

Wise Giving of Time and Money

If you give money and time to charities, you naturally hope that they will use it wisely to improve the world or people's lives. Unfortunately, we know that this doesn't always happen, for we often hear of dishonest or inefficient charities. But a small amount of effort on your part can dramatically increase the chances that your time and money will do *great* good. In this Skill Upgrade, I overview conventional approaches, then I present four upgrades for giving time and money more effectively. I also include two assessments that together help you review how you give, and help you ponder *why* you give.

—Tim Cimino

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The Current Situation

1. There is still great *unnecessary* suffering in the world.
2. Many people who have time and money are moved to help others.
3. Since we cannot always help directly, charitable organizations have evolved that specialize in different ways to help individuals, groups or the planet.
4. Some of the organizations are efficient, but others are very inefficient and so the money or time given is largely wasted.
5. Even those who do not give time or money may help indirectly if they pay taxes, even sales tax. They have a right, and some would argue a responsibility, to see that the money their government gives to programs is used wisely.
6. Some organizations are frauds and some individuals are con artists.
7. Charities often sell the names of donors to other organizations, so that donors are soon receiving dozens and dozens of requests for money, by mail, phone or email.
8. Many organizations pay professionals to design psychologically sophisticated written materials and train telephone solicitors with the goal of influencing everyone to give as much as possible, no matter how worthy or unworthy the cause. Their job is to make the organization's purpose seem as urgent, serious and pivotal as possible. Thus the literature and ads they produce may contain distortions that make the charity's work look more effective and more critical than it is.
9. People give for a variety of reasons. Some of these reasons allow them to be easily manipulated. While ideally we want to give to organizations that efficiently address situations that we care about, we often give for any of the following secondary reasons:
 - We want the approval of the person, neighbor or friend who asks us to give.

- We can get a perk (such as a T-shirt, a social opportunity like a dinner, an entertainment opportunity like a bowl-a-thon, a discount, etc.)
- The charity has a good image as being successful (whether it has earned it, or just bought it with PR, or is resting on past successes) and we feel good about ourselves when we give to successful groups.
- We don't want to feel bad about ourselves.

10. Causes and organizations differ in seriousness of purpose. For instance, one might provide life-saving drugs and medical aid to poor children. Another organization may have only the purpose of providing neighborhood beautification. They could both have tax-exempt status.
11. In America and other countries, certain organizations have tax-deductible and/or tax-exempt status. These two are not the same. Tax-exempt means that the organization does not pay taxes. Tax-deductible means that under certain cases making donations to the organization can lower your taxes.
12. Even two organizations with the same purpose may use very different means to achieve their purpose. One may try to raise people from poverty by helping to start micro-businesses, another by buying land and organizing farm cooperatives, and another by trying to influence the government to start educational programs for youth. Some methods are more effective than others, and they may depend not on logic alone, but on the people, the culture and the timing.
13. Like most other organizations, charities go through a life cycle. They often start with a visionary founder who may have a good idea and compassion but not be the best at managing and leading others. If the founder is successful at attracting volunteers and donors, an organization evolves, usually with paid staff. Over time, the founder may die or be replaced by people who specialize in management, so that the organization may become more efficient. It is common, however, for the organization then to grow into a bureaucracy where the organization's primary purpose is diluted by the desire to keep itself funded so that the employees have jobs and benefits. It can be argued that some of these

organizations have a vested interest in *not* eradicating the problem that they were created to address, or else their employees would all be out of a job.

14. Watchdog groups exist to investigate and rate charities on their effectiveness. Some create the ratings themselves. Others share the data and the criteria for their ratings.

Your Current Situation

Before learning about better ways to give time and money, it makes sense to look at your current situation. By taking the Helping Inventory (page 11) you can get a good picture of your current giving. Also, by taking the Choices Regarding the Empowerment of Others Assessment (page 14) you can better understand the reasons and assumptions *behind* your choices.

Three Upgrades for Giving More Wisely of Your Time and Money

Here are three goals that are each upgrades over the way most people give their time and money:

- Consider all of the major categories of causes and decide which organizational causes *you* think are most important, based on your values and the kind of world you want to see.
- Learn how to identify and rate the best charities in the categories you consider most crucial.
- Learn how to make yourself immune to manipulative and other tactics of cons, frauds and even honest charities that are not especially effective.

