1. What is Moore’s “open question” argument? What is it supposed to show, and why is this supposed to be important? Discuss the argument critically.

2. One of the formulations of Kant’s categorical imperative is that we must act in such a way that we always treat people as ends in themselves, and never merely as means. What does this mean? Explicate this formulation of the categorical imperative and how it is to be applied in practice. Then critically evaluate Kant’s idea that this is (one formulation of) the fundamental requirement of morality.

3. There is a point of agreement between error theorists and realists in metaethics. On what do they agree? And what is the most fundamental disagreement between them? Having explained clearly these two positions and the relation between them, critically evaluate a major challenge that proponents of one of these positions have made to the other.

4. What is the Aristotelian thesis of “the unity of the virtues”? What is the argument for it? Would you accept a stronger, a weaker, or no version of the thesis, and why?

5. Explain Mill’s distinction between higher and lower pleasures. What is the basis of this distinction? What is Mill’s point in drawing it? Critically evaluate Mill’s position on this matter.

6. Can moral rights or principles of justice be defended strictly on utilitarian grounds? How might the importance of rights and justice be weighed against the maximization of happiness overall? Discuss regarding at least one philosopher.

7. In “The Schizophrenia of Modern Ethical Theories,” Michael Stocker charges modern ethical theories with “schizophrenia.” Explicate and assess this charge with reference to at least two theories.

8. Some moral theories take action or the maxim of an action as the basic unit of moral assessment. By contrast, some ethicists would argue that the basic unit of assessment is, or ought to be, an agent’s character, and that the assessment of action is, or ought to be, grounded in the assessment of character. What speaks for or against either position on the basic unit of moral assessment? Discuss with reference to at least two philosophers.
9. Explain what is at issue between cognitivists and non-cognitivists in metaethics and briefly review the *prima facie* case for each position. Having explained clearly the difference between these two positions, present in detail what you consider a strong reason (or an argument) in favor of accepting one of them rather than the other, while anticipating and countering responses that your opponent is likely to offer.

10. It is common to appeal to moral intuitions in normative inquiry. What are moral intuitions? Are appeals to moral intuitions methodologically sound and epistemically respectable? Critically discuss with reference to at least two philosophers.

11. According to Hume, there is no substantive distinction between moral virtues and other kinds of virtues. What is his argument for this claim? Is there a way of drawing a substantive distinction between moral evaluations of people and evaluations of other kinds? Defend your answer.

12. What is involved in blaming? Should it be central to how we relate to each other?