NAUGHTY, NICE, AND CHECKING THINGS TWICE

A Curated Collection and Teacher's Guide from The Prindle Post

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The Prindle Institute *for Ethics*

DePauw

EDITORIAL STAFF

Tucker Sechrest, Ph.D., Editorial Scholar

Alex Richardson, Ph.D., Associate Director, Content Strategy and Engagement

CONTRIBUTORS

Giles Howdle, Nina Stular, Benjamin Rossi

ABOUT THIS RESOURCE

This workbook has been carefully designed by the Prindle Institute for Ethics to help students practice the art of moral reasoning through reading, discussion, and reflection. Drawing on the Institute's deliberative pedagogical expertise and materials from *The Prindle Post* newsmagazine, the contents of this resource invite students to explore contemporary ethical questions in a structured, open-ended way. Every article and activity has been chosen to align with national learning standards and to model how ethical inquiry can deepen critical thinking, civic understanding, and communication skills. In the classroom, our workbooks function as tools for dialogue—encouraging curiosity, empathy, and the thoughtful exchange of ideas across difference.

ABOUT THE PRINDLE INSTITUTE

The Prindle Institute for Ethics equips people to deepen their understanding of different moral perspectives and to think critically about the inescapable ethical issues of our time. Through ethics education resources and interactive experiences, we bring communities together to fully engage with the ethical dimensions of their lives. To learn more, please visit us at **prindleinstitute.org**.

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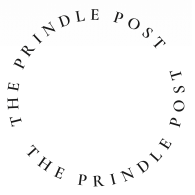

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HOW TO TALK ABOUT ETHICS IN THE CLASSROOM

by Tucker Sechrest and Alex Richardson

At the Prindle Institute, we believe ethics belongs everywhere—and to everyone. Teaching ethics doesn't mean telling students what to think; it means helping them learn how to think more clearly, generously, and carefully about what matters. The Prindle Post classroom workbooks are designed to make that process approachable, structured, and lively. Whether you're leading a full class discussion or a short reflective exercise, these materials help students slow down, examine their assumptions, and practice the habits of ethical reasoning that make for better learners, citizens, and communities.

START WITH BIG QUESTIONS.

Each Prindle Post article begins with an open-ended ethical question. Let that question drive your conversation. Encourage students to identify what values are in tension, who is affected, and what kinds of reasoning might support different viewpoints. Ethics thrives on curiosity—so make room for students to ask their own questions and follow where those questions lead.

INVITE MULTIPLE PERSPECTIVES.

Ethical reflection deepens when we recognize that good people can disagree for good reasons. Create a classroom environment where students can voice uncertainty, curiosity, and dissent without fear of judgment. Remind them that disagreement isn't a breakdown—it's a necessary part of moral learning. Model active listening and ask follow-up questions that help students articulate not just what they think, but why.

MOVE FROM OPINIONS TO REASONS.

Students often start with strong feelings about an issue. That's a good place to begin, but not a good place to end. Encourage them to move beyond reactions by asking, "What principle supports that view?" or "Would you apply that

reasoning in a different case?" Ethical thinking is less about defending a stance and more about examining the ideas and values behind it.

CONNECT ETHICS TO REAL LIFE.

The cases and commentaries in The Prindle Post are drawn from the world students already inhabit—news, culture, and community life. Invite them to make those connections explicit: "Where else do we see this issue play out?" "How might this dilemma affect people in our own community?" When students connect ethical reasoning to the choices and systems that shape their world, they begin to see philosophy as something they live, not just study.

END WITH REFLECTION.

Ethical inquiry is as much about personal growth as intellectual skill. Close each lesson by asking students to reflect on what they learned—about the issue, about others, and about themselves. Prompts like "What new question are you taking away?" or "What challenged your thinking today?" help students internalize the process of ethical reflection and carry it into future discussions.

TEACHER TIPS FOR FACILITATING GOOD CONVERSATIONS

Lead with questions.
Start with curiosity, not conclusions.

Make space for disagreement.
Difference is where the best thinking happens.

Listen generously.
Model openness, patience, and respect.

Ask for reasons, not just reactions.
Help students explain why they think what they think.

Keep it real.
Link big ideas to everyday life.

End with reflection.
Ask what changed—or what still feels unresolved.

THE PRINDLE POST

JUST SAY NO TO CHRISTMAS TURKEY

by Giles Howdle

DECEMBER 20, 2022

My colleague Benjamin Rossi recently defended buying meat. With Christmas dinners approaching and readers' New Years' resolutions up for grabs, it's a good time to consider the other side of that debate.