A Fourth Upgrade: Supercharity

People donate their time and money for different reasons, but not all of them are good reasons. Some people give to charity because a friend asks, and they don't want to look bad. Some people give because the charity offers some benefit in return. Sometime people give out of guilt, to avoid self-reproach. Some people give because a charity has spent money to create a good image through impressive PR—whether or not the charity is effective.

To increase the good that people do through charity, I created a new term: “supercharity.” I define *your* supercharity as the charity or group of charities that best address the problems that you would most not want to personally suffer. For instance, if someone thought that political torture was the worst kind of suffering, then giving to organizations that effectively minimized political torture would be supercharity for them. But if another person thought that sexual molestation was the worst thing that they could imagine, then giving to organizations that minimized that problem would be supercharity for them. Your supercharity (or supercharities) depends on you and your values.

People don't have to limit their supercharity to one issue or problem. There's no need to try to figure out what the all-time worst of many awful forms of suffering is. By defining this new term, *supercharity*, I'm encouraging people to donate more money and time to their supercharities, and less to other, less critical charities. When most people do this, you can expect the amount of suffering in the world to decrease.

Along with donating to your supercharities, you shouldn't forget to support behind-the-scenes organizations that attack some of the problems behind the problems. For instance, no one dies directly from illiteracy. But certain kinds of educational programs empower people to *avoid* problems and situations that cause suffering and death. The same is true for certain strategic environmental, political and public health programs.

Should you make all your donations of time and money to supercharities? If you did, the arts, some community organizations (and probably many of your friendships!) would suffer. It will irritate people when you don't give as much to their charities, but this can be an opportunity for you to educate them. If necessary, change your giving gradually. It may help you not to give in to pressure, if you realize that maintaining conventional giving patterns keeps the world as it is.— Do you want the world to change or not?

At least 75% of my giving of time and money is to supercharity and strategic causes like literacy. But it's up to people to make their own decisions.

Steps to Addressing the Most Important Causes

Let's say you have \$25 to give. Is it more important to turn that into life-saving drugs for destitute children in other countries, or to turn it into part of a playground for children in your neighborhood—or is it more important for the arts in your town to be supported? There are probably at least a thousand organizations in your region and a million or more worldwide that would like that \$25. How can you find some of the most important ones? And, if you decide that you want to save the lives of the poorest children, aren't you just increasing the suffering later, when they grow up and have more poor children?

The situation can be made to seem overwhelming, but with just a few hours of reading and action you can be supporting some of the *best* organizations. A first step is not to think of organizations, but of causes, principles and choices.

I will begin with an assumption with which others may not agree. Using the principle of the Golden Rule, I personally would rather eliminate sources of suffering rather than increase the sources of pleasure. This means that in the current world, I consider it more important to reduce suffering rather than support the arts. Some creative people might feel threatened by this attitude, seeing it as narrow-minded and boorish. I tend to think of it in terms of what I would want if my child or I were suffering. If there were no songs or art on Earth at all, *that* would be a source of suffering, but there is plenty of art, literature, music, and so forth already in existence.

This brings each of us to questions like “What is the worst form of suffering?” “What is the kind of suffering I would least want to experience?” or “What is the best method to eliminate this suffering for the long-term?” The answers to these questions are not black and white. They require a value judgment.

One part of the *Choices Regarding the Empowerment of Others Assessment* asks you to decide what form of suffering you consider the worst. Let's say that you personally consider physical suffering, such as hunger and disease, and psychological suffering, such as racism and sexual abuse to be the worst. Next, you need to consider the root causes of these problems. Hunger, for instance, can have a variety of different causes. Next you need to find a method for eliminating or reducing the root cause of the problem. The following concepts are good rules of thumb for comparing different

methods for attacking problems. They are worth discussing since you may not agree with all of them. You may also find other concepts that are just as important.

