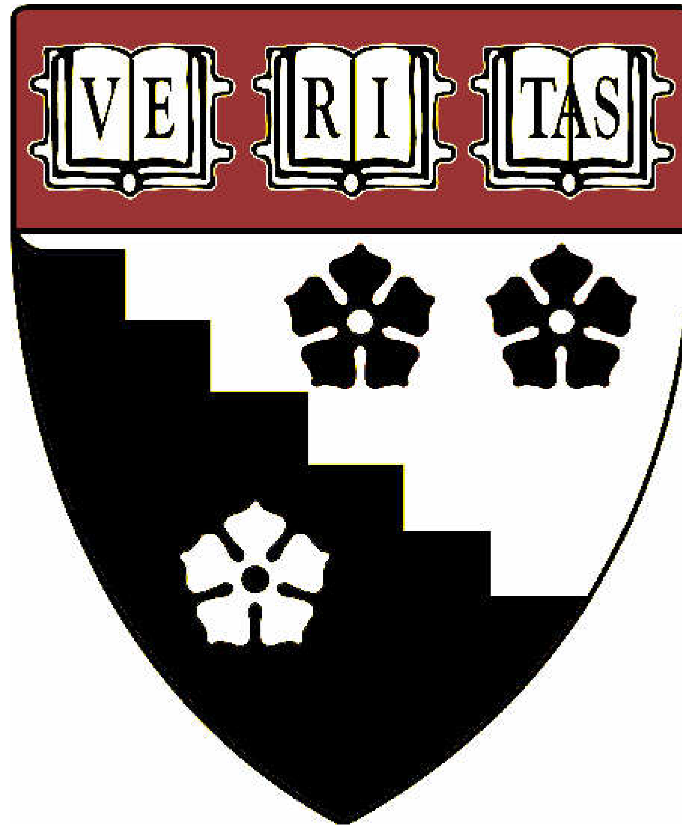
Implementing GoodWork Programs: Helping Students to Become Ethical Workers



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Abstract

Since 1996, the GoodWork® Project has explored the meaning of work in people's lives—the kinds of work people want to carry out, the values they bring to their work, and the strategies they use to confront difficult ethical dilemmas. We have interviewed more than 1200 individuals at various ages (young children, adolescents, and adults) involved in nine different work domains: journalism, science, theater, business, higher education, precollegiate education, philanthropy, law, and medicine. In our research, we took particular note of the changing nature of the professional landscape surrounding individual workers in the United States— rapid technological advances, ever more powerful market forces, and epochal current events (including September 11, 2001, the Iraq war, presidential campaigns, a near impeachment), as well as the collapse of several prominent companies (such as Enron and Arthur Anderson).

Concerned with how young individuals would navigate these challenges, we asked them about their goals, values, perspectives on work, and strategies for handing workplace dilemmas. We listened carefully to their reports about how difficult it is to carry out work that we call "good"—work that is excellent (high technical quality); ethical (responsible, considers its impact on society), and engaging (meaningful to the individual worker).

Because of what we heard, over and over again, we become motivated to go beyond research on "good work," and to make efforts actively to encourage it. Using our own research tools (interview questions and other prompts) and participants' accounts, we created a set of materials and approaches to use with individuals and groups in educational settings. Over the last five years, we have worked with teachers and school communities in both precollegiate and collegiate settings. We have designed courses, student retreats, professional development workshops, and orientation programs. In what follows, we detail these interventions. We hope that that they will be widely shared and adapted strategically by colleagues in education and other spheres.

Background

Today, young people entering the job market face challenges as well as uncertainty. The influx of new technologies has changed the ways in which people work in their own offices as well as with others around the globe. We are able to connect to people whom we have never met and immediately find out detailed information about people, places, institutions, and events that are remote. Alongside the excitement of new technologies that can make our daily work easier, we also confront dilemmas about how we use them productively and responsibly.

Powerful market forces have undoubtedly changed today's professional landscape. Some

professionals benefit from the market: geneticists place patents on initial discoveries; doctors run boutique practices in which only "members" who pay a high fee can participate; and multinational corporations absorb networks of family-owned newspapers, sports complexes, and community theaters. Gains may entail costs; patents slow the course of discovery, medical care is more selectively available, and newspaper editors are more concerned with lurid copy that sells than with important world events. Because of these changes (and sometimes, the threats to the traditions of the respective domains), young individuals come to their initial workplaces with a curious blend of ideals and cynicism.

Who are these young individuals and how have their experiences shaped their goals and standards?

In addition to growing up with unprecedented amounts of technology (including cell phones, blackberries, ipods as well as television remotes and CDs and DVDs), young individuals are accustomed to having the Internet at their fingertips, as their primary source for communication and information. Young individuals can communicate easily from remote locations (via email, texting, etc.), with little face-to-face interaction. Their hand-held instruments also provide entertainment without having to leave home. Yet, paradoxically, in a world that is more connected, young individuals often report feeling isolated, detached, and alienated. This generation has also been characterized as more passive, and less participatory than recent generations. Twenge (2006) reports that only 1 in 4 people under the age of 24 votes in presidential elections and fewer than 10% participate in protests and demonstrations during their college years. According to this authority, young people "[value] notions of America's unique character that emphasize freedom and license… [but] fail to perceive a need to reciprocate by exercising duties and responsibilities of good citizenship (pg.144)."

The failure of young people to reciprocate, or take responsibility, for matters of the broader society has been noted by others as well. Clydesdale (2007) writes about recent college graduates: "…the vast majority of teens talk about the macro-level, if they talk about it at all, they describe it as the sum of the individuals it compromises…The language of individualism is not only these [young individuals'] first moral language…it is their only moral language (pg.188)." To be sure, some impressive young individuals devote their early years to finding ways to contribute to society (Colby & Damon, 1992; Damon, 2008; Youniss & Yates, 1997); but for most highly ambitious individuals, their high school years are spent getting into college, and then the focus of college becomes graduate school or securing a job after graduation. Clydesdale writes of "misaligned ambitions" to describe these young people who equate their educational experience with their earning capacity. The pressure and competition for these students to demonstrate high marks and stand apart from their peers contributes to widespread cheating and use of other unethical tactics (Callahan, 2004; Clydesdale 2007).

Our research for the GoodWork Project (www.goodworkproject.org) reveals similar trends. Young people (starting as young as ten years old) talk about wanting to do "good work"—work that is excellent, ethical, and engaging—but find it difficult to carry out

(Fischman, Solomon, Schutte & Gardner, 2004). Young people feel under tremendous pressure, and even those with the best of support systems (involved parents, committed teachers) may be tempted to cut corners when tasks feel too burdensome. High school students talk about the responsibility they feel to their parents who sacrifice a great deal so that their children may attend prestigious schools and who transport them at all hours to various activities. The students cite the competition with peers who seek high grades at any cost, and the pressure from their own teachers and advisors who make admission to college a top priority.

Because of their overwhelming desire to “succeed” and satisfy the needs of their parents, teachers, and coaches, young people frequently justify their unethical conduct as acceptable means to noble goals. Young people believe that once they pass the test, get into college, or land the important job (which ultimately may help others in society), they will not feel “forced” to lie, cheat, fabricate, or cut a small corner. Once they are in a position of authority (or gain independence), they contend that they will no longer have to approach work in the same compromising ways they have had to do in order to “get there.”

But what is “there”? Do young people ever have the opportunity to think about the kind of work they feel most passionate about and how they can incorporate meaningful work into their ambitions? Most of the young individuals with whom we spoke complained about limited time and missed opportunities for reflection—they are overscheduled, stressed and anxious about getting over the next hurdle; accordingly they devote little thought to how, ultimately, their work relates to their passions—what they *really* want to do with their lives. Many young people are searching for ways to create more balance in their lives, find time to reflect on how past experiences can inform and shape future work, and seek individuals to inspire them to find meaning in their lives.

