NOTE 1: Because this syllabus represents a study guide for the course, please bring this syllabus with you to every class.

NOTE 2: Except in the case of medical necessity, please do not bring (i.e., use) “Laptop computers” or other electronic devices to class. They are too distracting. Thank you very much!

It may well be that my history will seem less easy to read because of the absence in it of a romantic element. It will be enough for me, however, if these words of mine are judged useful by those who want to understand clearly the events which happened in the past and which (human nature being what it is) will, at some time or other and in much the same ways, be repeated in the future. My work is not a piece of writing designed to meet the taste of an immediate public, but done to last forever. (Thucydides [c460-400BCE], History of the Peloponnesian War, BI: 22)

Tragedy is essentially an imitation not of persons but of action and life. [All human happiness or misery takes the form of action; the end for which we live is a certain kind of activity, not a quality. Character gives us qualities, but it is in our actions that we are happy or the reverse]... In a play accordingly they do not act in order to portray the characters; they include the characters for the sake of the action. So that is the action in it, i.e. its plot, that is the end and purpose of the tragedy; and the end is everywhere the chief thing. Besides this, a tragedy is impossible without action, but there might be one without Character. (Aristotle [c384-322BCE] Poetics, 6, 1450a)

To be ignorant of what has occurred before you were born is to remain always a child. For what is the worth of human life, unless it is woven into the life of our ancestors by the records of history. (Cicero [106-43BCE], Orator, xxxiv: 120)

Since it is the spectacle of human diversity, as it manifests itself in history, which is to evoke this conception, it is to history that we must have recourse. Historical and social studies are close relatives and they are destined eventually to merge with one another.

By history we must understand not the history of all the peoples of the world (such rapid surveys make no profound intellectual impression), but at least the history of several peoples, selected with discrimination from amongst those which differ from the ones with which we are directly acquainted... Two kinds of people in particular seem to suit this role ideally: those of Greece and those of Italy. They are at once very different from ourselves and at the same time they are of special interest to us on account of the special ties which unite us with them. (Emile Durkheim, The Evolution of Educational Thought [1904-1905] 1977: 331-332)

Using a symbolic interactionist frame as the integrating mechanism, this course examines the enduring problem of connecting social theory with human activity.

Building on the works of some early Greek scholars (e.g., Plato, Aristotle, Thucydides) and others who have addressed human lived experience (as entertainers, rhetoricians, philosophers, politicians, historians, theologians, legalists, hermeneutic scholars, pragmatists, and so forth), the emphasis is on examining theory that is informed centrally by people's accounts and analyses of community life in the making.

This course is intended to provide students with a working conceptual frame or window to past scholarship so that we might better learn what has been said about humanly known and enacted reality and how this material is related to social thought about the ever unfolding present.

Although some familiarity with the classics or the history of Western social thought would likely be helpful in certain respects, this course assumes that most students will not have backgrounds in these areas.

Relatedly, our focus is not on the classics or history, per se, but rather on theory about (and
research on) the human condition. Much more important than any particular background, thus, is a genuine interest in the study of human lived experience and a desire to learn about the ways in which people have envisioned and conceptualized human enacted realities over the millennia.

The Intellectual Expedition
In many respects, this course represents an intellectual expedition, wherein the class participants, as co-travellers, encounter an assortment of sources, resources, concepts, and other materials for dealing with the legacy and potency of Western social thought.

Acknowledging the foundations of Western thought, this course encourages a more comprehensive approach to the various conceptual frames that have been invoked within and across the humanities and social sciences. This course also provides a powerful set of resources for embarking on a wide range of focused lines of inquiry pertaining to the study of human group life.

Although sociologists often refer to August Comte, Karl Marx, Emile Durkheim, Max Weber, and others of that era as “classical theorists,” our intellectual base is much more extensive. Thus, as some social theorists (e.g., Popper, 1957; Gouldner, 1958; Barnes and Becker, 1978) have indicated, 19th, 20th, and 21st century sociological theory (e.g., Marx, Durkheim, Weber, Simmel, Mead, Blumer) is very much rooted in early Greek social thought.

Still, it should not be assumed that “the latest is the greatest” or that interim scholars adequately gleaned, emphasized, and built on materials that deal with human knowing and acting from the past. Indeed, as this course will pointedly indicate, not only is there much to be learned from our predecessors, but their texts also represent an invaluable set of resources for comparative analysis. Moreover, the present state of social theory is only best comprehended in terms of the continuities, reconfigurations, and disjunctures of earlier scholarship.

While acknowledging the profound indebtedness of sociological theory to much earlier figures in Western thought, this course more explicitly focuses attention on the enduring problem of linking social theory and human activity.

Attending to the interlinkages of speech (logos), objects (pragma), action (praxis), and polis (community) amidst an assortment of human theatres of operation, we will be considering the ways in which scholars over the millennia conceptually have engaged the topics of human knowing and acting.

