**FALL 2015 GRADUATE COURSE OFFERINGS**

**APHI 516 – Philosophy of Mind (#9943)**  
**MWF 12:35PM – 1:30PM, BA-225**  
**Instructor: Ron McClamrock**  
An examination of the modern version of the traditional mind-body problem and issues connected with it. Topics to be covered will include varieties of dualism and materialism, the problem of mental causation, reductionism and the mind-body problem, the relevance of various kinds of scientific theorizing about mind to the traditional mind-body problem, and some puzzles concerning qualia, embeddedness, and intentionality, the explanatory gap, and subjectivity. More information can be found on the course web page at [http://profron.net/phi516](http://profron.net/phi516). Shared resource with PHI 416.

**APHI 531 – Logic and Philosophy (#9945)**  
**M 5:45PM – 8:35PM, LC-3A**  
**Instructor: Bradley Armour-Garb**

This course introduces issues in both the philosophy of logic, which is about issues and features in or related to logic, and philosophical logic, which uses logic as a means for resolving certain puzzles or paradoxes. As a course in the philosophy of logic and philosophical logic, we thus attempt to answer questions like the following:

- What is a paradox and how are we to understand and resolve certain philosophical paradoxes? Can logic help? If so, how? If not, how should such paradoxes be treated?
- What is the relationship between logic and reasoning—is logic normative for reasoning? Is reasoning normative for logic?
- What is the relationship between a natural language and a logical language, e.g., what is the connection between the logical form of a sentence and its grammatical form?
- What is a modal logic and what is its relationship to the metaphysics of modality? More generally, how should we understand talk of “possible worlds”?
- Is classical logic the one (and only) true logic or are there other logics? If there are others, what are they and why would one want to endorse or adopt them?

In addition to answering such questions, the course is designed to expose students to non-classical logics, in an accessible, user-friendly way.

Please note that there are no prerequisites for this course.

For the class, there will be 2 - 3 short papers (4 pages, max) one of which will be dropped and a final paper.

**APHI 544 – British Empiricism (#9947)**  
**TuTh 11:45AM – 1:05PM, BA-113**  
**Instructor: Marcus Adams**

This course examines points of commonality and disagreement between philosophers who may be called, for various reasons, “British Empiricists“: Thomas Hobbes, John Locke, George Berkeley, and David Hume. We will focus on their theory of knowledge, philosophical method, philosophical psychology, natural philosophy, and metaphysics. We will pay less attention to issues related to politics and morality, except as these relate to systematic philosophy. In contrast to these “British Empiricists,” we will read Margaret Cavendish’s criticisms of the experimental philosophy and Hobbes’s account of sensation. We will conclude the course by considering whether “British Empiricism” is a coherent historiographical category and, if so, whether any of the figures discussed were empiricists.
FALL 2015 GRADUATE COURSE OFFERINGS

APHI 558 – Theory of Art (#9948)
T 5:45-8:35, BA-224
Instructor: Jason D’Cruz

This course focuses on problems in analytical aesthetics that intersect with topics in metaphysics, philosophy of mind, value theory, and moral psychology. Most of our readings will come from the twentieth and twenty-first century sources (including Danto, Goodman, Kivy, Walton, Scruton, Lopez), although there will be background readings from historical sources (including Plato, Aristotle, Tolstoy, Hume, Collingwood, and Sibley).

Questions we will consider include: What is the most perspicuous ontology for “art-hood”. What does it mean for a work of art to represent something? Can photographs represent? What does it mean for an artwork to be “expressive”? When we appreciate art, is there a distinctive attitude that we take up that can be called “aesthetic”? How should we characterize this attitude? On what basis can we judge, with justification, that an artwork is good, or that something is beautiful? Are aesthetic claims objectively true or false? To what extent is knowledge of an artist’s intentions necessary for interpreting a work? Why are we emotionally moved by fictional narratives – e.g. movies, novels – when we know that the fictional events are not real? What are the barriers to imaginative engagement with fictional worlds in which deviant moralities obtain? Is there any moral impropriety to being moved by an immoral work of art? Can an artwork be immoral, and if so, does this diminish the work’s aesthetic value?

APHI 621 – Topics in Ethics, Topic: Proseminar in Values (#9949)
TuTh 2:45-4:05, HU-108
Instructor: Kristen Hessler

This course is designed to introduce first- and second-year graduate students to a range of issues in ethics and political philosophy, including questions in metaethics and applied ethics.