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Editors

Morality, Ethics, and Gifted Minds

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Chapter 16
Morality, Ethics and Good Work: Young People's Respectful and Ethical Minds*

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Abstract We contend that the formation of the contemporary mind should emphasize the development of respect and ethics. Individuals with respectful minds welcome differences between themselves and other individuals and groups and seek to work effectively with all parties. Individuals who possess ethical minds acknowledge their membership within numerous local, national, and international communities; they consider the effects of their actions upon these communities. The multiple intelligences of human beings – particularly logical–mathematical intelligence and the personal intelligences – are the core capacities upon which policymakers and practitioners must call when seeking to foster young people's respectful and ethical minds. Here, we offer a number of experiences that can enhance relevant facets of young people's logical–mathematical and personal intelligences and help them to employ their intelligences in prosocial ways.

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It is difficult to turn on the news or open a newspaper in twenty-first century America without learning of yet another high-profile ethical lapse. The millennium began with the demise of Enron, Arthur Andersen and WorldCom in some of the largest cases of corporate fraud in our nation's history. Since that inauspicious beginning, dozens of our nation's top athletes have been caught using illegal drugs to gain a competitive advantage in sports such as baseball, cycling, and track; leading academics and intellectuals have published books with passages plagiarized from other sources; and congressmen, senators, and cabinet members have been implicated in a bribery scandal involving illegal lobbying and campaign contributions. In *The Cheating Culture*, David Callahan (2004) described these and more mundane examples of unethical behavior as having become routine over the past 2 decades. Likewise, interviews with hundreds of young professionals by our colleagues at the Good Work Project have revealed that, as they enter the real world, many young adults believe the competition to get ahead *necessitates* such ethical compromises (Fischman et al. 2004). Scholars have found a similar mindset to be prevalent amongst high achieving high school students as well (Howard 2007; Pope 2003).

This state of affairs leads to numerous questions and concerns from a variety of stakeholders. For scholars, such widespread ethical lapses raise questions about the nature of morality and ethics as well as questions about where our beliefs about these concepts originate. For policy-makers and practitioners, this "cheating culture" raises more pragmatic questions about the types of ethical frameworks that are desirable for the communities in which we live and what can be done to achieve and sustain such frameworks. In this chapter, we consider the questions of both sets of stakeholders. We begin by offering a scholarly perspective on the nature of morality and ethics and then utilize this perspective as a foundation for considering which ethical frameworks to privilege and how to go about instilling them in young people.

16.1   Conceptualizing Morality

One question posed by scholars concerns the nature of morality and ethics. A substantial line of scholarship conceives of morality as linked to a particular individual's intelligence. One of the founding fathers of intelligence testing, Lewis Terman, argued that children with high IQ's were not only more intelligent than their peers but possessed stronger moral characters as well (Terman 1925). Hollingworth (1942) added that individuals with IQ's over 180 demonstrated greater concern for ethical issues than their less gifted peers. Likewise, Lovecky (1992), Roeper (2003), and Silverman (1994) all have reported that intellectually gifted individuals describe deeper concerns for the needs and feelings of others than their less gifted peers. In seeking to explain these perceived links between intelligence and morality, Clark and Hankins (1985) reported that gifted individuals are more likely to read newspapers than less gifted individuals, and thus are more attuned to local and world events with ethical implications. Mendaglio (1995) added that gifted individuals demonstrate a superior ability to take the perspectives of others.