Rossi's argument gets a lot right. Buying and consuming meat doesn't harm the animal from which it came — that animal is already dead. He's also right that an individual consumer buying meat, in our globalized mass-production food chain, can't raise demand for meat significantly enough to cause more animals to be farmed or killed. Neither does purchasing meat violate the animal's rights. If the animal's rights were violated, that took place before the animal's death. It appears, then, that buying meat makes no moral difference; our individual consumer choices produce so little positive or negative change that they don't seem to have any moral significance at all.

But there's an objection to this argument that I wish Rossi had considered: that buying and eating meat is wrong because it makes us complicit with an industry that is committing very serious wrongs.

The philosopher Tristram McPherson imagines a case in which a woman called Alice wants to buy a house in a quiet neighborhood near an elementary school that her young children could attend. The realtor has a great selection of houses in this neighborhood. The catch is that the realtor is a racist "who uses his business to promote the racial homogeneity of 'nice' neighborhoods. He does this by showing houses in these neighborhoods only to members of Alice's race."

Supposing there were other realtors available with reasonable alternative homes, it seems wrong for Alice to use the racist realtor's services. Why? Because the "realtor has a wrongful plan" and by using his services to buy a home, "Alice would be seeking to benefit by cooperating with that plan. And it is wrong to do that." In other words, using the racist realtor's services would make Alice complicit with the racist plan of the realtor.

What's interesting about being complicit with evil is that it seems wrong even if it doesn't end up causing any additional harm.

If the racist realtor didn't sell the house to Alice, he would sell it to another member of Alice's race. So Alice wouldn't cause greater racial segregation by doing business with the realtor and purchasing the house herself. She also wouldn't reduce the level of racial segregation by buying a different house in the same neighborhood from a non-racist realtor. Nonetheless, it would be wrong for Alice to use the racist realtor's services.

According to McPherson, the moral principle that explains this difference is that it is wrong to cooperate with the "wrongful plans" of others. The realtor's racist plan was wrongful, and that's why Alice shouldn't be complicit with that plan.

The meat industry, McPherson argues, also has a "wrongful plan." It systematically inflicts terrible and unnecessary suffering on billions of animals each year (and causes profound environmental damage), with the goal of generating a profit by selling meat products to consumers. This is a plan which cannot be ethically justified. The suffering caused by the industry is so massive it is impossible to truly comprehend. In the U.S., 99% of animals are factory farmed, often kept inside in small, overcrowded cages for their entire lives (strangely, most Americans believe that they are consuming the 1% of animals that aren't factory farmed).

The suffering caused by the meat industry might be justifiable if a huge supply of meat were required for some morally significant purpose — if humans were carnivores for instance. But the truth is, we don't actually need it.

We would get by just fine without meat in our diets. The meat industry causes massive needless suffering so that it can sell you meat at profit. Hence McPherson's claim that the meat industry has a wrongful plan.

By buying that meat, you're cooperating with the meat industry's wrongful plan — you're complicit with the industry's massive wrongdoing. Just as it would be wrong for Alice to cooperate with the racist realtor's plan, it would be wrong for you to cooperate with the meat industry's plan.

This argument from complicity only works on the assumption that you have reasonable alternatives to being complicit. If Alice had to either do business with the racist realtor

or become homeless, it seems morally permissible for her to cooperate with the wrongful plan of the realtor. Likewise, suppose a meat eater could not afford to adopt a vegetarian or vegan diet or had a medical condition that demanded the consumption of meat. In that case, it seems permissible to cooperate with the meat industry by purchasing its products. But for almost all of us, reasonable alternatives exist.

Rossi may be right that individual consumer choices don't (individually) cause more suffering, animal rights violations, or environmental damage. But being complicit with the meat industry is enough to make it wrong to buy that Christmas turkey.

GILES HOWDLE is a philosopher working in ethics and metaethics, with a focus on the ethics of technology. He is a postdoctoral researcher on the Ethics of Socially Disruptive Technologies (ESDiT) project, where he studies how emerging technologies can be morally justified to those they affect. He completed his PhD at the University of Edinburgh and has taught courses in ethics, philosophy of AI, and moral responsibility.

DISCUSSION QUESTIONS

Use these questions as prompts for written assignments or task questions for class or small group conversations.

