

Be sure that you clearly understand all of the following items listed below. Your quizzes, notes, and textbook will be your greatest resource for doing well on the exam. This first exam covers all material reviewed in the first four chapters of our textbook.

- St. Augustine of Hippo
- Ronald Rolheiser
- St. Thomas Aquinas
- Glaucon
- *Ring of Gyges* story
- morality of happiness
- morality of obligation
- morality (descriptive v. normative)
- moral rules (descriptive v. normative sense)
- authority
- transitive and intransitive features of human action
- intention
- free will
- freedom of indifference
- freedom for excellence
- object
- circumstance
- duress
- habit
- virtue
- vice
- theological virtue
- cardinal virtue
- justice
- temperance
- fortitude
- prudence
- natural law
- absolute norm
- passion
- intemperance
- cognitive manipulation
- facility

N.B. The list above is not a full list of topics that will be covered and should not be used as an alternative to reading.

Essay Questions: The following essay questions are possible options that you will see on your exam. Usually, I will pick anywhere from two to four of the options on the list below.

1. If everyone has some sort of morality, in the descriptive sense of the term, does that mean there is no way to adjudicate which moralities are better or worse (in the normative sense of the term)?
2. What are some concrete examples of how authorities in our lives can be questioned in a manner that is not simply dismissive? Explain.
3. Need it be the case that each person has one ultimate goal in life? Is it possible to have a set of balanced priorities without naming something as overarching? Explain.
4. Freedom is described here as a human (rather than animalistic) sort of acting intentionally. What ramifications of this analysis are there for better understanding child development and parenting?
5. Which perspective—freedom for excellence or freedom of indifference—do you espouse and why?
6. One potential problem with virtue approaches to morality is circularity: you can only preform good acts with pleasure and promptness if you already have a virtue, but obtaining a virtue generally occurs by performing good actions! Is this a fatal problem for virtue ethics? What contribution might rules and authorities make toward a solution to this dilemma? Explain.

7. Some people criticize the virtue approaches to morality by saying they cannot account for occasions when we act for reasons that are not clear to ourselves, or from unconscious motives. Can a virtue approach explain these situations? Explain.
8. Think of some occasions in your life when you possessed a disordered desire, even if you did not act on it. What did it prompt you to do? Why didn't you do that? Could you have even avoided the desire in the first place?
9. Are there areas in some people's lives where continence may be the highest possible state to achieve? Explain.