Among the realms of human endeavour thusly encompassed are education and scholarship, philosophy, entertainment, technology and science, intergroup relations, government and military practices, law, religion, morality, deviance, influence work, history, and more direct theoretical and methodological variants of the social sciences.

Establishing a Contemporary Reference Point
Since we will be going back in time and considering materials of highly diverse emphases, qualities, and relevancies, it is important for us to establish a central reference or anchorage point with respect to contemporary social theory.

Given our emphasis on language, objects, and activity as the centralizing features of community life, our primary reference point or home base is represented by symbolic interactionist thought (via Mead and Blumer) and interactionist-style ethnographic research.1 Symbolic interactionism, thus, provides the conceptual coordinates for this course.

Relatedly, particular consideration will be given to matters such as process, relativism, language, negotiation, objects, activities, human agency, reflectivity, and group relations, as well as attending to the ethnographic instances of things and the task of developing generic concepts for the transcontextual and transhistorical comprehension of community life.

More specifically, we will be using generic social processes (GSPs) such as acquiring perspectives, doing activity, developing identities, developing relationships, experiencing emotionality, and forming and coordinating associations as conceptual resources for traversing the corridors of history.

Toward a Working Itinerary
What follows is an approximation of the overall flow of the course. It is anticipated that we will be making adjustments along the way to more effectively

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1 We will be discussing the foundational features of symbolic interactionism in class, but students may also find it instructive to consult any of the following (optional) sources:
* Herbert Blumer Symbolic Interactionism
* Robert Prus Symbolic Interaction and Ethnographic Research
* Robert Prus Subcultural Mosaics and Intersubjective Realities
* Robert Prus and Scott Grills The Deviant Mystique
* Anselm Strauss Continual Permutations of Action
accommodate people's intellectual intrigues and research projects. In the interim, though, it might be noted that the course will entail a series of overviews of topics in broader and, then, more focused manners.

The material introduced in this course will be developed mindfully of general historical sequences of western scholarship, but it will be necessary to revisit the same basic cycle of historical eras as we pursue particular topics.

While all of these areas overlap in certain respects, more specific streams of attention will be given to considerations of human knowing and acting with respect to education, poetics, rhetoric, philosophy, religion, ethnology, and the social sciences. This will allow us to sustain focus on conceptual developments within particular realms of scholarly activity.

This is not a course on history per se, but rather an attempt to consider the ways that particular scholars have engaged the study of human knowing and acting over the millennia. Likewise, we will be focusing on authors who have written about human knowing and acting in more explicit and sustained terms.

Notably, as well, many of the academic themes (e.g., poetics, rhetoric, social theory) considered here not only have been developed in somewhat parallel and interconnected fashions, but also have been generated by many of the same scholars (e.g., Plato, Aristotle, Cicero, Aquinas).

Thus, as we move through the course, students will have opportunities to develop a greater familiarity with, and appreciation of, both of the range of scholarship in these various eras and of the interrelatedness of these topics to one another.

As well, while we will have an assortment of readings in common, it should be appreciated that people will be doing more focused reading on their own projects as the term develops.

January 6 (week 1)
Overviewing the Course
Knowing as a Collective Venture
   Early Greek Scholarship ** Why the Greeks?  
   The Historical Flows of Western thought (Handout)
   Realms of Study
   Education and Scholarship, Poetics, Rhetoric,  
   History, Philosophy, Religion, Human Sciences
   Knowing and Acting: Missing Links
   Community, Activity, Speech, Objects

January 13 (week 2)
Engaging Education and Scholarship
Greeks / Romans / Christians / 13thC Scholasticism /  
16th Renaissance / Subsequent Extensions
   Diversion, Disregard, and Resistance
   Sustaining and Defending Education
   Writing, Knowing, Educating
   Pursuing Scholarship
   Engaging Technology

# “Defending Education and Scholarship in the Classical Greek Era: Pragmatist Motifs in the Works of Plato and Isocrates” (Readings--SPR)
# “Aristotle on Teaching and Learning: Lessons in Pragmatist Scholarship from Sister Mary Michael Spangler” (Readings --SPR)
# “Emile Durkheim on “The Nature and Method of Pedagogy” [1911]” (Readings --SPR)

xMoral Education

January 20 (week 3)
Poetic (fictionalized) Representations
Greek Poetics (fictionalized text and theatre)  
Representing the Human Condition
   Literary Criticism
   Plato and Aristotle
   Roman Productions
   Christian Emphases
   The Renaissance and beyond
   *Aristotle... Poetics

# “Plato and Aristotle on Poetic Expressions and
Human Enacted Realities: Pragmatist Motifs in Classical Greek Fictional Representations.”
(Readings --SPR)