1. Is it possible to do something morally wrong even if your individual action doesn't cause any noticeable harm? Why or why not? What kinds of reasons might matter besides outcomes?

2. When we buy products, do we share responsibility for how those products are made? Where, if anywhere, should we draw the line between personal choice and moral responsibility?

3. Should having alternatives matter when we judge whether an action is right or wrong? How should things like convenience, cost, tradition, or necessity affect what we think people ought to do?

THE PRINDLE POST

BLACK FRIDAY AND ETHICAL CONSUMPTION

by Nina Stular

NOVEMBER 29, 2019

Every year millions of pieces of clothing get bought, worn, and discarded in a constantly repeating cycle of consumption. Issues of the fashion industry such as its strong negative influences on the environment and its repeated neglect of worker's rights are by now well known among consumers. Certain retail stores like H&M have started transitioning towards more sustainable production chains. But regardless how much more sustainable materials and higher wages the industry adopts, there remains an ethical concern inherent to the field of fashion—constant consumption. As Robin Givhan of *The Washington Post Magazine* writes: "Because fashion's fundamental operating principle rests on planned obsolescence, brands are in a ceaseless cycle of replacement and replenishment. Fashion's job is to goad you into wanting, needing more." So, let's take a moment to discuss consumerism before we rush into stores for the Black Friday sales.

Shopping undeniably makes people happy. Casually browsing through isles of clothes, spending time meandering around malls with friends, or rewarding oneself with a new pair of jeans are just some key elements of a culture that finds clothes-shopping highly enjoyable. Winter, Spring, Black Friday, Christmas, and other kinds of sales, advertisements, and attractive offers keep consumers constantly engaged and active. As people take great pride in their appearance and cultivating a sense of personal style, buying a new piece of clothing is an affordable, guaranteed, and immediate way to make oneself happy. And if we predominantly thrift-shop, buy clothing from sustainable lines and companies, and regularly give away clothes that we do not wear to friends or charities, we might feel we've done our part to minimize whatever negative impact might come. Indeed, many believe that as long as you take steps to reduce the harm inflicted on nature and others through your consuming habits, you are an ethical consumer.

But it may be the only truly ethical consumer is the one who consumes as little as possible. Guilt may be the appropriate response to any purchase made that you know you do not need. Even if you buy the most sustainably produced scarf you might feel a sense of discomfort if you know for sure that it is simply going to be hanging in your closet. As such, it may be the excess that is bothersome to our moral intuitions—the

over in over-consumption. We are encouraged to be moderate in everything we do, and this may include our buying habits.

Moderation may be a desirable moral goal, but one might still think that the pleasure that shopping and shopping-centered social interactions give to people should not be disregarded in weighing how frequently to engage in consumerist culture. Indeed, shopping brings pleasure to many, but an argument could be made that most shopping-caused pleasure is inferior to pleasure that one may get from other more intellectually or spiritually engaging activities such as reading, meditating, having meaningful conversations with friends, or mastering a new skill. Rather than centering our pleasure and company-seeking activities around fleeting and empty joys of purchasing clothes, perhaps we should aim for the more lasting and sustainable happiness that we gain through activities that are meaningful as well as enjoyable.

In order for us to function normally in our modern day society there are many things we need to buy. However, if we are being perfectly honest with ourselves, there are also many things that we buy even though we do not really need them. When we discuss fast fashion in light of its influences on the environment, it is important that we do not skip the conversation about consumerism itself. As Givhan writes: "The simplest, best path to sustainability is not anti-fashion; it's anti-gorging." To address the roots of our environmental problems we should not only be asking ourselves what harms our individual purchases will inflict upon the environment but also what kind of a culture we are embracing through our actions. While ethical business practices start with ethical consumers, ethical consumers start by asking themselves the question: Do I really need this?

NINA ŠTULAR is Head of Customer Success for Transformative Agreements and Open Research at Taylor & Francis. Trained in philosophy and English literature, she is interested in applying big ideas to practical contexts and advancing open research informed by curiosity, intellectual diversity, and freedom of expression. Nina is a DePauw alumna (2022).

DISCUSSION QUESTIONS

Use these questions as prompts for written assignments or task questions for class or small group conversations.

1. Is there a moral difference between buying something you need and buying something you simply want? If so, where should we draw that line, and who gets to decide?

2. Can shopping be a meaningful source of happiness, or is it mostly a short-term pleasure? How should the kind of happiness an activity provides matter when we think about whether it's ethically good or bad?