Unsettled by the stories repeatedly encountered in our study, we set out to find ways to help young individuals in their pursuit of “good work” (Barendsen & Fischman, 2007). Over the past five years, we have developed approaches and interventions to working directly with students as well as their teachers, coaches, and parents. We seek to understand the elements of “good work” (excellence, ethics, and engagement); encourage students to do “good work;” and find ways that schools and educators can create environments that support “good work.”

In school alone, students spend hours concentrated on “school work” (we use the term “work” broadly, to include school work, as well as the other more prototypical instances of work). For these students, their work entails the learning and mastering of disciplines, as well as preparing applications for college, and participating in extra-curricular activities and clubs. Furthermore, beyond the school walls, many students “intern,” or work in fields they might be interested to pursue in the future. Their early experiences are pivotal in shaping their views about work and their responses to ethical tensions. Young people take note of the lack of balance they feel and observe, the pressure to work quickly, and the often disrespectful or toxic interpersonal dynamics at the workplace.

Looking forward in their own lives, many students are struck by the disjunction between what is preached to them about work values and ethical approaches and what they see and experience on their own, what they hear (or overhear) at home, and what they read in the online newspaper. Though many individuals feel that adolescence is too young to be tackling ethical issues in work, we have found that these students are already grappling with some of the same tensions that seasoned professionals face. We hope that by starting young, we can help individuals to get into the habit of considering the meaning of work in their lives and the ways in which the substance and style of work impacts others.

GoodWork Toolkit: The Foundation

The GoodWork® Toolkit is a set of materials consisting of true stories of individuals (all based on our interviews, with names disguised), who in some way struggle to carry out "good work"; the stories feature appropriate questions and activities. The case studies describe individuals at various ages, involved in many different areas of work. For example, a ten year-old gymnast describes a difficult relationship with her coach, a novice actor struggles with a decision about whether to take a particular role in a new production, and a veteran scientist questions whether a different profession would offer her more personal time.

To convey the types of cases of which the Toolkit is composed, we offer a few examples:

- Debbie is the editor of her high school newspaper, at a prestigious and competitive boarding school. She works hard to balance the paper's content for a broad audience of students, faculty, parents, and alumni. Coming from a family of journalists and writers, she also works hard to meet the standards set by her predecessors. During the production of her first issue as editor, she faces a decision about whether to print a story about her school that could be potentially damaging to its reputation. In her work, Debbie struggles to balance responsibility to her own standards, to the standards of journalism, to her audience (as mentioned above, itself varied), to her advisors, colleagues, and fellow students.

- Allison is a serious high school scientist, already working in a neurobiology lab at a major university. In the high school science world of today, exceptional students compete in the prestigious Intel Science Talent Search. In spite of a warning that Intel judges do not typically award prizes to projects based on live animals, Allison chooses to conduct an experiment involving mice. She works long hours on her project. While preparing the research report for the competition, she elects to misrepresent her work in a way that is more appealing to the judges. Having falsely claimed that she watches films of mice, rather than handling them herself, Allison is named a semifinalist and wins a college scholarship. Accepted by an Ivy League university, she chooses to continue a career trajectory in scientific research. As described, she will continue to struggle with issues of responsibility (to scientific standards, to her colleagues, to herself and her own ambitions).

- Steven is an engineering professor at a top liberal arts college who is deeply committed to the teaching of undergraduate students. He prides himself in using techniques that require students to try new things that will facilitate their intellectual and personal growth. However, Steven faces a major dilemma in his work with respect to grading. Steven must decide whether to give his students grades that accurately reflect their work and stage of development, or to inflate their grades (as do many colleagues) in order to keep his students competitive with other undergraduates applying to top graduate engineering programs.

After reading such stories, participants engage in open-ended discussions that bring out different perspectives about the protagonist and the situation he or she is confronting. Rather than shying away from controversy, we encourage discussion of how, for example, individuals who feel torn in various directions, strive to adhere to certain core values. Individuals who use these materials quickly relate the complexities in the stories to their own work as students, teammates, and interns, and they begin to reflect on these real tensions. (To our surprise and pleasure, teachers, parents, and administrators often resonate as well to these dilemmas). For example, we often ask the direct question, "To whom or what do you feel responsible in your work?" Students write down a list that might include individuals (teachers, coaches, parents, friends, siblings), communities (church, team, ethnic group) or ideals (to do my best, to tell the truth, to show kindness). Very quickly participants come to realize that these many responsibilities can engender much stress and anxiety. Although they have not always considered responsibility before we begin to work with them, it does not take long to translate our terms into realities with which they are all too familiar.

It is worth noting that efforts to engage students (and perhaps others) are more effective when they begin with 'third person' cases that are genuine. Direct questioning about values, priorities, and responsibilities often cause awkward silences. But once the ice is broken, with discussion of a provocative case, participants often volunteer quite personal perspectives.

Structure of the Toolkit

The Toolkit is not a prescribed curriculum. It merits its name because it contains a variety of tools that may be used in a number of combinations. The materials are meant to be adaptable to a variety of contexts; for instance, the Toolkit can be used as part of a retreat, as a year-long theme in a particular class, or as the basis of a three-day seminar. Furthermore, the chapters do not need to be followed in any particular order: the stories and activities are designed so that facilitators can pick, choose, and adapt them as best suits their goals and needs.

The Toolkit is organized by themes central to "good work" and each major theme constitutes a chapter. These chapters include the following:

What is "Good Work?" introduces the concept of "good work" and asks participants to begin to consider what constitutes good work in various professions and work environments.

Beliefs and Values explores how beliefs and values can help an individual overcome difficult situations and yet may also create tension in work.

Goals highlights the ways in which goals influence the kind of work individuals pursue, the strategies they use, and the decisions they make.

Responsibilities considers the various responsibilities an individual has and acts upon in work and how conflicting responsibilities might influence work.

Mentors and Role Models provides an opportunity to think about how veteran professionals can be supportive in work and how individuals can develop useful relationships with others close by (i.e. supervisor, teacher) or at a distance (i.e. paragons), to draw upon when needed.

Excellence explores what excellence means, how its definition varies across different areas of work, and which factors are key to maintaining it.

Perspectives creates awareness of the tension caused by differences in perspectives. These differences can grow out of varying roles and backgrounds, as well as diverse personal and professional responsibilities. Addressed in this section are issues of alignment: the extent to which faculty, students, parents, and administrators agree or disagree on what constitutes "good work," the mission of the school, and the criteria for a successful educational experience.

"Good Work" Revisited recapitulates the guiding questions of the Toolkit. The focus is on participants' understanding of the major concepts of "good work," how these may have evolved, and how to draw on these lessons in one's future working life.

Through conversations, discussions, and debate, this set of "tools," aims to encourage high quality, socially responsible, and meaningful work. Individuals are engaged in conversation and reflection about their own work—how to negotiate demands, expectations, and standards in responsible ways. We also seek to challenge commonly held assumptions about work. For example, in the Toolkit we ask, "What is a "good" professional?" Is a "good" journalist one who frequently gets her stories on the front page, even if her tactics are questionable? Or is a "good" journalist one who will not compromise professional standards (such as fairness, honesty, and accuracy) but whose stories garner less attention? We aim to facilitate discussions with students, teachers, and parents about their disparate perspectives and responsibilities. But, even more centrally, we seek conversation across the various stakeholders within a community. All these groups need to develop a common language and work toward reaching agreement—or alignment—about what constitutes "good work" in their setting.