- Wherever possible, opt for the long-range (balanced and sustainable) solution. Avoid stopgap measures and quick fixes. We're paying for the quick fixes of the past!
- Also, wherever possible, opt for solutions at the most local, effective level. Centralization is only efficient up to a point, after which the extra layers of management create bureaucratic inefficiency (because of money wasted on the creation of unnecessary middleman positions, and because of time wasted in going through these added channels.)
- When evaluating options try to do a cost/benefit analysis for each option for *all* involved groups. Try to foresee as many kinds of consequences as you can (social, environmental, economic, political, psychological, etc.) Consider what's to be lost, as well as what's to be gained for the majority *and* minorities.
- If none of the options seem good, it may be necessary to create another option. When two or more important values are in conflict, for example between national security and the threat of nuclear war, it is important to go behind the positions presented in order to find common interests (e.g., quality of life) and then recast the issue in such a way as to minimize the conflict and satisfy all interests and sides as much as possible.
- Don't opt for unjust means to accomplish a good end. Injustice never brings lasting justice.
- While money can go a long way in other parts of the world where people are very poor, it's important to make sure *your* life-support systems are stable. For instance, some people might assume that the taxes we pay are enough to maintain our infrastructure so that our youth have education and our communities are safe. But that's often not true. That's why giving some money for neighborhood programs for education and employment might keep kids away from drugs and crime—problems that may eventually affect you or your family.

- Be sensitive to process and timing. For example, supporting an organization that sought extreme and rapid environmental action could do more damage than good in the long-term if it produced a large political or economic backlash.
- Some suffering must be accepted as necessary or impossible to eliminate. For instance, while being unemployed is highly stressful, it's normal for a small amount of the population to be unemployed. In a changing world, a small percentage of unemployment must be expected. Even more so, the accidental death of a child is a horrible thing, but realistic people recognize that we cannot make the world completely accident-proof.
- When considering which organizations to help, consider the overall good or harm they can do rather than their merits based on a single issue. To pick an organization, you'll want to consider its success with past programs as well as its current strategies and priorities.
- Those wishing an additional framework for judging charitable organizations and projects may want to read my article called *The Roots of Suffering*.

Once you've firmly grasped the relevant concepts, the next step is to gather and analyze information on organizations that address the sources of suffering you care about.

The amount of research and analysis that you do should depend on the amount of money or time you intend to give. In one hour you can probably do all of the following:

1. Ask yourself if you already know of an efficient organization that does high-leverage good. Maybe a friend or acquaintance works with such an organization.
2. Do an Internet search on "top-rated charities," "charity watchdog organizations" or "giving wisely." (Include the quotation marks.)
3. Find a list of top-rated organizations. Then find the ones that address the problems you care about.
4. Pick an organization and do another search for their mailing address, and send them a check.

And just this one hour might boost the impact of your donation fivefold or tenfold!

But if you have a lot of money or time to give, you might want to dig deeper and compare the methods of the charities, their financial statements, their past successes, and so forth. You might even find newer charities that are not big enough to be top-rated but who have innovative, high-leverage strategies that are significantly better than contemporary approaches. In a discussion group, ask the other members about their personal experiences of local charities. You might even visit a local charity without letting them know that you want to donate money. In this way, you can get a feeling for the organization's attitudes and philosophy, as distinct from the image their public relations materials portray.

There are additional considerations when giving time as a volunteer. You want to help an excellent charity, but some excellent charities won't turn down offers of help even if they don't need it at the time. That's because they know that if you volunteer, you are more likely to donate money. As a result you can be put on a marginally worthwhile project. It would be better if you would aggressively try to match your skills and interests to a high-leverage project with a different charity.

Making Yourself Immune to Frauds and Pressure Tactics

Here are some tips:

1. Be careful when making a donation over the phone with a credit card. It may be a fraud, and lead to credit theft. More importantly, it is probably not the best organization that is calling you. Instead, either just tell them that you will find the best charities yourself, or ask them to send you information. Personally, I ignore *all* solicitations for money from organizations I don't know. Also, I prefer information from watchdog organizations to information from the charities themselves.

2. Some telephone solicitors and con artists are highly skilled at pressuring you and subtly making you feel guilty, worthless or unfeeling if you don't give. You may want to role-play with another person to build up your ability to say "no." (Or you may want to study assertiveness, or take an assertiveness training.)
3. Although there is some embarrassment in being conned, remember that you aren't the first victim. Furthermore, others will be victimized if you don't share the information. Thus, one of the best ways to hurt the con man or ineffective organization is to share information with others. In a discussion of cons and corrupt charities, it's important to acknowledge the good intentions of givers and to mention effective charities too, so that the group doesn't become too pessimistic. Rather than become cynical, affirm the enormous value of what you are doing.
4. While you may decide to give money to a friend's cause just to maintain the friendship or your social standing, you might later want to invite the friend to join one of these Discussion & Action groups to become better educated about effective charitable giving.
5. Consider the waste involved in loyalty to an inefficient organization. Supporting mediocre organizations just helps to maintain a mediocre world. Brace yourself for the argument "If you don't do it, no one else will." It may seem harsh, but you might say, "With all due respect to your organization's current needs, I feel that supporting such-and-such organization is a better use of my time and money right now."
6. There is also the problem of burning yourself out as a volunteer because the work you do is so critical. In this case, recruit someone to take the position that you want to leave, either because you need a break, or because you can do more good in another volunteer role.