3. What does it mean to be a "responsible consumer" in a culture built around constant buying and selling? Is responsibility mainly about how we buy, how much we buy, or something else entirely?

THE PRINDLE POST

CAN SANTA KNOW WHO'S NAUGHTY AND NICE?

by Benjamin Rossi

DECEMBER 20, 2021

Reliable sources indicate that every year, Santa makes a list of boys and girls he deems "naughty" or "nice." The stakes could not be higher: on the basis of this classification, a child receives either wonderful gifts or coal in his or her stocking. Thus, it would appear that a serious inquiry into Santa's methods is in order. In short: how does Santa know who's naughty or nice?

There are actually two parts to this inquiry. The first concerns Santa's definition of "naughty" and "nice." I'll leave this interesting question to the serious normative ethicists. The issue I'm interested in is this: even if you've been naughty, I assume that Santa will not judge you deserving of coal unless you are responsible for your naughtiness. Naughtiness and responsibility for naughtiness are distinct. After all, some people behave naughtily but are blameless for doing so: for example, those who are blamelessly ignorant of what they are doing. So, the question I want to focus on is how Santa knows who is responsible for being naughty, thus deserving coal in their stockings.

Most philosophers agree that responsibility for wrongdoing has two components: a control component and a mental component. Plausibly, you are not responsible for what is not under your control. Likewise, you are not responsible if you don't know what you're doing. So, responsibility requires at least some sort of awareness of what one does and some sort of control over what one does. (There is much more to be said about both components, but for our purposes this will suffice).

However, as the philosopher Michael Zimmerman has observed, if you are only responsible for what is under your control, then it would appear that those who attempt naughtiness are no more and no less responsible (read: blameworthy) than those who are naughty. (Most of what follows is taken from Zimmerman's book.) Consider Sue and Sara. Sue throws a baseball at a neighbor's window, shattering it. Sara throws a baseball at a neighbor's

window, but a strong gust of wind blows the baseball off course and it lands harmlessly in the neighbor's yard. Is Sue more to blame than Sara? If we are responsible only for what is under our control, the answer appears to be "no." After all, Sara would have shattered the window with the baseball had it not been for something entirely outside of her control: namely, the direction and strength of the wind. Arguably, if a person would have done something blameworthy had she been free to do so, and what prevented her from being free to do so was something outside of her control, then this person is just as blameworthy as if she had done that thing. A pithier way of making the same point is to say that Sara was lucky that she didn't hit the window, but since her not hitting the window was a matter of luck, Sara's blameworthiness is the same as Sue's.

If Santa accepts this reasoning, he will put those who attempted naughtiness on the naughty list with those who succeeded. Perhaps this expansion of the list is tolerable to the old man. The problem is that this same line of reasoning threatens to scramble the whole system. Consider first that what we do is determined not only by what we decide to do, but also by the opportunities and character that we happen to have. Consider Susanna, whose parents have refused to buy her a baseball; and Shirley, who would never dream of throwing a baseball at a window because her parents have effectively taught her never to destroy other people's property. It may be true that Susanna would have shattered her neighbor's window had it not been for something outside of her control: whether or not her parents had bought her a baseball. And it may be true that Shirley would have shattered her neighbor's window had her parents raised her differently, which is also something outside of her control. Once again, if a person would have done something blameworthy had she been free to do so, and what prevented her from being free to do so was something outside of her control, then this person is just as blameworthy as if she had done that thing. Thus, the same reasoning that consigned those who attempted naughtiness to the naughty list also seems to consign those who lack

opportunity for naughtiness and those whose characters preclude naughtiness to the naughty list.

Even worse, the same line of reasoning implies that everyone is blameless and, indeed, praiseworthy. Just as it may be true that Sara, Susanna, and Shirley would have shattered the window had they been free to do so were it not for some factor outside of their control, so it is also true that the three girls would have performed praiseworthy acts that they did not actually perform were it not for lack of opportunity or their own bad characters, all of which are beyond their control. If a person would have done something praiseworthy had she been free to do so, and what prevented her from being free to do so was something outside of her control, then this person is just as praiseworthy as if she had done that thing.

Now we can see why, if the argument is sound, Santa's whole system is in trouble. The claims we have been making about the three girls — that they would have done such-and-such, were they free to do so — are sometimes called "counterfactuals of freedom." According to the argument just developed, for any child there are an indefinite number of "counterfactuals of freedom" that make that child blameless, praiseworthy, and blameworthy. Santa will never know all of these counterfactuals, so he is never in a position to weigh them up to make a final judgment on the child's naughtiness or niceness.