Initiatives To-Date

Here, we describe the major interventions and approaches we have developed and implemented in a variety of educational settings. In working with individual teachers and whole school communities, both at the pre-collegiate and collegiate levels, we focused our work on three major goals:

1) To help individuals in educational settings become familiar with the concept of good work and to articulate their own values for work;

2) To facilitate conversation among the major stakeholders in educational settings about what constitutes "good work" and how the school community can support such work for its students and teachers; and

3) To create opportunities for students to think deeply about the kind of work they find engaging and meaningful.

Training teachers to "teach" good work
Over the past five years, we have shared the GoodWork Toolkit with several hundred teachers in the United States and around the world (including Australia, Germany, India, Italy, Mexico, Poland, and South Africa) who teach in all different kinds of schools (e.g. public, private, single gender, religious) and at various levels (elementary schools to graduate programs). This work began with a small "pilot group" of five teachers who taught in middle schools and high schools in the Boston area. These pilot teachers implemented GoodWork Toolkit materials in their history, photography, music, psychology, and social science courses. We worked with each teacher for a year to help him or her incorporate good work-related concepts into their curriculum.

Specifically, we worked in-depth with the following individuals:

• A photography teacher at regional High School in a town outside of Boston. This teacher used the GoodWork Toolkit with students in his photography and computer graphics classes. In one of his classes for example, he asked students to examine the work of photo journalist W. Eugene Smith, using excellence, ethics, and engagement as the criteria. Specifically, students considered how Smith tried to convey his personal value system in his work. This teacher reported that several students discussed Smith's portrayal of less fortunate people in a "purposeful way."

• A history teacher at a private school in a suburb of Boston.
This teacher teaches seventh and eight graders and used the Toolkit in his course work and with his own advisory group. With his students, he used the value sorting activity in the Toolkit. Specifically, he asked them to sort a list of 30 values and to think about the whether particular values are helpful or harmful to others. In this sorting activity, he also asked students to consider how their values play into their doing good work, and what inhibits or helps their ability to carry out good work. Is good work only work that receives a good grade? Or can they conceive of good work in other ways? In discussion

with students, he learned that some of his students rush through their work on weekends because they want to spend more time with their family and friends, something that they don't feel they have enough time to do. Because of this learning, he intentionally limited the homework he gave on weekends to see if this would help students to be more careful and thoughtful about "good work."

• A choral instructor at large high school in a city close to Boston.
This teacher used several stories throughout the year with her different choral groups. At the beginning of the year, she was unsure how this process would work (because it is a class involving very little discussion). She was delighted to learn that students enjoyed the opportunity to talk about important issues in their lives, without being worried about the "looming" grade. She reports that students look forward to their "good work" days and that somehow, despite the superficial curricular stretch, it was a "natural" fit. She also invited us to facilitate a professional development workshop focused on the Toolkit materials with the whole arts department at her school. In this workshop, we not only trained teachers on the incorporation of Toolkit materials into their own courses, but also gave teachers the opportunity to reflect on how good work relates to their own lives.

• A middle school social studies teacher at a private school in a city close to Boston.
This teacher used several of the materials with his seventh, eighth, and ninth graders in different courses. He framed the materials differently in the various courses he taught. For example, in his seventh grade classes, he used the materials to talk about difference and respect for diversity (in terms of the different cultures, religion, and ethnicity of students at his school). In ninth grade, he used stories to illustrate decision-making strategies and ways to solve ethical dilemmas.

• A psychology teacher at a large public school in a city close to Boston.
This teacher used various materials in his classes. Interestingly, though we may have thought the stories would be highly relevant to the course content, he had a hard time getting students to think about ethics involved in work. This teacher was dismayed that some students could not interpret a story from multiple perspectives, and described how they were reluctant to consider alternatives. Though frustrating for him, he helped us to understand that this work takes time. For good work to be a powerful concept within an educational institution, other individuals (teachers, administrators, and faculty) must reinforce and embody these ideas.

Throughout the year and in a final meeting, these teachers provided us with invaluable feedback. They shared many ideas regarding how we could help other teachers in the classroom and how we could develop programs to help more than just one teacher in a single program. In fact, the idea of "town meetings" and a "whole school initiative" that we now routinely describe to educators from around the world emerged from these teachers' initial use of the materials.

Perhaps the most rewarding and useful information we received from pilot teachers emanated from the discussions catalyzed by the materials— students began to talk about their own challenges and pursuits of "good work." For example, the choral instructor told

us that her choral group always looked forward to using the GoodWork Toolkit because they talked about issues pressing on their minds—e.g., competition with peers and pressure from parents. These kinds of discussions happened in her class in part because of the kind of teacher she is (open, creative, flexible) and because of the kind of class she teaches (artistic rather than academic). Additionally, the stories and questions in the Toolkit inspired conversation about topics that are usually difficult for adolescents to discuss with their peers and teachers in school.

We also observed this kind of open discussion among students and teachers when we sat in the last row of a school-wide "town meeting" organized by one of teachers who teaches in a private school. Students and faculty came together to try and answer the question "Why be honest?" Early on in the meeting, one student stood up and spoke about the sense of responsibility he feels he owes to his parents. Saying that his family has sacrificed quite a bit to give him an expensive secondary education, he feels he has to do "whatever it takes" to be successful and get into a good college. This single example demonstrates that responsibility may be experienced as a burden, and at times, such a burden can feel overwhelming. Another student countered that honesty is "like a muscle; if you don't work it out, it will atrophy." For this student, waiting until college to "become" honest is not an option. These valuable discussions began a process that has continued at this school. The Honesty Committee, formed to "encourage open and honest dialogue about honesty as it applies to society and to [the school] community," continues to exist. This committee hopes to prepare these students "for the unavoidable moral conflicts they will face in life."

This initial group of teachers and their shared experiences helped us to refine our existing materials (e.g., the kinds of stories we need to add, the kinds of activities we can develop), and also stimulated us to think about how we can be of most assistance to other educators. Since 2004, we have been working with teachers in many different ways—we simply send the materials to some people, while other teachers like to check in with us about how they are using the stories and seek additional guidance. Because we often give teachers advice that we ourselves have picked up from others who are using the Toolkit, we are in the process of developing a website so that educators from around the world can connect and communicate with one another. Teachers will learn effectively from other teachers who chronicle their own work in the way we have tried to do here.

Facilitating conversations among whole school communities

At a final meeting with our pilot group, one teacher commented that addressing the concept of good work within a large and diverse community is hard, "it's like a voice shouting into the wind." She suggested that individuals in the school need to be on "the same page" about the messages given to students with reference to the importance of work, future careers, and life goals. To be effective students need to see and hear other individuals supporting them in their pursuit of "good work."

Therefore, in addition to working with individual teachers, we also set out to "create cultures of good work" in school communities and began the process of finding a school interested in our ideas. In the Fall of 2005 we began working with Noble and Greenough

(in Dedham, MA), an independent 7-12 school in Massachusetts. At this school, we worked with the various constituencies that make up any school (e.g. students, faculty, and parents), with the goal of bringing these constituencies into alignment with one another around the notion of "good work."

We began our work with a key group of individuals—"champions" of the good work initiative. This group represented different areas of the school—in particular, head of the upper school, head of the middle school, dean of faculty, and dean of students. Throughout our work together, this group became essential—we were able to get feedback from different areas of the school and take into account various perspectives. We created a group e-mail list so that everyone was a part of the conversation. We have since confirmed that having a group of individuals who will "champion" an effort or a program is essential if the program is to be implemented effectively.

