to form harmonious relationships and contribute to a culture of peace. Just as exercise helps tone our muscles and promote physical health, likewise, a focus on serving others develops our innate capacities for caring, compassion and giving. Ultimately, service transcends the activity and becomes the glue that holds society together.

 The creative minorities change history, according to British historian Arnold Toynbee. Those who serve also have the potential to change history and foster a culture of peace. American anthropologist Margaret Mead advised, "Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has."



¹ "Children and Their Community," Middle School Friday Memo, Shorham-Wading Review, Central School District, Randall Road, Shorham, New York, 11786, No. 4-77.

² Ann Colby and William Damon, *Some Do Care: Contemporary Lives on Moral Commitment* (New York: Free Press, 1992), p. 23.

³ S. Moscovici, *Social Influences and Social Change* (London: Academic Press, 1976).

Appendix 1 – Sample Resources

There are numerous resources available for those wishing to develop effective service programs:

National Service-Learning Cooperative
ServeAmerica K-12 Clearinghouse.
University of Minnesota Vocational & Technical
Education Bldg.
1954 Buford Avenue, R-290
St. Paul, MN 55108.
1-800-808-SERVE - Serve@maroon.tc.umn.edu

National Youth Leadership Council
1910 West County Rd, B.
Roseville, MN 55113.
1-651-631-3672 - NYLCUSA@aol.com

Corporation for National Service
1201 New York Ave., N.W.
Washington, D.C. 20525
1-202-606-5000, ext. 115

Project Service Leadership
12703 NW 20th Avenue
Vancouver, WA 98685
1-360-576-5070 - Mcphers@pacifier.com

Points of Light Foundation
736 Jackson Place
Washington, D.C. 20503
1-202-223-9186

Do Something
423 West 55th Street, 8th Floor
New York, NY 10019
1-212-523-1175 - dosomething@aol.com

Giraffe Project
197 Second Street
P.O. Box 759
Langley, WA 98260
1-360-221-7989 - giraffe@whidbey.com

Appendix 2 – Sample Reflection Exercises

Service as an Unfolding Drama Eight-Week Journal

Week One – The Setting

What are your most vivid first impressions of the site? Describe settings, people, actions, and positive or negative feelings you are having.

Week Two – Players in the Drama

Describe who you work with, their lives, their goals in life. Include some personal reaction to the individual or individuals you are working with.

Week Three – The Plot

What are some activities you have been doing with the person(s) with whom you are working? Describe your relationship.

Week Four – The Plot (Continued)

Describe the types of reactions the person(s) you are working with have toward you. Cite specific examples. Describe your emotional response to their reaction.

Week Five – The Action

Describe how your presence in the community is having an impact on the person(s) you are working with. You may want to illustrate your point with a special experience you have had. If you feel you are having no impact, describe the reason(s) why that seems to be the case.

Week Six – The Script

Describe in some detail your service session including bits of conversation or, if you are working in a school, a sample of work that you and the kids have been involved in. Be creative. What is the significance of the selection you have made?

Week Seven – Analysis

After being in the community for several weeks now, how have your initial impressions been altered? If they have not changed, describe observations that confirmed your initial impressions.

Week Eight – Critique

Write a summary on your eight weeks. What was learned by both you and the person(s) you worked with? Include any special experiences or highlights you might have had. (This question may be expanded into an end-of-term paper, integrating concepts learned in class with observations made in the community.)

This journal idea is from the Joint Educational Project of the College of Letters, Arts & Sciences at the University of Southern California as published in: Suzanne Goldsmith, *Journal Reflection: A Resource Guide for Community Service Leaders and Educators Engaged in Service Learning* (Washington, D.C.: American Alliance for Rights & Responsibilities, 1996).

Appendix 3 – Sample Project: “Building Racial Harmony”

The International Educational Foundation has collaborated with Religious Youth Service (RYS) in carrying out projects around the world. Leadership is crucial in bringing together people of diverse backgrounds to work together to accomplish common goals. Before participants arrive for the service project, the staff gathers to lay the foundation through learning skills in team building, communication, conflict resolution and problem solving. The following materials were prepared by Bermultinational Limited Organization Development Consultants¹ for a project with the theme, “Building Racial Harmony.”