So, what is poor Santa to do? Zimmerman thinks that he should put everyone on the nice list, since it is far worse to punish the innocent than to not punish the guilty. As the ultimate niceness or naughtiness of a child is unknowable to Santa, he should assume that all children are nice to avoid punishing some nice children.

But there is an alternative response. For utilitarians, blame and praise (as well as punishment and reward) are tools that we ought to use to bring about good effects – such as deterrence or moral growth – rather than ways of registering a

person's desert. From this perspective, it would make no sense to blame or punish someone for something someone would have done in some counterfactual circumstance of which we have no knowledge. Such punishment would be arbitrary. Even if we somehow could know the truth of some counterfactual of freedom, people can't choose to avoid being the kind of person who would commit naughty acts under some counterfactual circumstance, so there is no deterrence value in punishing them for being that kind of person. By contrast, it does make sense from this perspective to punish someone for something they have actually done — not because that person is more deserving, but because in response to such punishment people (including the punishee) can choose to avoid committing naughty acts in the future.

So, if Zimmerman's argument is sound, then Santa has at least two choices: put everyone on the nice list, or turn utilitarian. I recommend the latter.

BENJAMIN ROSSI received his PhD in philosophy from the University of Notre Dame. A graduate of Duke Law School, he practices law in Albuquerque, NM.

DISCUSSION QUESTIONS

Use these questions as prompts for written assignments or task questions for class or small group conversations.

1. What does it mean to be morally responsible for something? Do you think responsibility depends more on what a person intends, what they actually do, or what happens as a result?

2. Should people be praised or blamed for things that are partly due to luck, upbringing, or circumstances beyond their control? Why or why not?

3. What should the goal of punishment or reward be—fairness, deterrence, personal growth, or something else? How might your answer change the way we judge people's actions?

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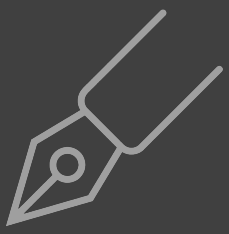
PUTTING BIG IDEAS TO WORK

ACTIVITY PLANS FOR YOUR CLASSROOM



Complicity and Choice

ACTIVE LEARNING/CASE STUDY → 50-60 MINUTES

LEARNING OBJECTIVE

Students will analyze whether individuals can be morally responsible for participating in harmful systems even when their individual actions cause little or no direct harm. They will practice identifying stakeholders, moral values, and reasonable alternatives while engaging in respectful deliberation.

ACTIVITY FLOW

Bell Ringer

- Post on the board: Can an action be morally wrong even if it doesn't make things worse? Students move to "agree" or "disagree" sides of the room and briefly explain their reasoning.

Content Immersion

Read a short excerpt or summary from "Just Say No to Christmas Turkey" focusing on complicity and "wrongful plans." Clarify key terms: complicity, harm, responsibility, alternatives.

Learning Tasks

- Divide students into small groups and assign each a scenario:
  - Buying fast fashion from a company with poor labor practices
  - Using a popular app known to exploit user data
  - Eating meat at a large holiday gathering
- Groups identify:
  - Who is affected
  - What harm is involved
  - Whether reasonable alternatives exist
  - Whether participation seems morally permissible
- Each group presents a brief "ethical verdict" with reasons.

Closure

Students respond aloud or in writing:

- Did thinking about complicity change how you view everyday choices? Why or why not?

Happiness, Need, and Moderation

WRITING/DISCUSSION → 60-75 MINUTES

LEARNING OBJECTIVE

Students will evaluate competing ideas about happiness, need, and moderation in consumer culture. They will construct and defend a position that weighs pleasure against ethical restraint, using examples from everyday life.

ACTIVITY FLOW

Bell Ringer

- Write silently: Is buying something you want—but don't need—ever morally wrong?

Content Immersion

Discuss key ideas from "Black Friday and Ethical Consumption," focusing on overconsumption, pleasure, and moderation. Contrast short-term happiness with longer-term forms of fulfillment.

Learning Tasks

- In small groups, students generate a working definition of:
  - "Need"
  - "Want"
  - "Excess"
- Groups share definitions and note disagreements.
- Individually, students write a short argumentative response to:
  - What should matter more when judging consumption: how something is made, how much we buy, or why we buy it?
- Encourage students to acknowledge at least one counterpoint.

