(1) State Quine’s criterion for ontological commitment. What reasons have philosophers given for accepting it? What reasons have philosophers given for denying it? Evaluate.

(2) What problems are associated with mental causation? Can they be overcome?

(3) “The sense in which facts about nations are not facts ‘over and above’ the collection of facts about persons can be expressed in the observation that a description of the world mentioning all facts about persons but omitting those about nations can be a complete description of the world, from which the facts about nations follow.” Discuss.

(4) What is the relationship between a statue and the lump of clay of which it is made?

(5) What is presentism and why is(n’t) it true?

(6) What, if anything, do teletransporter examples show about personal identity?

(7) It has been said that the view that objects have temporal parts is a “crazy metaphysic.” What are temporal parts supposed to be? What arguments are there in favor of the idea that objects have temporal parts? Why is the view supposed by some to be crazy? How, exactly, do we decide whether any particular object has temporal parts?

(8) What are some of the reasons why the reduction of the mental to the physical has been rejected in favor of the supervenience of the former on the latter? What are some of the different versions of the supervenience thesis? What is the most promising one? What are the most important objections to it? Can they be met?

(9) Are there properties? Evaluate the debate between realists and nominalists with respect to the existence of properties.

(10) Some philosophers think the same objects occur in different possible worlds. Others deny this. Who is right, and why?

(11) What are haecceities? What reasons are there to postulate them? Are they good reasons?

(12) “If determinism is true, then my behavior is a mere tropism, rather like the movements of a vine following the movement of the sun. My behavior is not such a tropism, if I sometimes act freely. Thus, either determinism is false, or I never act freely.” Discuss.