Taking Action beyond the Good You Do

Think of the good that could be done if all the people who already give time and money would read and use this material! Perhaps three times or ten times as many lives would be saved, and so much more suffering and anguish would be eliminated. So consider sending a short description of this material to some of your friends, along with a link to the Learning to Do Greater Good website. If you included a personal endorsement of the material and a sentence or two about how it actually changed and improved your giving, that would be very powerful. Then, if appropriate, maybe you can follow up with an offer to support them using the Buddy System.

Helping Inventory (“Your Portfolio of Love”)

I. What are the different helping roles you play? For each of the following areas consider any conscious efforts that you made in the last two months. If you keep a calendar or diary, it may be helpful to review it. And when you consider your impact on friends, you may want to review your address book or phone bill. The more carefully you do this inventory, the more accurately it will mirror your efforts.

a) professional (include pro bono work, coaching co-workers)

b) volunteer

c) with family

d) informal (helping friends, or helpful interactions with strangers, also include citizen actions)

e) with money (count charitable donations and socially responsible investments)

f) through ecological personal lifestyle actions (recycling, composting, buying ecological products)

g) other (including political)

h) with yourself

II. Read each of the following five questions before answering the first one:

1. Which of the above helping situations have been rewarding? What are some moments of success and appreciation?

2. Which seem only marginally helpful?

3. Which forms of helping have yielded mixed results, both positive and negative?

4. What efforts to help have not yielded clear results, either positive or negative?

5. Which of these forms of helping have been draining? What isn't going well?

III. Mistakes made through omission and ways that you have hurt others. Consider broken promises, harmful actions, and failures to fulfill your duty or accepted roles. In general you should consider only significant mistakes. There are perhaps two categories: First, situations where the offended person is liable to remember and still consider it a demerit on your part. Second, situations where you perpetually fail to live up to your standards and where you feel bad about it. (Measure failures in terms of realistic expectations, not in terms of ideal or perfect behavior. For instance, there may be a thousand ways you failed to be the ideal friend, but consider only conscious acts and gross omissions. Another example, if you are a parent, your child may sincerely feel that you've let them down by not buying them a brand new car, but their expectations in that case may be unrealistic. Hence, it shouldn't be counted.)

a) professional (include pro bono work, coaching co-workers)

b) volunteer

c) with family

d) informal (helping friends, or helpful interactions with strangers, also include citizen actions)

e) with money (count charitable donations and socially responsible investments)

f) through ecological personal lifestyle actions (recycling, composting, buying ecological products)

g) other

IV. Other people's perspectives.

Obviously, in parts II and III above, you were judging your own actions from the perspective of the one doing good, not from the point of view of the person or persons receiving the help. To form a more accurate assessment of your helping, return to part I, and in each area where possible ask a person who knows of your actions in that area and who is likely to be candid, thorough and balanced for feedback on your helping.

Choices Regarding the Empowerment of Others

Directions: This assessment is designed to make you aware of the assumptions and values that underlie your choices. First, in the space below, name the ways in which you help others, either directly or indirectly, with your time or money. List as many areas as you can think of, especially those you spend the most time thinking about or acting on. (If you have already completed the *Helping Inventory*, you can draw from it.)

More directions: Go through the following list to learn more about the choices you've made above. If you wish, you can check more than one item in a list, but if you do, star the option(s) that are most prominent or more frequent. Don't let yourself get bogged down by any question; just give your best answer, or put a "?" if you're completely stumped.