These service projects draw participants from various races, religions and nationalities to work together with local people to meet tangible needs. The focus is on building harmony among people of diverse races, religions and ethnic groups through encouraging participants to explore values and beliefs as they serve together. “Building Racial Harmony” acknowledges the particular contributions of people of different religious and ethnic groups that make up the overall culture of a society.

“Building Racial Harmony” promotes a vision of a more inclusive and supportive society. This process empowers people to become change agents with the knowledge, skill, sensitivity, understanding and empathy to influence those with whom they come in contact. It also helps people move toward greater equality and freedom.

Participants bring to a service project the behaviors they learned from members of their religious, racial or ethnic group. Working together as a group on a “Building Racial Harmony” project gives people an opportunity to understand that their own culture is not the only standard, and other people bring different expectations to the project.

Questions to Encourage People to Share Something about Themselves

What people and what experiences helped shape your present life? Please end with a high moment or happy memory.

What is the difference between the way you saw yourself 5 to 10 years ago and the way you see yourself now? Who or what helped make the difference?

Focus on just the last 6 to 12 months and describe the significant experiences and people that have had the most effect on you.

Using drawings or words, depict your life from beginning to now.

Share some spiritual experiences that give you a sense of focus, purpose and goals.

Pick 3 or 4 experiences from the following list and share them:

- A spiritual quest
- A happy moment
- A decision you made that changed the direction of your life
- A person who made a difference in your life
- An experience where you helped someone
- An achievement of which you are proud
- Something you did successfully that you first hesitated to do
- A goal you are working on or have achieved.

Questions for Discussion about Values

Is a value chosen freely?

Is a value chosen from among alternatives?

Is a value chosen after careful consideration of the effects or consequences of the various alternatives?

Is a value acted upon?

Do values affect our lives in visible ways?

Can they be observed in our daily behavior?

Is a value repeated with consistency?

If something is genuinely valued, does it tend to reappear at different occasions and in different contexts?

Do values form part of the pattern of our lives?

Is a value prized and cherished?

Is a value publicly affirmed?

In what situations are we ashamed of our values and, if asked about them, are afraid to communicate them clearly and publicly?

How are values measured?

When there are conflicts between a person's stated attitudes and his or her behavior, is that person hypocritical?

Is a person totally consistent in stated values and outward behavior?

Do values change, or are they constant and unchanging? If they do change, does the change abolish or merely revise them? Are there certain unchanging (permanent) values? How do we survive changes in values upon which we have staked our identity?

How does religion relate to values?

How do religious organizations influence their members' values?

Exploring Personal Values

The following questions give an opportunity for staff members and participants to reflect about their values and discuss them with others:

What are some of my most firmly held values and beliefs?

Do I consider myself spiritually focused?

When I have been really glad to be alive, what was I doing?

Do I see myself as a creative person? Why or why not?

Am I the happiest person I know? Why or why not?

In what different areas do I want to grow?

Whom do I respect the most? Why?

How do I handle compliments? Criticism?

Who influences me? How?

What upsets me?

What do I like most about myself?

What would I like to improve most about myself?

Development of Attitudes about People of Other Cultures and Religions

Please reflect on your past and how your awareness, attitudes and behaviors towards other religions, cultures and individuals were developed by significant events, either positive or negative. Divide your life into stages. Each entry should indicate a significant event that influenced you in relation to building racial harmony. Please try to remember and describe only significant events and their influence and impact on you.

Ages 5-12 (early years)

Ages 13-19 (teenage years)

Age 20+ (adult years)

Recent Contacts with People of Other Religions and Cultures

When diverse individuals and/or groups come together, there is an opportunity for conflict as well as learning. Analyze a contact you have had within the last three months with a person who is different from you. Consider the following:

In what ways were your cultures similar? Dissimilar?

Was there any conflict? If so, how were differences managed?

If there was no conflict, why not?

What did you contribute from your culture to the relationship? What did the other person contribute to you from their culture?

Were you influenced in any way as a result of the contact?

Other comments and observations.

An Experience with Racial Conflict

Share from your own experiences information about a racial conflict. Record the following information about the situation.

Describe the situation.

What events led to the problem?

How can problems like this be prevented?

In a small group discuss the question: “What causes one racial group to dislike and distrust another racial group?”

What steps could be taken by individuals or communities to change situations and encourage racial harmony?

Reflections on Experiences as a Team

How do we achieve balance in life?

How do we keep simplicity in a world of complexity?