After much discussion of the strategies that would work best at Nobles, we decided to facilitate an introductory session for the school's department heads in January 2006. This faculty group met on a monthly basis to discuss academic issues as well as professional development for the whole faculty. This session was designed to give department heads an opportunity to reflect on good work concepts with respect to their own specific content area, as well as to provide feedback about how the faculty as a whole will relate to these ideas.

<u>Workshop for Department Heads:</u> We began by opening up a conversation about good work, asking participants to think about attributes of someone admired, or words that come to mind when the term good work is mentioned. Next we read and analyzed stories of individuals. Then we related these stories to participants' own lives. It quickly became clear that faculty representing many different academic areas could relate to the ten year-old gymnast struggling to meet her coach's demands, an engineering professor who worries about grade inflation, and a budding actress deciding about whether to take a role in a play that degrades her own racial identity. Intense discussion about the pressures students face from parents and faculty about grades and how the school helps students to reflect on their own identity, helped to shape our agenda for two future events at Nobles: the full faculty retreat and the annual Class IV (ninth grade) day, a day designed to encourage students and their parents to consider new issues that relate to their experiences at school.

Both of these events generally followed the same structure outlined for this initial workshop. We did select stories from the Toolkit in order to address specific issues requested by our group of "champions."

<u>Full Faculty Retreat:</u> The full faculty retreat in February 2006 was primarily designed to introduce faculty to the GoodWork Project and GoodWork Toolkit as well as to give faculty an opportunity to reflect on their own work. Towards this end, faculty participants interviewed one another in pairs about their own goals and how they define success in their own careers; discussed and analyzed two stories in the Toolkit; and sorted 30 values (e.g. relationships, honest and integrity, mentoring and training, wealth and material well-

being) in terms of the relative importance to them in their work and in their personal lives. This sort, already alluded to above, is a "forced choice" activity: participants must rank values in particular categories, ranging from least important to most important. The discussions and activities we facilitated during this retreat focused on creating opportunities for reflection about the meaning of work in their own lives.

Class IV Day: Class IV day, which also took place in February 2006, followed a similar agenda (including the value sort). It also included a special lunch for students at a restaurant in Harvard Square. In the evening, parents came to the school to meet for pizza and discussion, using stories from the Toolkit as an entry point (Students and parents were divided into groups, but parents were not in the same group as their own children). These discussions were facilitated by "peer leaders", who were trained by faculty specifically to connect the stories of individuals in the Toolkit to participants' own lives at school, at home, and in their own careers. To conclude the evening, students, parents, and faculty gathered for a "town meeting" to answer the questions, "What is good work?" and "What does good work look like here at Nobles?" To conclude the evening, the ninth grade dean read an inspirational poem called "Anyway," a work that Mother Theresa kept close by.

In addition to these retreats and meetings, we also developed an online survey about good work for students, faculty, and parents. In combination with the values-sorting activity completed by all of these community members, we were able to help the different stakeholders in the community launch conversations about areas of alignment and misalignment.

Creating opportunities to discover meaningful work

To date, we have designed and facilitated three kinds of sessions to encourage students at the collegiate level to think about the kind of work they find engaging. Our goal is for students to think about how their work in college can help provide meaningful experiences and what they might consider with respect to their future careers and personal lives. As we express it, "We are not interested in what work you choose to pursue—that's your decision. We are very interested in what kind of a worker you will be, wherever you decide to hang your hat."

Colby College

Meaningful Work in a Meaningful Life

In collaboration with colleagues at the Institute for Global Ethics, we offered a course at Colby College entitled "Meaningful Work in a Meaningful Life". The course was the result of a set of conversations that began in August 2004 when the two organizations met to discuss their mutual interest in promoting ethical approaches in work and in thinking about the meaning of work in people's lives. Integrating our knowledge and expertise, and building upon tools and programs that we have already developed, we set out to design a program to cultivate "good" leaders for the future—young individuals who are excellent, ethical, and engaged.

The two groups met several times over the next year to design the course, which was co-sponsored by the Goldfarb Center for Public Affairs and Civic Engagement. With helpful input from the Director of the Goldfarb Center, Sandy Maisel, we developed a syllabus. The purpose of the sessions was to help young people think about what is important to them as they embark on a life of work. We hoped to encourage students to begin to develop their own practical "Toolkit" of concepts they can use in the transition from education to work and in work-related decision making going forward.

The course consisted of eight sessions which took place during the second semester (January-May). Maisel invited a select group of students to participate, some of whom he had taught and others who were recommended by other faculty. Fifteen students representing different classes (e.g. freshmen, sophomores, and seniors) and various majors (e.g. government, environmental studies, economics, education) participated in a "dinner seminar series"; they received either a half credit or full credit (students could decide based their final assignment), for their participation and a final paper. Each session was led by a facilitator from either Harvard or the Institute for Global Ethics; Maisel observed, and sometimes participated, in order to gently push his own students' thinking. Each session was focused on a specific topic, and built upon previous sessions.

<u>Session 1 Meaningful Work in Your Past</u> As an introduction to the course, facilitators and participants talked briefly about their work, their interests in the course, and their own goals for the class. The rest of the period was devoted to a discussion of meaningful work, both in the past and hopes for the future. Key questions included: When do you experience "flow"? What type of work/classes/activities feel meaningful? Just because something is meaningful, does this mean that it's good? During the class, we listened to a segment from a National Public Radio show "Here and Now" about "extreme workers"; thereafter participants talked about examples from their own family, work settings (summer jobs or internships), past teachers and new professors. Interestingly, students responded that they are prepared to work long hours, because it might be necessary for the kind of jobs they seek in the future.

<u>Session 2 Ethical Dilemmas and Moral Choices</u> Students explored the concepts of "Perfect Life" vs. "Perfect Work" as expressed in the poetry of William Butler Yeats. Students talked about "perfect life" as loving family relations, relaxation, intellectual complexity, and "perfect work" as intellectual challenge, doing good for others, and making money. Facilitators led students in discussion about the qualities or values that need to be present for "perfect work"—being selfless, honest, respectful, just, fair, self censoring, and judicious. Interestingly, students struggled a bit more to describe elements of perfect work. In this session, it was clear that students had a difficult time relating to the concepts presented in the poem per se, but they had an easier time in thinking about how these concepts related to their own lives.

<u>Session 3 Models and Mentors</u> This session focused on excellence, specifically exploring how mentors and trustees model "excellent" work. Specifically, facilitators talked about two icons in journalism, Edward R. Murrow and Daniel Schorr, and their mentor-mentee relationship as an example of excellence in mentoring. We showed a clip from the movie

“Good Night and Good Luck,” which featured Murrow deciding whether to take an active role in questioning Senator Joseph McCarthy’s policies. In addition, we played a segment of an interview with Daniel Schorr (conducted by the GoodWork Project) in which he described a difficult dilemma he faced at the height of the Cold War, about whether to report on a story in Poland, which could have been detrimental to the lives of Jewish persons trying to leave for Israel.

After these segments, the whole group discussed the following questions: What are the roles and responsibilities embodied by Murrow and Schorr in these situations? What are some similarities and differences in the ways in which they handled personal beliefs and professional responsibilities? What are some of the challenges Murrow and Schorr confronted in carrying out “excellent” journalism? Students seemed to have a difficult time relating to the situations of these two somewhat remote icons; only when they discussed their own experiences with models and mentors could they understand the connection to “excellent” work.