Closure

Whole-class reflection:

- What makes moderation hard in our culture?
- Did anyone's definition of "need" change during the discussion?

Fairness, Luck, and Responsibility

DISCUSSION/INQUIRY → 45-50 MINUTES

LEARNING OBJECTIVE

Students will explore how luck, intention, and circumstances affect moral responsibility. Through thought experiments and dialogue, they will examine what fairness requires when judging others' actions.

ACTIVITY FLOW

Bell Ringer

- Four-corners prompt: People should only be judged for what they actually do, not what they might have done. Students choose a corner and discuss briefly.

Content Immersion

Summarize the central puzzle from "Can Santa Know Who's Naughty or Nice?," focusing on responsibility, control, and moral luck.

Learning Tasks

- Present short scenarios (e.g., attempted wrongdoing, lack of opportunity, good intentions with bad outcomes).
- In groups, students decide:
  - Is the person blameworthy, praiseworthy, or neither?
  - Why?
  - Groups compare judgments and identify patterns or tensions.

Closure

Students write a brief reflection:

- Should fairness focus more on intentions, outcomes, or character—and why?
- Otional share-out.

ALIGNMENT WITH PERFORMANCE STANDARDS

The articles and accompanying activities are designed to align with the Common Core State Standards for English Language Arts (ELA) and the College, Career, and Civic Life (C3) Framework for Social Studies. Together, they foster close reading, evidence-based writing, and deliberative dialogue around complex ethical issues. Through discussion and reflection, students practice the literacy and civic skills essential to critical thinking, clear communication, and constructive participation in democratic life.

COMMON CORE STATE STANDARDS: LANGUAGE ARTS, 9-12

Reading

- RL.2 / RI.2 – Determine central ideas or themes of a text and analyze their development.
- RL.6 / RI.6 – Analyze a case in which grasping point of view requires distinguishing what is directly stated from what is meant.
- RL.7 / RI.7 – Analyze how different mediums (text, visuals, video) address similar themes or topics.
- RL.9 / RI.9 – Analyze how authors treat similar topics or themes from different perspectives.

Writing

- W.1 – Write arguments to support claims using valid reasoning and relevant evidence.
- W.4 – Produce clear, coherent writing appropriate to task, purpose, and audience.
- W.5 – Develop and strengthen writing by planning, revising, and editing.
- W.9 – Draw evidence from literary or informational texts to support analysis, reflection, and research.

Speaking and Listening

- SL.1 – Initiate and participate effectively in collaborative discussions with diverse partners.
- SL.2 – Integrate and evaluate information presented in diverse media and formats.
- SL.3 – Evaluate a speaker's reasoning, use of evidence, and rhetoric.
- SL.4 – Present information and supporting evidence clearly, concisely, and logically.

Language

- L.3 – Apply knowledge of language to make effective choices for meaning, style, and tone.

C3 FRAMEWORK STANDARDS: SOCIAL STUDIES, 9-12

Dimension 1: Developing Questions and Planning Inquiries

- D1.1.9-12: Explain how compelling and supporting questions contribute to an inquiry.
- D1.5.9-12: Determine the kinds of sources that will be helpful in answering compelling questions about ethical or civic issues.

Dimension 2: Applying Disciplinary Concepts and Tools

- Civics D2.Civ.2.9-12: Analyze the role of citizens in shaping and influencing government and society.
- Civics D2.Civ.7.9-12: Apply civic virtues and democratic principles when working with others.
- Economics D2.Eco.1.9-12: Analyze how choices made by individuals influence well-being.
- Ethics / Philosophy (Cross-Disciplinary Extension): Evaluate moral and ethical arguments about rights, responsibilities, and human dignity in historical and contemporary contexts.

Dimension 3: Evaluating Sources and Using Evidence

- D3.1.9-12: Gather and evaluate sources, identifying relevant evidence and limitations.
- D3.3.9-12: Identify evidence that draws connections among multiple perspectives.

Dimension 4: Communicating Conclusions and Taking Informed Action

- D4.1.9-12: Construct arguments using precise and knowledgeable claims, with evidence from multiple sources.
- D4.8.9-12: Apply democratic strategies to address disagreements in discussions of public issues.

CREATING EXCEPTIONAL ETHICS EDUCATION EXPERIENCES SINCE 2007.

The Janet Prindle Institute for Ethics

2961 W County Road 225 S
Greencastle, IN 46135
765.658.5857

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