While the scholarship described above seeks to establish a link between intellectual giftedness and morality, another body of scholarship on morality in the "real world" calls this link into question. S. Oliner and P. Oliner (1988) compared the characteristics of German citizens who served as rescuers during the Holocaust to those who served as bystanders, and Colby and Damon (1992) examined the qualities and traits possessed by 23 adult moral exemplars. Both sets of scholars found that the moral exemplars in their respective studies did not demonstrate particularly strong moral reasoning skills. As Colby and Damon observed, "Pondering moral problems is not the same as dedicating one's life to their solution... The will to take a stand may derive from a source entirely different from the ability to arrive at sophisticated intellectual judgment" (p. 6). In short, both the Oliners and Colby and Damon concluded that sophisticated moral reasoning skills do not necessarily correlate with prosocial behavior. Supporting this perspective is neuroscience research that has found some individuals who suffer brain damage in particular regions of their frontal lobes to lose their sense of right or wrong, despite maintaining normal results on IQ tests (Anderson et al. 1999). Such a finding underscores the claims made by the Oliners and Colby and Damon that morality is not simply a sub-set of intelligence.

16.2 Origins of Morality

A second question taken up by scholars concerns the origins of morality. The individual perhaps most responsible for turning the lens of developmental psychology to issues of morality was Lawrence Kohlberg (1981, 1984). Following in the tradition of Piaget, Kohlberg (1981) developed a stage theory of moral development that asserted individuals could deepen their moral reasoning skills (and thereby their moral actions) through both experience and education. Kohlberg (1984) assessed the moral reasoning ability of individuals by gauging their reaction to a series of vignettes that described moral dilemmas. Believing that morality was a trait that could be nurtured and deepened, Kohlberg and his protégés also utilized these vignettes as an educational tool for promoting moral development.

While Kohlberg remains the founding father of contemporary morality research, a number of scholars in recent years have questioned whether individuals can meaningfully deepen their moral reasoning abilities in the manner suggested by Kohlberg. Greene (2001) has asserted that, "There is a growing consensus that moral judgments are based largely on intuition – 'gut feelings' about what is right or wrong in particular cases" (p. 847). As evidence of this claim, he pointed to fMRI studies in which people exposed to personal moral dilemmas demonstrated greater neural activity in regions of the brain that regulate emotion and social cognition. Haidt (2001) concurred that the moral reasoning process described by Kohlberg and Piaget has been overemphasized. Rather, Haidt argued that, "People have quick and automatic moral intuitions, and when called on to justify those intuitions they generate post hoc justifications out of a priori moral theories" (p. 823). Likewise,

Hauser (2006) reported that most individuals who offered strong opinions on moral and immoral actions in regards to dilemmas involving harm to others were unable to provide justifications of these moral judgments. In short, these scholars conceive of morality as a far more intuitive trait than did Kohlberg. In fact, Hauser and Haidt have gone so far as to argue that individuals are born with a "universal moral grammar" that frames their conceptions of morality as they progress through childhood, adolescence, and adulthood.

16.3 Morality and MI Theory

Our own perspective on these debates is impacted heavily by our beliefs about intelligence and human capabilities. The theory of multiple intelligences (developed by one of this chapter's authors) defines intelligence as a set of computational capacities that individuals use to solve problems and create products relevant to the society in which they live (Gardner 1983, 1999, 2006a, b; Gardner et al. 1996a). These capacities – linguistic, logical–mathematical, spatial, musical, bodily-kinesthetic, naturalistic, interpersonal and intrapersonal – form the basis of all complex cognitive capacities including moral judgments. MI theory further conceives of intelligence as a combination of presumably heritable potentials and of skills that can be acquired and enhanced by appropriate experiences. In other words, while one individual may be born with a particularly strong potential for musical intelligence, other individuals can strengthen their musical intelligence through study and practice.

As proponents of MI theory, we conceive of an individual's moral judgments as deriving – like all computational capacities – from a combination of heritable traits and learned behaviors. However, it is important to note that MI theory conceives of the existing eight intelligences as *amoral* – that is, neither intrinsically moral nor immoral. Martin Luther King Jr. serves as an example of an individual with tremendous linguistic intelligence, but so too does Adolf Hitler. King chose to *utilize* his linguistic intelligence for a highly moral purpose while Hitler did the opposite. In other words, there is nothing inherently moral (or immoral) about any of the intelligences. Each can be put to benevolent *and* malevolent ends.