Session 4 Utopias and Dystopias: Why Would You Want to Work *There*? This session focused on the institutional culture of the workplace—the hallmarks of the “really good” and the “really bad” places that students have experienced. As a whole group, students brainstormed a list of qualities for a “utopian” workplace (e.g. allows flexibility, comfortable environment, clear goals and communication) and a “dystopian” workplace (e.g. little respect, no accountability, unexpected obligations, extreme competition). The group contemplated these extremes. They concluded that if students become aware of the both the positive signs and red flags, they can ask more informed questions and make better decisions about the kinds of places at which they want to work. Enron was cited as an example of a workplace at which many employees were happy for a long time, until signs of corruption were evident. Students considered what they might have done in this situation, while considering the importance of a “culture of integrity” in order for “good work” to take place.

Session 5 Responsibility: What You Owe Others Through Work—and What Work Owes You Enron was also raised in the fifth session during a discussion of responsibility, both in terms of the company’s responsibility to individual workers and the responsibility of the workers to their colleagues and to society (especially those who invested in the company). Surprisingly, after students were shown a clip from the movie about Enron “The Smartest Guys in the Room,” students reported that they did not feel that the workers who were committing unethical actions (e.g., controlling the supply of electricity in California) were to blame for the misconduct of the company or the final collapse of the company. Students directed their criticism to legislators for not interceding—they felt that workers “were just following orders,” and were not to blame. As we learned from this session, responsibility is an important issue for students to explore further, not only in terms of being responsible citizens, but also responsible workers. In this session, students also read and discussed two stories in the Toolkit. These stories depicted a professor and a business person struggling with conflicting responsibilities at work. They were asked to relate these dilemmas to situations in their own lives.

Session 6 The Role of Trust and Trustworthiness This session focused on four central questions: 1) What is trust? 2) Who is trusted and why? 3) What makes you trustworthy? and 4) Do we need trustees in society? Students explored these questions by considering two different dilemmas—one about a roommate who asks to borrow a car, and the second about the formation of a new political party. In these dilemmas, students considered different courses of action as well as the extent to which they apply the same parameters of trust to the personal realm and the political realm. Students reflected on trust as it relates to individuals, domains, institutions, and society. The role of a societal trustee was also raised. Students considered whether there are individuals who fit this role in the present day.

Session 7 Stitching Things Together: Moral Perimeters and the Permeability of Spheres In this session, facilitators connected the last session to the issue of "trusting yourself to make decisions." The concept of "moral courage" was discussed—making decisions that can be difficult when a situation is not aligned with one's own sense of what is "right." According to the Institute for Global Ethics, moral courage is "the willingness to endure danger or hardship for the sake of principle." Students role-played a few different workplace scenarios in which one of the individuals was forced to speak up and tell the others that they were not behaving in an ethical manner. Even in the course of a role-play, "speaking up" seemed difficult for students. Some of the students in the class were offended by this lack of "moral courage". The ensuing discussion had a profound effect on several students in the class.

Session 8 Preparing Your Own Toolkit After a brief review of the previous session, students thought about a new situation—the case of the Director of Admissions at MIT, who had been recently fired for fabrications on her resume (claiming that she had degrees which she had never actually received). Students raised questions about whether these fabrications were unethical, illegal, or necessary, and whether creating false impressions are helpful or hurtful. Some students seemed to believe in a "gray area" in which "white lies" are acceptable, while others said that competence should be the key consideration. But one student remarked, "If you are not an ethical worker, you are inherently unethical." Towards the end of the session, students talked about their own reflections on the course and what they will take away in their own "toolkits." Based on their experiences and notes from the course, they wrote papers that included their reflections on the course; those students who took the course for full credit wrote in-depth papers about one session's topic.

Freshman Orientation

As a result of the positive feedback we received from the course, administrators from Colby College asked us to help design a program for the first day of Freshman Orientation. Newly appointed Dean of Students, Jim Terhune, wanted to change the Orientation program, which had traditionally been focused on group trips, with a primarily social agenda. Terhune wanted to expose students to the ideas of "good work" and "meaningful work" which they could carry with them throughout their college experiences. He wanted incoming freshman to feel a part of the academic community and to consider the kinds of citizens they would be at Colby and beyond.

With help from Maisel and Terhune, and in collaboration with the Institute for Global Ethics, we designed a day-long program for the 475 incoming freshman at Colby College that took place on August 29, 2007.A powerful symbolic change for the Colby community was the "assignment" incoming freshmen were asked to complete before Orientation. As is the case at many schools, Colby students were always asked to read a book before coming to campus However, this year, as part of a new program, we suggested asking students to write about two individuals—people whom they know personally or from a distance (e.g. from a book or the newspaper). One of the persons should be someone whom they admired, the other a person who was not admired. This writing (and any clippings students wanted to bring along) constituted part of a scheduled discussion for Orientation day.

Freshman Orientation: The Orientation Program started in the morning with a panel of five recent graduates of Colby, facilitated by Peter Hart, also a Colby alum, who is a well-known pollster and political commentator. Hart asked the panelists to talk about their college experiences—what they achieved and perhaps missed out on during their time at Colby. The panelists spoke about their varied roles on campus (one alum had been a basketball player and is now a lawyer; a second alum came to campus from Kenya, had never been to the United States, and now works for Citibank; a third alum works for the United States Department of Labor as a Presidential Management Fellow; a fourth alum is the director of the Malaria Program for the Clinton Foundation; and the fifth alum is in a joint MD/PhD program. Themes of mentorship, passion, taking perspective, responsibility, and taking risks came up in a lively discussion, during which Hart actively involved the audience. Following this session, a second panel of three faculty members took place. The three faculty represented different areas of Colby academics, specifically a biologist, an economist, and a professor of English and African American studies. The faculty members all talked about their own career paths, their current work at Colby, and their hopes for Colby students. An important throughline was highlighted: faculty members at Colby want to help students and spend time with them, to teach them content but also help them develop as individuals.

After lunch, freshman spent most of the afternoon in discussion sessions led by different faculty and staff at Colby. Students joined the group with which they would be traveling for the next few days. The staff and faculty had been trained the day before to lead seven different activities. Faculty and staff facilitators whom we had trained were asked to lead students through two "mandatory" activities (the first and last in the list below), and then to choose which of the others they wanted to cover. Depending on the nature of the group, and the facilitator, some of the groups were very talkative and did not need more than a few activities; more quiet groups used several activities.

Activity 1 (Mandatory): What constitutes "good work?" Each student reviews his or her essay individually and in small groups and identifies some of the attributes of good work. Students reconvene in a full group to discuss these key attributes and to consider follow-up questions, such as: What makes it difficult to do good work? Which of these many qualities are most important to you? Consider your past, present, and future work: does

your definition of “good” change with respect to these different contexts?

Activity 2 What makes ethics complex?: Students break into small groups and consider a dilemma in which a woman physician in an isolated locale is forced to make a decision about whether to open the door for a desperado who needs help. The whole group is asked to consider some questions, including: When faced with difficult ethical decisions, how do we make our choices? What values do you draw upon to make tough choices?

Activity 3 Whom do you trust and why do people trust you?: Students explore questions about trust in consideration of a dilemma (cited above) in which your roommate asks to borrow your car. Questions include: What is trust? Whom do you trust, and why? Who should trust you and who shouldn’t trust you? Should we designate certain people and institutions as trustees?

Activity 4: Why do people who know what’s right sometimes fail to do what’s right? Students talk about the concept of moral courage (defined above). They role-play a scenario in which individuals around a water cooler at work hear a colleague make a racist joke and decide whether or not to confront him.

Activity 5 To whom or what do you feel responsible in your work? In small groups, students discuss the dilemma of an Asian American actress who is deciding whether or not to take a role that degrades her own identity. Students respond to questions about responsibility, short and long term goals, and the effects of the decision. Students are also asked to think about these questions in relation to a difficult situation they themselves have experienced in the past.