1. Choices about what's seen as a problem.
 - a) The root cause of the worst problems are:
 - Physical—lack of resources (food, money, land)
 - Intellectual—lack of information, inaccurate information, ignorance, wrong-headed thinking and decision-making, poor planning, poor evaluation
 - Natural—such as disease, birth defects, natural disasters, etc.
 - Interactive—poor communication, miscommunication
 - Normative—people have different values that conflict
 - Moral—people don't live up to their own values; selfishness
 - Emotional—negative feelings, lack of caring and compassion, lack of motivation
 - Behavioral—lack of skills
 - Social/Relational—lack of relationship and support structures, ineffective structures
 - Spiritual—evil, lack of faith in or relationship to God, no connection to oneself or one's own spirituality
 - Other _____
 - I'm not really sure

An additional note: The above question had to do with what you *understand*. In contrast, all of the following questions should be answered not based on what you think but on what you *do*, your regular actions and behaviors. For instance, in answering the next question, if your main volunteer work involves helping a food bank you would check "it involves physical suffering" and if your favorite charity involved a tree-planting organization you'd check "resources are wasted." For all the following questions then, keep in mind that you are summing up your *active* concern—what you're doing—not of what you think or have been taught by your parents, teachers, religious leaders, or anyone else.

b) Criteria: I address a problem if

- It involves loss of life
- It causes physical suffering
- It causes mental suffering
- It causes spiritual suffering
- It happens in relationship, between people
- Something is unjust or unfair
- Resources are wasted
- Potential is lost
- Other: _____

c) I prefer to address:

- Short-range and immediate problems
- Problems that are small now, but could be large later
- Large problems that need continued effort
- Other: _____

d) On what level do you like to have an impact? I prefer to address:

- Personal problems
- Problems of people I know
- Problems of people I don't know
- Problems of organizations
- Local or community problems
- Area or city problems
- Regional or state
- National
- International
- Spiritual
- Theoretical

2. Choices about solving problems: Please choose based on what you've actually done, not how you would like to be.

a) I usually volunteer time or donate money most often because:

- Someone asked me to give.
- I felt an emotional pull to a certain cause.
- I made a systematic assessment of the available options
- Intuition
- A sense of duty

- It gives me pleasure
- Other _____

b) I prefer to approach problems:

- From the heart, using intuition and feelings
- From the head, using logic and reason
- From the gut, using experience
- Other _____

c) I tend to act mostly on the following level(s):

- Direct service (“give someone a fish”)
- Teaching a single skill, or providing an ongoing solution in one area (“teaching someone to fish”)
- Teaching someone how to meet most of his or her needs
- Teaching someone how to learn to meet most of his or her needs and then teaching them to teach others in a chain reaction fashion.

d) I lean toward:

- Helping as a volunteer
- Helping as a professional
- Helping informally
- It depends. (Describe:) _____

e) Breadth: I prefer....

- To focus on one issue or problem
- To address a few issues or problems
- To address a wide range of issues or problems
- It depends. (Describe:) _____

f) When I help another person, I typically:

- Present my own solution(s)
- Support the person to solve their own problems
- Support the person to find the right expert or resource
- It depends. (Describe:) _____

g) Means of addressing problems. (Note: This question has to do with the means, not the end goal. For instance, you could have a national impact from the individual level, or a have a regional impact using the Federal government.) I prefer to work from the following level:

- Individual (for example, by changing my own lifestyle, or working one-to-one)
- Small group
- The local level (community organizations, local media and businesses)
- Area or city problems
- Regional or state
- National (national media, influencing the Federal government or large corporations)
- International (influencing the United Nations or multinational corporations, etc.)
- Spiritual (for example, prayer to God)
- It depends. (Describe:) _____

h) If I help through institutions, my preference is:

- Schools
- Religious (churches, temples, etc.)
- Government
- Business
- Other: _____

i) Time-frame: I prefer to:

- Work on short-term projects
- Be part of ongoing solutions
- It depends. (Describe:) _____

j) In helping, I lean toward being:

- Inclusive of people of all religious, racial and economic backgrounds
- Exclusive, working with or for people of only one faith, race, economic class, etc.
- It depends. (Describe:) _____

k) I lean toward giving help:

- Without asking anything in return (unilateral)
- And asking for something of equal value (reciprocal)
- And asking the person to make a reasonable stretch first (reciprocal)
- It depends. (Describe:) _____

l) I prefer to pass on information or resources by:

- Teaching or mentoring individuals
- Teaching groups (classes)
- Using mass media (articles, books, tapes, bulk mail)
- Via a chain reaction, teaching individuals to teach others to “pass it on.”
- Other _____

m) Regarding helping relationships, I prefer:

- Personal helping relationships
- Impersonal helping relationships (anonymous, one-time, or long-distance)
- It depends. (Describe:) _____

n) If empowerment is looked at in terms of an oppressor and a victim, I tend to focus on:

- The victim
- The oppressor
- The relationship between the victim and oppressor
- My relationship to the victim
- My relationship to the oppressor
- It depends. (Describe:) _____

o) I prefer to address problems that are:

- Physical—lack of resources (food, money, land)
- Intellectual—lack of information, inaccurate information, ignorance, wrong-headed thinking and decision-making, poor planning, poor evaluation
- Interactive—poor communication, miscommunication
- Normative—people have different values that conflict
- Moral—people don’t live up to their own values; selfishness
- Emotional—negative feelings, lack of caring, compassion or motivation
- Behavioral—lack of skills
- Social/relational lack of relationship and support structures, ineffective structures
- Spiritual—evil, lack of faith in or relationship to God, no connection to oneself or one’s own spirituality
- Other _____

p) I prefer to help by: *(Circle the forms of empowerment that you regularly do.)*

Giving time, giving money, giving authority or freedom, information or knowledge, praising, appreciating, affirming, encouraging, active listening, giving feedback,

witnessing or modeling, story-telling, praying, or challenging.
Other _____

q) Timing: I tend to address problems:

- Early, when I notice them, before they become too big
- Only after someone else has noticed, otherwise they will reject my help
- Late, only after it becomes a requirement or a necessity

r) The feeling that usually causes me to help or empower others is:

- pity, compassion or empathy for someone oppressed
- anger at injustice
- hatred toward the oppressor
- guilt for having so much more than others
- loneliness or a desire to connect with others
- pride or a desire to show off or dominate
- other _____

3. Go back to each item, and where appropriate, to the left, mark the choice as CD, if you made a conscious, deliberate choice in that area, or UA if it was an unconscious or automatic choice, or a choice made by others for you.

4. Go back to each item, and where appropriate, to the right, mark who or what most significantly influenced you in making this choice. Your answers could include the name of a parent or relative, a teacher, a book, etc.

5. Now that you have a sense of your choices regarding the empowerment of others and the other available options, are there any changes you could make that would result in a better use of your energy, money or time—and ultimately in a better world? What are these choices?

Summary

There are several conclusions that I'd like you to draw from taking this assessment:

1. There are *many* ways to help people, and some are more effective than others. This is one reason why there is so much confusion regarding the best ways to help others.
2. You have already made many choices about your preferred way of helping others.
3. Sometimes your choices of how to help were well thought out, but at other times no conscious decision or attempt to make the best choice was made. You probably had no idea that you were making all these assumptions about how to help others.
4. Other people have other preferences and have made other choices.
5. If you become conscious of your choices and *why* you made the choices, you may make better choices in the future. You can also develop a broader repertoire of ways to help, becoming more flexible and more loving.
6. Under certain conditions, some choices are objectively better than others. A case in point is that, when someone is ready to learn on a higher level, it's better to "teach someone how to fish" rather than "give them fish." This is common knowledge for most people, but climbing to the next level, teaching people how to learn, is not familiar to most people. And making the next jump, one to a chain reaction of learning, is even more rare.
7. To these conclusions I would add a personal opinion. I don't think that doing good is best thought of as if it's a math problem with one right answer. I prefer to think of it as an artistic self-expression blended with a practical focus. Architecture would be a good analogy. If you are designing and constructing a building, there is room for artistic self-expression, but it must be functional. In the same way, the good actions you choose can reflect your unique talents, values and style, but it must be of service to somebody. So there can be more than one right response to the question, "What is the best, most loving use of your time?" and each person's response will be unique. But, as with architecture, the good you do can be built out of straw, benefiting one person and lasting a day, or out of stone, benefiting millions and lasting many lifetimes. Goodness requires both kinds of structures as well as all those in between, but I think that there is greater value and beauty in structures that endure.

It is best to develop a strategy that utilizes all the physical conditions and elements that are directly at hand. The best strategy relies upon an unlimited set of responses.

– Morihei Ueshiba (founder of Aikido)