In sum, then, MI theory is an account of how the mind is organized that asserts *all* cognitive activity calls upon one or more of the eight intelligences. Thus, we consider the multiple intelligences to be the core capacities upon which policymakers and practitioners must call when seeking to foster young people's commitment to ethical thought and action. However, we believe the question of "which" thoughts and actions should be privileged in this endeavor falls outside the purview of a scientific theory and into the realm of values.

The realm of values, of course, is precisely the arena of the policymaker – the individuals who offer a vision of how things should be in a particular community; create buy-in for this vision among colleagues and constituents; and gather the resources necessary to make this vision a reality. In the remainder of this chapter, then, we assume the hat of a policymaker in order to offer our perspective on *which*

values a particular community should privilege and *how* to increase the number of citizens who buy into and live by these values. The foundation upon which our perspective on these policy questions rests is the scholarly conception of morality and the intelligences we have laid out here; namely, that any cognitive activity – including those involving issues of morality – must call upon one or more of the multiple intelligences.

16.4 Privileging Respect and Ethics

In *Five Minds for the Future*, writing as a policymaker, Gardner (2007) argued that the most important prosocial uses to which the contemporary mind should be directed are the development of respect and ethics. Respect and ethics call on both of the personal intelligences (particularly interpersonal intelligence); in addition, ethics calls on logical–mathematical intelligence.

Interpersonal intelligence involves the ability to consider the thoughts, feelings, beliefs, and perspectives of other people. Such an ability is crucial to treating other individuals with respect and developing a genuine appreciation for diversity. Logical–mathematical intelligence allows individuals to make calculations and consider abstract problems. This intelligence is crucial for developing the abstracting ability to consider one's ethical responsibilities vis-à-vis a role. To say a bit more about this process, children tend to conceive of themselves primarily as individuals, and perhaps, additionally, as filling the roles of son or daughter, sibling, grandchild, and friend. These youngsters do not yet possess the capacity to conceive of other (more abstract) roles that they also fill such as citizen of a particular town, state, country and planet, or roles they will one day fill such as worker, colleague, or professional. The capacity to recognize these more abstract roles and to understand the responsibilities that accompany them typically do not develop until adolescence and draw heavily upon one's logical–mathematical and interpersonal intelligences. In the sections that follow, we consider the processes by which young people may develop respect and ethics as well as the ways in which parents, educators, and policymakers can foster the development of young people's respectful and ethical minds.

16.4.1 *The Respectful Mind*

Individuals with respectful minds welcome differences between themselves and other individuals and groups while simultaneously seeking out common ground with such individuals and groups. The development of the respectful mind calls primarily upon an individual's interpersonal intelligence and includes learning to reject caricatures and stereotypes of individuals from other groups as well as giving such groups the benefit of the doubt when it comes to reflecting upon their actions, intentions, customs, and practices. In short, when we speak of fostering a young

person's respectful mind, we aspire to more than engendering in this young person a tolerance for difference but, rather, a genuine valuing of difference.

Cultivation of an individual's respectful mind, then, is quite different from ignoring or overlooking differences in ethnicity, religion, race, gender, nationality, sexual preference, and the like. In fact, recent scholarship has demonstrated that ignoring such differences is nearly impossible. Human beings across a variety of backgrounds and cultures demonstrate a nearly instinctive tendency to recognize and value individuals that they perceive to be similar to them, and to be wary of those they perceive as different or "other" (Aboud 1988; Augoustinos and Rosewarne 2001; Davey 1983; Dunham 2007). Peter Singer (1981) has noted that evolutionary forces lead human beings to overvalue "self, kin and clan" but believes that we can utilize our reasoning skills to combat this evolutionary tendency and expand our circle of care to include a much wider population of groups and individuals.