Activity 6 What are your goals at Colby? How about beyond Colby? In pairs, students interview one another with a list of questions:
• What initially attracted you to Colby?
• What kinds of things are you hoping to accomplish in your work at Colby?
• What was most important to you in your work in high school?
• What direction do you see for your future?
• What are you hoping will be the greater impact of your work, past, present, and future?
• How do you define success?
Students come back and as a whole group, think about which questions were most difficult to answer, and whether anything surprised them.

Activity 7 (Mandatory) Final Activity: In small groups or as a whole group, students talk about the single idea, image, humorous remark, or serious question, that they are likely to take away from the day’s activities. Students are asked to think of it as a small item—something they can take with them in their backpack, on their Orientation trips and throughout their time at Colby.

The day concluded with some final remarks from Howard Gardner. He reviewed the day’s events, summarized the two morning panels, and talked about the different kinds of activities in which students were engaged throughout the afternoon. Gardner showed a

clip of former President Bill Clinton's class day speech at Harvard University (June 2007) in which he commented that people are virtually identical genetically and yet are obsessed with their tiny differences—and the implications of this fact for empathy. Gardner then asked students to share their take-aways—what they will remember most from the day. Though quite tired by this time, students shared different metaphors, questions, and comments. We hope that what students mentioned at this final session will stay with them as they make their way through college.

Amherst College

Over the years, Howard Gardner has made a few trips to Amherst College to speak to students and faculty. In the summer of 2006, Gardner had a chance conversation with Amherst's new President, Anthony Marx. This conversation revealed a common interest in broadening the experiences of college students during their matriculation and also in exposing them to a wider range of career choices, including ones in public service. Amherst had recently received a sizeable grant from former board Chair, John Abele, to begin a Center for Community Engagement (CCE). This Center offered the possibility of a joint venture.

Accordingly, in March of 2007, along with our colleague Lynn Barendsen, we visited Amherst. We had a series of interchanges with several key administrators and faculty, including Molly Mead, the recently chosen director of the CCE. Gardner also gave an evening talk about the GoodWork Project, with a particular focus on Good Work at the college level. Shortly thereafter, Marx and Gardner agreed that Gardner would visit the Amherst campus periodically during the 2007-2008 academic year and work with a select group of students on a still loosely defined agenda.

During the summer of 2007, President Marx wrote personal letters to approximately 25 students, divided evenly between incoming freshmen and upper classmen. These students were invited to become members of a presidential group that would meet regularly during the academic year on issues of community engagement and service. As conceived by Marx and Mead, this deliberately diverse group could emerge as campus leaders, both exemplifying a high degree of service and stimulating others to consider this use of time and energy in college and beyond.

During the academic year, the group met approximately a dozen times, usually over a meal. A few of the meetings were organizational and informational; letting the students know about options for service internships, and specific programs of the still nascent CCE. At six meetings, there were outside speakers who had made notable contributions to service. The speakers, typically individuals known to Marx, some with an Amherst connection, included Wayne Meisel, foundation executive involved in education and social justice, with expertise on internships; Paul Rice, an expert on fair trade; Kenneth Roth, head of Human Rights Watch; Lisbeth (Lee) Schorr, a Washington area policymaker who has worked particularly to support underserved children; Gerhard Senehi, a magician (can bend spoons!) who directs an audience to think about the inner life and their own values. Four times during the year, Gardner traveled to Amherst and

led a session with the students, usually attended by both Marx and Mead.

Broadly speaking, these sessions had three goals: l) To give the students the opportunity to reflect on their year as a member of this cohort, in an environment that was supportive and not judgmental; 2) To give the students the opportunity to discuss challenging personal issues, including ones with an ethical dimension; 3) To introduce the students to a few concepts and frameworks that might help them think about life choices, at present and going forward. Allusions to community service were common but were not the explicit agenda of these reflection sessions.

Attendance at the sessions varied, and this proved problematic for developing a sense of the group. At the second session, only four students showed up; otherwise the attendance varied from 7-8 to 13-15. Once an unreliable attendance became an issue, Director Mead had a serious conversation with students, asking them to commit or to drop out. Even so, the challenge of maintaining attendance, even with illustrious guests and even with a presidential imprimatur, was a serious one. Possibly, membership in a group like this should involve a pro-active election on the part of students; rather than being invited, they should have the opportunity to apply. The attendant risk here is that one will preach to the converted, rather than expand the circle of those concerned with service.

The topics and texture of conversation varied across the sessions as follows:

Session 1: This Sunday morning brunch session was the launching pad for the year. Marx and Mead had opening remarks. Gardner described the GoodWork Project, and introduced the three Es of good work (excellence, engagement, and ethics) and such concepts as ‘frag-mentoring’ and a Damascene experience. He also drew on social-science concepts concepts like ‘flow’ (Mihaly Csiksentmihalyi) and the ‘psychosocial moratorium’ (Erik Erikson). He asked students to indicate whom they admired, and why not, and why; and what advice they have received in their lives that has made a real difference. Somewhat surprisingly, students were reluctant to indicate heroes or villains, particularly among figures who are known; they either denied the existence of heroes or villains or mentioned individuals from their own family or friends. Asked for advice they had gotten, perhaps the most memorable advice came from the Chinese father of a student who said to his daughter, on the drive to college, “Don’t be stupid.” More generally, the students were quiet; they did not know one another beforehand, and both the setting and the President may have been intimidating; also the request to reveal something personal may have seemed intrusive to some.

Session 2: (low attendance, see above) Students began by reflecting on the visitors to campus. They were moved by visitors who have dedicated their lives to good causes. A place like Amherst tends to favor liberal causes and the question arises about how to deal with peers who have conservative leanings, without being disrespectful or confrontational. Also, students want to do good themselves but they have so many obligations that they can only do so for a brief period every few weeks—not enough!

The bulk of the session focused on big life projects, so far, and to come. The three adult leaders shared their own brief bios, personal and professional. Students talked about getting into college; tutoring a difficult population; discovering that the love of karate was an end in itself, rather than a means of garnering plaudits; still looking for the Big Thing to do. The session ended with a brief discussion of Ingmar Bergman's movie Wild Strawberries, where an old professor looks back on the highlights and low points of his life.

Session 3 This session began with a brief review of the purpose of the Center and of the visitor sessions. Gardner asked students to talk about an area where they had changed their minds. The discussion was so rich that students never got to the scheduled second topic (how each participant would be written about at some time in the future). Students focused on the pulls and tensions that they feel at college. They come with one set of ambitions, feel pulled in various directions (do service, make your parents proud, make Amherst proud, give back to your parents or to the communities). Students spoke of mixed messages at Amherst, and also of attempts by parents and children to change one anothers' minds. This latter led to perhaps the most moving moment of the sessions—a report by the child of immigrant parents of the enormous pressures she feels to support her parents financially and to pursue the career that they wish for her, though she personally aspires to a different life. The discussion foregrounded the vast difference between the children of immigrants, and children from families that have long lived in this country and that encourage their children to "do whatever you want to." The issue comes to a head when parents call for one course of action, while college friends pull in a different direction.