How do we maintain a sense of direction?

How do we look at human weaknesses with compassion, rather than accusation and self-justification?

How do we replace prejudice (the tendency to pre-judge and categorize people in order to manipulate them) with a sense of reverence and discovery in order to promote learning?

How can we be global citizens based on mutual respect and the valuing of diversity and differences?

Where do we start?

How do we keep learning, growing and improving?

Daily Learning Journal

Everyone involved in a service project can benefit from keeping a daily journal. The following is a sample journal page:

Name: _____

Date: _____

Most important and useful things learned today:

Who/what helped most in my learning?

What are the applications of the things I learned?

What action steps will I take?

Personal items to remember and use:

New ideas/concepts:

Ideas/concepts I should share:

Suggestions for improving my communication:

Newly identified or reinforced problem areas for me:

Things to do tomorrow:

¹ Bermultinational Limited Organization Development Consultants. Dr. P. Bertrand and Judith V. Phillips, 1403 Northcrest Drive, Silver Spring, MD 20904.

Objectives for Presenters

During the course of the presentation, the presenter should:

- Make every effort to engage the audience. This means moving the heart as well as stimulating the intellect. As much as possible, the presentation should be a dynamic interaction between the presenter and the audience.
- Make the presentation one harmonious whole. During the course of the presentation, the audience should be able to see how each slide leads into the next. The presentation should be understood as one entity rather than a series of unconnected statements and ideas.
- Always be aware of the salient points of each slide and make those points clear. Supporting information should be concisely presented and clearly connected to the main points.
- Encourage the audience to reflect personally on the content. This presentation seeks to stimulate an interest in serving. At the conclusion of the presentation, the audience should have a deeper understanding of the value of service and its potential for creating a culture of peace.

Before the presentation, the presenter may look for examples of conflict in current news stories to use as illustrations. Whenever possible, the presenter should meet with members of the audience. Since interactive learning has so much potential, the presenter can try to elicit audience response during the presentation.

Immediately prior to making the presentation, the presenter should reflect on the significance and meaning of the content. When the presenter is newly enthused about the content, there is a greater likelihood that the audience will also respond with enthusiasm. The presenter may choose to reflect on some of these key points:

- The organizing principle of a culture of peace is to live for the sake of others.
- Good character means knowing the good, loving the good and doing the good.

- A loving family is preparation for developing loving, harmonious relationships with others.
- Service expands our heart by connecting us with people we would not otherwise meet.
- Each of us has the capacity to give and receive care, love and compassion.
- People who have opportunities to serve others have higher levels of self esteem and a greater sense of social responsibility.
- Reflection offers an opportunity to connect the experiences from the service project to daily life and develop a lifestyle of service.
- Ongoing connections of heart among people from diverse backgrounds promote a culture of peace.
- Each person we meet is a gateway to humanity; thus, we serve each person with the heart that he or she represents all humanity.
- Through serving, we are challenged to become part of the solution rather than part of the problem.
- Service best promotes a culture of peace when ongoing relationships develop among those involved in serving.
- A culture of peace values everyone's contribution, no matter how big or how small.
- In its purest form, service is an expression of love.
- Ultimately, service transcends the activity and becomes the glue that holds society together.

ABOUT THE INTERNATIONAL EDUCATIONAL FOUNDATION (IEF)

The International Educational Foundation is a nonsectarian, nonprofit organization founded in 1990 by Dr. and Mrs. Sun Myung Moon to promote moral and ethical education among people of all ages. To that end, the four main objectives of IEF are:

- To cultivate heart and character through a balanced approach to education that integrates the best of Eastern and Western, spiritual and material, and traditional and contemporary values.
- To address youth issues such as abstinence education and drug abuse prevention with a heart-centered approach to character development and an ethic focused on pure love.
- To empower families through marriage and parenting education that upholds the family as the seedbed of virtue and the school of love.
- To promote civic responsibility and foster a culture of peace through teaching about conflict resolution and encouraging volunteerism that reaches across boundaries such as race, religion, ethnicity and nationality.



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How appropriate these two words are, service and peace, when they are closely tied together like this in the same phrase! They are almost like husband and wife, for true peace can not come about without serving others, and service is built upon living for the sake of others, which is the very essence of peace.

HYUN JIN MOON

Founder of Service for Peace and Chairman of IEF



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