Exemplars of the respectful mind are the German citizens studied by S. Oliner and P. Oliner (1988) who took on extraordinary risks to protect Jews from the Gestapo in Nazi Germany. Not surprisingly, the approximately 50,000 German citizens willing to assume this dangerous role represented less than one tenth of 1% of the German population. In their study of these individuals, the Oliners found that Germans who served as rescuers were three times less likely than bystanders to offer stereotypes about Jews and two times less likely to offer stereotypic comments about any group. The rescuers in the Oliners' study were also twice as likely as bystanders to note similarities between themselves and Jews. Finally, almost 40% of the Germans who served as rescuers described their obligation to alleviate the suffering of a stranger as equal to their responsibility to alleviate the suffering of a friend. In short, the German citizens who protected Jews from the Nazis during World War II recognized differences between themselves and Jews, but also acknowledged their commonalities as well. In this way, these rescuers are exemplars of the respectful mind in action. As the Oliners concluded, what distinguished the rescuers from the nonrescuers was their "feeling of responsibility for the welfare of others, including those outside their immediate familial or communal circles" (p. 249). These individuals are courageous examples of Singer's (1981) assertion that individuals possess the capability of expanding their circle of care beyond "self, kin and clan."

16.4.2 The Ethical Mind

Individuals who demonstrate use of their ethical minds recognize their role as members of a local, national and international community and consider the effects of their work and actions upon these different communities. Such a mindset calls upon an individual's logical–mathematical and interpersonal intelligences; it requires an ability to reflect upon the needs of other individuals, organizations, and the public as well as the resolve to play a role in improving the lot of those whose needs are significant. While the development of the respectful mind involves supporting young people in considering their relationship and responsibilities to other persons,

the development of the ethical mind involves encouraging young people to reflect upon their responsibilities to their emerging roles of citizen and worker.

Cultivation of the ethical mind results in individuals who can articulate the values and principles with which they approach their roles as citizen and worker. Beyond simply an ability to articulate these principles, however, individuals with highly developed ethical minds keep these principles in mind as they go about their work and lives. When they find themselves tempted to take actions or pursue ends that are in conflict with these principles, they take steps to realign their actions. Importantly (which is not to say, easily), individuals who demonstrate use of their ethical minds do not allow self-interest to overrule their principles. For example, if an individual believes nepotism to be an unethical means of advancement, then he or she will turn down an opportunity for promotion proffered by one's new father-in-law or the offer by a longtime mentor to grease the skids for admission into a favored graduate program. As these examples make clear, actually living out the principles one believes to be ethical (or "walking the talk") is not easy.

An exemplar of an individual demonstrating use of his ethical mind is tennis great Arthur Ashe. In each of the many roles that he assumed over the course of his lifetime, Ashe strove to act in keeping with his principles and to the benefit of others. As an athlete and African American, when Ashe discovered that there was no definitive work on the history of African American athletes, he set out to write the work himself. The fruit of his labor, *A Hard Road to Glory*, was published in 1988. As a citizen of the world, Ashe took it upon himself to campaign against apartheid in South Africa. He founded an organization, Artists and Athletes against Apartheid, to raise awareness of apartheid worldwide and to lobby for sanctions against the South African government.

Finally, when Ashe found himself in the role of one of the world's most famous victims of AIDS, he recognized his obligation to serve as a spokesman for efforts to combat the disease. In the last years of his life, he founded the Arthur Ashe Foundation for the Defeat of AIDS with the goal of raising money for research into treating, curing and preventing AIDS. In his memoir, Ashe and Rampersad (1993) admitted that, "I do not like being the personification of a problem, much less a problem involving a killer disease, but I know I must seize these opportunities to spread the word." In the many different roles that Ashe assumed over the course of his lifetime, he strove to meet the responsibilities that each role demanded and to consider the needs and well-being of others less famous and less fortunate than himself. He is an exemplar of an individual with an aptitude for many different types of intelligence who sought to use these intelligences in ethical ways and in the service of ethical pursuits.