Session 4 This session was the wrap up session, over a light lunch. Unlike earlier sessions, the atmosphere was convivial, friendly, the conversation so animated that Gardner had to bring the students to order a few times. Both working as a group and breaking up into smaller groups, students were asked to focus on their commitments and values. They were also asked to pinpoint their most cherished values. The goal was to focus on disjunctions between what students value and how they actually spend their time. Students spoke movingly about how certain courses (e.g. anthropology, philosophy) have had a big impact on them; the perception that too much is demanded of Amherst students (or at least that is how they feel); disjunction between the pull to service and to help the underserved, in contrast to pressures to achieve in more publicly acknowledged ways (money, fame). Gardner pointed out that sometimes one can achieve the same deep goals through a variety of different vocations and avocations (the difference between external phenotype and underlying genotype).

In general, as in other series that we have chronicled here, student participation in each session began slowly. As we put it, the energy level starting out was low. Generally the energy level picked up across the 1.5 to 2 hours of the session, and by the end, the conversation was flowing. Sometimes, indeed, students stayed after the session had officially ended. As it happened, the group included one highly articulate, ambitious, and charismatic woman. She could be counted on to participate actively in the discussion, to speak personally, even to bridge gaps. It is possible, however, that the poise of this

woman may have increased the reluctance of others to participate; note, however, that from the point of view of the adults in the room, the participant was never inappropriate or dominating.

Having had very high expectations for the sessions, and having engaged in considerable preparation for each, the three adult leaders were somewhat disappointed at the attendance level and about the low level of energy at various times. They also wondered whether a more directive set of goals and 'curriculum' might have been appropriate. It was therefore reassuring to read that the student evaluations were quite favorable. Students particularly noted learning about the GoodWork Project, and about one another's experiences, practical advice on campus matters, positive and troubling experiences. Only one speaker was criticized and that was because he apparently belittled local person-to-person service, as opposed to carrying out larger scale projects. Most of the criticisms had to with logistics—time of day, meeting venue, or choice of food.

Harvard University

After piloting initiatives at other collegiate settings, we began to think about implementing our materials at Harvard University—an environment we know well both in terms of its context and major players. In September 2007, we spoke with administrators at Harvard about the GoodWork Project, the GoodWork Toolkit, and our work in high schools, Colby College, and Amherst. Participants asked many questions, including the most appropriate venue for a program at Harvard. One participant suggested that freshman dorm proctors and/or orientation leaders should be trained in the approaches and materials so they could facilitate discussion with the students whom they support. In part due to this presentation, William Fitzsimmons, Director of Admissions, who was already familiar with our work, connected Gardner with Tom Dingman, Dean of Freshman and his associate Katie Steele to talk about our work and their suggestions for possible avenues at Harvard.

Dingman and Steele seemed interested in finding ways to get students to explore meaningful work—work that they care about, not just work that will land them a big salary—as well as to consider ethical approaches to work. They thought students would be interested in discussing these "life issues," but noted that it has been hard to get faculty to lead discussion groups with incoming freshman. Dingman and Steele told Gardner about Richard Light's interest in organizing sessions for Harvard students and thought that a project among these four co-architects would be a possibility.

The primary impetus from the Harvard effort was Richard Light, a longtime professor and colleague of Gardner's. Light had been working for many years with Harvard undergraduates, asking them to reflect about the positive and problematic aspects of their college experiences. When asked what they might *change* about their experiences, many students lamented the lack or organized or systematic opportunities to fundamental questions about life, including personal and professional success, rights and responsibilities, getting the most of college and beyond.

As a result of preliminary conversations, and with the support of the Harvard senior administration, the Harvard Reflection Seminars were launched. The plan was to learn as much as possible from this "demonstration project," and then to refine and expand it in the following years.

A letter was sent to all freshmen at the end of 2007. Students were invited to participate in a series of 3 semi-structured discussion sessions led by faculty or senior administrators. Two hundred students responded that they were interested—over 10% of the freshman class. Ultimately 11 groups, with a total enrolment of 126 students, were formed. Despite lack of remuneration, nearly all faculty invited to participate accepted this invitation. Sessions were held at times and locations determined by the faculty facilitator. Participants were asked to commit to attending all three sessions, and for the most part, freshman kept this commitment. A thorough assessment of these sessions was carried out. Included was a short interview with participants who attended all three sessions, as well as a survey of freshman who either dropped out after attending their first session, or had not responded to the initial email inviting them to participate in the seminar series.

The four co-architects (Dingman, Gardner, Light, and Steele) crafted a "not for credit program." Many materials and suggestions were provided to the faculty facilitators, and preparatory sessions took place. Nonetheless, each faculty member was free to choreograph his or her sessions in comfortable ways. Throughout the Spring, as sessions were led, many faculty facilitators emailed the whole group describing their plans, and offering details about how students responded to the questions, readings, and prompts that were covered. This unexpected emergence of a 'learning community' was one of the most notable consequences of the Harvard experience.

With Lynn Barendsen, Howard Gardner led three sessions. To start, the group consisted of fourteen students, 9 women and 4 men. Almost half the group was either immigrants themselves or children of immigrants. Each week, the group became smaller, the first week 13 students came, the second week 11 students attended, and the third week 8 students attended. With these shifts, the majority of the group became female, a trend that may have changed the nature of the discussion. In general, this was a quiet group, and throughout, we wondered whether individuals were in deep thought or whether they were reluctant to speak in a group setting. Interestingly, Gardner hosted a Sunday brunch at his home two weeks after the final session, and some of the participants happily attended to continue the conversation that had been started in the Saturday sessions.

The three sessions were organized, respectively, by a focus on the past, the present, and the future.

<u>The Past:</u> The session began by asking students to indicate the issues that they hoped we would address. The responses were expectedly wide-ranging, and it is clear that some students hope for quite specific advice: Should I take a year off? Which extra curriculars should I take? I've had a tough freshman year because of injuries, what should I do? My parents put too much pressure on me, etc. We wrote these down and used them to inform the next two sessions. Also, we sought to group the questions and talk about the

underlining themes—e.g. how to achieve balance in my life, how to make tough choices, how to think about work, etc.?

We had planned a number of activities, just in case, but we ended up using only one. We asked students to take a few minutes to think about something (tangible or intangible) they had brought with them to Harvard and something they had left behind. Because the group had not yet shown sufficient energy, we broke up into small groups, and had them discuss this question among themselves. Then we had a more general discussion of this topic. The discussion was quite lively and we actually had to bring it to a close. Students focused mostly on what they had left behind—things that they missed (close friends), things that they did not want to display (ego), things that they were glad to abandon (having to take required courses). There followed a thoughtful discussion of the demands that parents make on you, especially when you are a child of immigrants, and the ways in which the balance between parent and offspring begins to shift during the college years. There was a lot of discussion about the high expectations that people have of Harvard students, and this led easily to our discussion for the following week. Many also talked about the tremendous opportunity they have in attending Harvard, and the responsibility they feel to make the most of this opportunity. The decisions students make (which courses, which extra curriculars to take and how many) take on additional significance as a result—they wonder how they will know which choice is the "right" choice? As they described their work during these four years, it is "to figure out what I'm good at, and who I am." We asked students to come to the next session ready to discuss "the messages of Harvard—mixed or unitary, explicit or implicit."

The Present This session focused mainly on the various messages that Harvard gives, explicitly or implicitly, the sources of those messages (peers, parents, one's own conscience, faculty, the Cambridge air), which are the loudest, and how these messages impact a student's experiences during the first months in Cambridge. The discussion focused on how students feel that some of the messages they receive and their sense of time is different at Harvard than they experienced in high school—in many cases, because they feel far more independent. Though this feeling of release can be positive, it also involves a great deal of pressure; making decisions with this kind of autonomy is unfamiliar territory for most. Students explained that the standard of perfectionism that they have learned at Harvard is familiar from high school. Gardner talked about his book, Extraordinary Minds, noting three features that characterize individuals who have achieved a great deal in the world. Students asked for readings about this topic (which were distributed during the next session) Students wished that they had more time with professors and had the opportunity to get to know them better. At the end of the session, participants wrote down how they divide their time each week (% time in class, studying, extra curriculars, etc); this turned into an animated conversation, a surprising proportion of which was spent discussing the importance (and lack) of sleep.