16.5   Fostering Respectful and Ethical Action

When considering *how* to foster respect and ethics, here, again, the scholar can offer insights to the policymaker. Specifically, the GoodWork Project offers a number of insights into this important endeavor (www.goodworkproject.org).

The GoodWork Project is a multi-site collaboration led by psychologists Howard Gardner, William Damon and Mihaly Csikszentmihalyi; these researchers seek to illuminate the supports and obstacles to producing work that is excellent in quality, carried out in an ethical manner, and engaging to its practitioners. The project's hundreds of interview with teenagers and young professionals have revealed that, as they enter the real world, young adults often feel enormous pressure to perform what we call "compromised work." Specifically, we have found that young workers know what it means to perform good work and aspire to be good workers some day; however, many of these young people believe the competition to get ahead necessitates ethical compromises (Barendsen and Gardner, in press; Fischman et al. 2004). Our interviewees included winners of the Intel/Westinghouse high school science competition who had lied about their data collection methods in order to make their experiments more compelling; Ph.D. candidates at top-tier universities who had cut methodological corners in their haste to publish ahead of competitors; and young actors of color whose eagerness for paid work had led them to take roles that they felt propagated stereotypes about their ethnicity or culture.

We offer these examples to make the point that otherwise intelligent, ambitious young people come to numerous moral and ethical crossroads as they proceed towards adulthood. Fortunately, our interviews with young workers (as well as more seasoned workers) revealed a number of factors that can encourage respectful and ethical behavior. These factors include vertical, horizontal, and internal supports; booster shots; and wake-up calls.

16.5.1 Vertical Supports

Vertical supports are the individuals ahead of our young workers on the career (or life) ladder who serve as mentors, coaches and paragons (Fischman et al. 2004). In childhood and adolescence, these mentors are typically parents, teachers and coaches. However, as individuals reach late adolescence and early adulthood, their deepening autonomy brings them into contact with a greater diversity of adults who can assume these roles – at work, in religious organizations, through professional associations, recreational activities and so forth. In their roles as workers and citizens, these older figures provide models of respectful and ethical behavior (Pianta 1992). Many of the young workers in our study described their own moral identities as a blend of the practices and perspectives they had acquired from the various mentors in their lives. We refer to this practice as *frag-mentoring* – the piecing together of a coherent value system from several different sources (Barendsen and Gardner, in press).

Young workers can also learn much from paragons with whom they share few face-to-face encounters. A deeply principled CEO can teach much to his or her young employees through the company's established practices for interacting with clients and competitors; treatment of employees; reigning in of compensation for top executives; corporate philanthropy; and intolerance for unethical practices or

shady dealings. Likewise, historical figures such as Abraham Lincoln or international figures such as Nelson Mandela can serve as paragons of ethical behavior for young workers who take the time to read and learn about their lives and values. Though Eleanor Roosevelt and Franklin Roosevelt had flaws, one can still learn from and be inspired by their examples. Recent scholarship suggests that contemporary young Americans have more difficulty than previous generations citing public figures whom they admire (Gibbons and Gomes 2002). Such difficulty is not particularly surprising in an era when the foibles and failings of public figures are quickly and widely disseminated; however, it is concerning that a side effect of this heightened media glare may be the loss for contemporary young Americans of a powerful source of mentors and paragons.

Finally, a number of the veteran workers in our study noted that they had also learned powerful lessons about how *not* to behave from older individuals whom they perceived to be acting disrespectfully or unethically. We refer to these negative role models as anti-mentors or tormentors. In the best of circumstances, young workers seek to emulate the examples offered by positive coaches and paragons in their lives while actively avoiding replication of the disrespectful and unethical behaviors they recognize in anti-mentors.

16.5.2 Horizontal Supports

Hersh (2007) has observed that, in the contemporary United States, young people have decreased their reliance on older mentors and increased their reliance upon peers for guidance about how to live their lives. Damon (2008) agreed that, "Most adolescents and young adults…value their friendships highly and respond to them in ways that cannot be replicated by [older] adults" (p. 102). The prevalence of the Internet has allowed such guidance to be sought, not only from friends living down the street, but also from strangers living thousands of miles away.

Our own interviews with young workers revealed that the colleagues with whom they work closely exerted a substantial influence upon their beliefs about respectful and ethical behavior. Perhaps not surprisingly, if one arrives day after day at a work environment in which disrespectful treatment of clients or lower level employees is the norm, it is difficult for even the best-intentioned young workers to maintain their perspective on respectful actions.

Of course, it is often the case – particularly in larger organizations – that young workers seek out colleagues with whom they share similar perspectives. Workers interested in cutting corners or skimming off the top will seek out likeminded colleagues. Likewise, young workers who prioritize the respectful and ethical dimensions of their work are more likely to associate with other highly principled workers (Damon 2008). In this way, an individual's peer group can serve to reinforce respectful or disrespectful (as well as ethical or unethical) behavior (Moran and Gardner 2006).

16.5.3 Booster Shots

Individuals of all ages require periodic opportunities to "recharge" their commitment to respectful and ethical action. These booster shots can come in the form of an opportunity to discuss the beliefs, values, and principles underlying a commitment to respect and ethics; however, inoculations against a downward moral slide can also be catalyzed in an organization through reading a particular book, screening a film or participating in a workshop that allows for reflection about each individual's responsibilities to his or her role (Fischman et al. 2004).

One example of a booster shot comes out of the GoodWork Project itself. Following our study of the supports and obstacles to doing good work in journalism, several members of the GoodWork team led by Dr. William Damon developed a short "traveling curriculum"; this curriculum offered journalists and editors in newsrooms across the country the opportunity to reflect upon the ethical dimensions of their work. It opened up for discussion and reflection the actual dilemmas raised by journalists interviewed during the GoodWork in Journalism study. In a field that is facing tremendous pressure via the Internet and bloggers to sacrifice high-quality reporting and investigative undertakings for up-to-the-minute postings, many of the participants welcomed this reminder about their ethical responsibility to conduct accurate, fact-based reporting.

A second example of a booster shot invigorated an entire activist community. Though it may be difficult to recall, at the outset of the twenty-first century there was little public consensus in the United States about whether the actions of human beings contributed to global warming. This public uncertainty proved challenging for environmental groups that were campaigning for heightened environmental regulations as well as for increased personal responsibility for the environment.

In 2006, the campaign against global warming received a robust booster shot in the form of politician-turned-activist Al Gore's documentary "An Inconvenient Truth." This film about anthropogenic global warming became one of the highest grossing documentaries in American history. In 2007 Gore received two unique accolades. He was awarded the Nobel Peace Prize for his role in heightening awareness of man-made climate change and acting as "the single individual who has done most to create greater worldwide understanding of the measures that need to be adopted" (Gibbs and Lyall 2007, p. 1). And then, as well, he was awarded an Oscar for Best Documentary Feature. Through the creation and wide dissemination of this powerful documentary, Gore offered a substantial booster shot to an entire community of environmental activists. For the first time, it became politically incorrect to ridicule the idea that global warming reflected human practices.

16.5.4 Wake-Up Calls

Wake-up calls come in the form of shocks about some previously unconsidered (or little considered) aspect of the world. Damon (2008) and colleagues at the Stanford University Center of Adolescence have described the sequence of steps

by which adolescents and young adults arrive at a sense of purpose as involving two distinct wake-up calls or moments of revelation. The first of these wake-up calls occurs when an individual identifies an aspect of the world in need of repair or improvement, and the second occurs when the individual realizes that he or she has the potential to play a role in addressing this concern.