The Future: This session focused on how students' commitments and values relate (or don't relate) to what they will do in the future. At the beginning of the session, we asked students to list their favorite values—first generated on their own, then sorted from the list of thirty values developed in the GoodWork Project (described above). We asked

students to reflect on the alignment, or lack of alignment, between values and commitments. Toward the end of the session, we asked students to write a paragraph about themselves for a feature "Where are they now?" which will appear in a local newspaper ten years from now. The purpose of the exercise was to stimulate reflection on current commitments, priorities, and values, and how these might relate to longer term goals. The students were quite thoughtful and agreed that it is not necessary to make such long term plans—that is not the purpose of a four year liberal arts college. At the same time, occasions to reflect can be useful.

As has been true for each of our sessions, the session began slowly, gradually, without a great deal of energy. Breaking up into small groups led to more energetic conversation. By the end, the students were quite energized and connected and stayed well beyond the indicated end time.

In conclusion we asked the students for a single "takeaway" or "memorable moment." A sampling of the takeaways includes: "I hadn't realized how much I left behind at home"; "I found listening to many like-minded peers who are going through similar things comforting"; "I was envious of people who have it all figured out and realized, maybe they don't"; "I realized I'm actually getting mixed messages, not mixing them up myself". In general, feedback of the overall program— titled "Reflections on your Life"—was overwhelmingly positive. The students interviewed for their feedback about the program (those who attended at least two sessions) responded that they would like to keep in touch with their group facilitators, they would be interested in reconnected with other group members, and they were convinced that the program should be offered again. They also gave important feedback about logistics—having professors and/or other staff lead the groups was important (they trusted their perspectives and advice), the program should be held at the beginning of second semester, and they appreciated the food (!). Most importantly, almost all of the participants who responded were certain that the program should remain voluntary—the group dynamics benefited from those who *wanted* to be there.

<u>Summary</u>

The GoodWork Project has made a sustained attempt to move from research to practice—to adapt what we have learned from our own research, as well as existing theory and research, to develop practical tools and interventions that can be used in various educational settings. As detailed above, we have garnered many insights and cautionary notes along the way—ways to approach school administrators about our work, strategies that teachers can use to talk to students and parents, approaches that whole school communities can use to facilitate conversations about meaningful work. On the basis of our experiences, we specify three major lessons:

1) In talking about sensitive topics, such as values for work, meaning of work, and the ethics of work, begin by considering the stories of someone else or another

institution, and then turn inward to think about the person, situation, or institution at-hand;

2) "Champions" are crucial within any educational setting. The efforts is unlikely to succeed unless a group of individuals takes responsibility for the initiatives and interventions;

3) Ultimately there needs to be widespread faculty and administrator involvement. Only in this instance will the school takes ownership of the initiative; only then will the effort become part of the DNA of the school culture (rather than being seen as something that comes from the outside and can therefore be ignored or rejected).

In our own work, we have been conducting formal assessments of some of these interventions. We have administered questionnaires to students before and after they have exposure to the materials and approaches we have developed. In addition to starting the conversation and changing the nature of the conversation (which we can confirm from our own observation), we hope to change the way young people approach their work. We hope that individuals will want to look for ways to carry out work that is excellent, ethical, and engaging to them—so much so that they will go "out of their way" to do so.

Going Forward

As discussed in this paper, the experiences we have had working directly with individual teachers and whole institutions, have powerfully informed the development of the approaches and programs described in this paper. Facilitating workshops and seminars, designing and observing courses, and hearing stories about how students respond to materials, all help us to assist others who are interested in this work. For example, when a teacher from Italy contacts us with questions about how to implement ideas and materials in her own setting, we are able to suggest methods that have been tried and tested. We also listen carefully to feedback about how the cases resonate for particular audiences. Sometimes, individuals tell us that the Toolkit needs more cases about a particular issue or a particular age group. To address these needs, we frequently review existing data, write new cases, and develop additional activities. The formal assessment of our materials (which consists of pre and post questionnaires) will inform future work.

In addition, we should mention two other interventions developed by the principal investigators of the GoodWork Project. In journalism, William Damon and colleagues at Stanford University, in collaboration with the Committee of Concerned Journalists, developed the "Traveling Curriculum," which has been used in approximately one third of the nation's print newsrooms (see http://www.goodworkproject.org and http://www.concernedjournalists.org). Relatedly, in higher education, under the direction of Mihaly Csikzentmihalyi and Jeanne Nakamura, our colleagues at Claremont Graduate University have developed an approach using data collected from students, faculty, and administrators to reflect on good work at the institutional level (Nakamura, Yoneshige, & Csikszentmihalyi, 2007). At Bloomsburg University in Pennsylvania, Joan Miller

developed a practical intervention for graduate students in the department of nursing. Specifically, she implemented materials in her own classes and also established a national and international network of professors of nursing interested in using GoodWork ideas and materials with their students. The efforts and experiences from these individuals are invaluable resources for our work.

To facilitate communication with individuals around the world, we are in the process of designing a website for the GoodWork Toolkit. As much as we like to hear about how individuals have incorporated GoodWork programs into their own settings, we want individuals to communicate with each other about their work—to talk about their own goals, strategies as well as the challenges that they face. Hearing directly from other educators about students' responses to the materials and the kinds of discussions that ensue among individuals, will be useful for those just starting out with this work. Such dialogue may prove useful to professionals in other domains as well.

Sometimes, individuals request our assistance in implementing GoodWork programs and materials. Below, we outline four major possibilities for collaboration. These four options are not mutually exclusive; it is possible to create a slightly different approach by putting together pieces of two or more of the options listed below. It is important to note that each of these possibilities is predicated on two assumptions: 1) We on the GoodWork Project have the opportunity to learn about the context of the particular setting interested in incorporating GoodWork programs and materials; and 2) The approaches will be adapted to the national and school context, with which we ourselves may not be familiar.

• GoodWork Seminars:
We offer seminars to groups of teachers from selected schools. Ideally, the participants representing each school are "champions," key figures who are responsible for making sure the work happens. Seminars are 1-2 days long. In the first portion, we provide an introduction to the materials, walk educators through the activities by having them do them, and give participants an opportunity to reflect on their own work. In the second portion, we lead participants through brainstorming sessions in which we consider 1) best points of entry or existing programs at each school; 2) key contacts at each school; 3) possible obstacles at each school; 4) best methods of communication between core groups of teachers; 5) cultural differences pertinent to adapting materials. Our aim is for each participant to leave the seminar with a specific work plan for the coming year, including estimates of when and how good work ideas will be brought into their particular community.

• School-Wide Consultation:
We also work with individual schools to institute a culture of good work within the entire community. Specifically, we conduct seminars and other sessions with the major "stakeholders" of a particular school community—teachers, students, and parents—to define a shared mission around what constitutes "good work." For example, to help teachers bring their individual goals into alignment with one another and with their school's mission, we ask them to articulate their goals, beliefs, responsibilities, and to consider what "success" means to students, to fellow teachers, and to parents. We also

work as consultants with individual schools to address particular school-wide issues—for example, to consider issues of honesty.

• Consulting with Individual Teachers:
We are available to consult with individual teachers to prepare specific lessons, to brainstorm solutions to problems they are having, to put them into contact with relevant resources, and to make connections between a specific topic and good work.

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