As an example, the GoodWork Project considered the developmental trajectories of the Schweitzer Fellows, a group of young medical workers who are dedicated to providing healthcare to underserved populations in the United States and the developing world. In describing their motivation for addressing these humanitarian needs, a number of the Schweitzer fellows described "transformational" or "crystallizing" experiences that had inspired their decision to focus upon a particular population or social problem (Fischman et al. 2001). Examples of such experiences included witnessing abject poverty on a trip to Haiti and visiting an orphanage in Eastern Europe that had too few resources to care for its charges. In each of these cases, the young worker came away from a particular experience feeling an ethical obligation to ease the suffering of a particular population (see also Seider 2006, 2007 for a description of frame-changing experiences among young service-workers). These wake-up calls served to strengthen the Schweitzer Fellows' commitment to carrying out their work in a manner that made the world more just.

16.5.5 Internal Supports

The preceding descriptions of vertical and horizontal supports, booster shots and wake-up calls all share the commonality of offering an individual support or inspiration from interpersonal (i.e., external) sources. However, an individual's commitment to approaching her professional or civic roles in an ethical manner can be buttressed (or weakened) by intrapersonal means as well. Individuals who demonstrate a keen aptitude for recognizing their own beliefs, values, motivations, strengths and weaknesses can often take steps to provide themselves with a personalized booster shot. Specifically, individuals with strong intrapersonal intelligence can recognize the periods when their ethical resolve is weakening and take steps to reverse this process. Such steps may include seeking out a particular book, film, class, or conversation that the individual knows will serve as an invigorating reminder of his or her ethical obligations. For example, one of the young workers in our study – an African American college student at a prestigious university – cited *The Autobiography of Malcolm X* as a text that he had turned to repeatedly over the past several years when he felt he needed a reminder about the ends towards which he ultimately wished to utilize his education. Surrounded by classmates whom he believed to be primarily interested in the financial gains that their diplomas could yield, he recognized his own need to seek out guidance from a paragon of activism and African-American empowerment. Even more powerful than reading about a topic may be seeking out a project, apprenticeship or other opportunity for hands-on learning with colleagues and mentors who demonstrate a deep concern for the ethical obligations of their respective roles and fields.

16.6 The Toolkit

The GoodWork Toolkit is our attempt to put theory into practice and offer a booster shot of our own. The toolkit includes a number of the real-life ethical dilemmas which emerged from our interviews with young workers as well as activities and discussion guides that draw upon these dilemmas. We believe that the combination of dilemmas, activities and discussion prompts will prove useful to educators in engaging their students in deep reflection about the merits and challenges of pursuing work in a manner that aligns with their beliefs and values.

The Toolkit is currently being piloted in several secondary schools and universities in the United States and abroad, and we have now led mini-courses on pursuing meaningful work and a meaningful life at a number of our nation's most prestigious universities. It is too early to draw definitive conclusions about the impact of the Toolkit upon the young workers who have engaged with its content. Encouraging respect and ethics is not easy, and in fact recent scholarship by one of this paper's authors highlights the possibility of curricula intended to deepen the ethical orientation of young adults actually having the opposite effect upon its participants (Seider 2008ba, b, c). As a result, we have no doubt that the Toolkit will undergo many revisions and adaptations as we learn more about its effect upon students and young professionals. However, refining the Good Work Toolkit's ability to serve as an effective booster shot strikes us as an endeavor worthy of attention and continued refinement. We anticipate that experiences based on the toolkit should enhance relevant facets of logical–mathematical and personal intelligences, and should in addition help students to employ their intelligences in prosocial ways.

In his memoir penned in the final year of his life, Arthur Ashe and Rampersad (1993) wrote that, "As never before, our moral, intellectual and material wealth will depend on the strength, skills and productivity of our youth." We believe that the effectiveness with which scholars, policymakers, parents, and practitioners can work together to develop our children's respectful and ethical minds will dictate their approach to the important roles of worker and citizen, which they will soon inherit.

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