# “Engaging Poetic Texts in the Classical Roman Era: The Pragmatist Contributions of Horace, Longinus, and Plutarch (Readings -- SPR)


http://www.qualitativesociologyreview.org/ENG/Volume9/abstracts.php#art1

January 27 (week 4)
***Overview Paper is Due Today

Love, Friendship, and the Poetic Endeavour

# “Friendship, Love, and Disaffection: Interactionist Themes in Classical Greek Scholarship” [with Fatima Camara] (Readings --SPR)

# “In Love and in Despair: Ovid’s Contributions to an Interactionist Analysis of Intimate Relations.”
(Readings --SPR)


(Readings --SPR)

Discuss Plato Paper

February 3 (week 5)
Speech, Rhetoric, Influence Work

# "Greek Rhetoric and Persuasive Interchange"
(Readings --SPR)

# "Aristotle and the Study of Rhetoric" (Readings -- SPR)
http://www.qualitativesociologyreview.org/ENG/Volume10/abstracts.php#art2

*** Aristotle Rhetoric
Discuss Plato Paper

February 10 (week 6)
Rhetoric and Influence Work Cont’d

# "Roman Oratory: Encountering Cicero” (Readings - -SPR)

# “Charismatizing Christianity: Augustine’s Corpus of Divinely-Inspired Orators.” (Readings --SPR)

Discuss Plato Paper

[To enable people to share their works with others, everyone is asked to prepare a 1page (single-spaced) outline that they will briefly discuss with others in the class. Please bring sufficient copies so that everyone will have a copy of each project. These outlines will should be very helpful to their authors as well as represent a means of encouraging the development of a community of scholars within the class.]

February 16-20 Reading Week (week 7)
No class, No office hours

February 24 (week 8)
***Plato Paper ----- DUE Today
PART 2:
Ethnohistory, Philosophy, and Religion (EPR)

Early Greek Ethnohistory
Herodotus, The Histories
Thucydides, History of the Peloponnesian War
Xenophon, Anabasis (or The Persian Expedition)

# “Ethnographic Trailblazers: Herodotus, Thucydides, and Xenophon” [with Matthew Burk] (Readings - EPR)

# “Writing History for Eternity: Lucian’s Contributions to Pragmatist Scholarship and Ethnographic Research” (Readings - EPR)
http://jce.sagepub.com/cgi/reprint/37/1/62

March 3 (week 9)
Encountering Early Greek Philosophy
(Encompasses all considerations of knowing; including religion, morality, science, and social science **** Roots of virtually all contemporary social theory)

For our purposes, especially consider
Process, Speech, Action, and Community
also Plato’s pragmatism in Republic, Laws
Aristotle as a pragmatist (Rhetoric, Ethics)

# “On Aristotle’s Categories” (Readings - EPR)
# “Aristotle on Causality” (Readings - EPR)
# “Aristotle’s Nicomachean Ethics (Readings - EPR)
2007 Qualitative Sociology Review 3 (2): 5-44.

Optional
# "In Defense of Knowing, In Defense of Doubting: Cicero Engages Totalizing Skepticism, Sensate Materialism, and Pragmatist Realism in Academica”
http://www.qualitativesociologyreview.org/ENG/Volume5/abstracts.php#art1
March 10 (week 10)
Philosophy and Religious Studies...
# “Representing, Defending, and Questioning Divinity in a Community Context: Plato Engages Religion in Timaeus, Phaedo, Republic, and Laws.” (Readings - EPR)
# “To the Gods with Thee: Cicero’s Contributions to the Philosophy of Divine and Human Knowing.” (Readings - EPR)
# “On the Processes and Problematics of Representing Divinity: Dio Chrysostom (c40-120) and the Constructionist Motif.” (Readings - EPR)

March 17 (week 11)
Philosophy and Religious Studies Cont’d...
# “Objectifying Religious Beliefs, Practices, and Representations: Lucian (c120-180) Addresses Sacrifices, Death, Divinity, and Fate.” (Readings - EPR)
# “Augustine -- The Teacher” (Readings - EPR)
# “Re-establishing the Pragmatist Divide in the 13th Century: Aristotle, Aquinas and the Humanly Engaged World vs. Plato, Augustine, and the Divinely-enabled Soul.” (Readings - EPR)
# “Religion, Ethnography, and the Sociology of Knowing: An Introduction to the Sociological Pragmatism of Emile Durkheim's The Elementary Forms of the Religious Life” (Readings - EPR)

March 24 (week 12)
Intersubjectivity and Pragmatist Inquiry
British Pragmatist Tendencies
Thomas Elyot (c1490-1546)
Francis Bacon (c1561-1626)
Thomas Hobbes (1588-1626)
John Locke (1632-1704)
German Linguistics / Hermeneutics
Anthropological Ventures
Re-establishing the Pragmatist Emphasis
American Pragmatism
Emile Durkheim Engages the Pragmatist Divide
Symbolic Interaction
Ethnographic Research and Humanly Engaged Life-Worlds

Some General Observations
Participants should not expect to know everything about all of these areas, authors, or time periods when they are finished the course. Instead, this course can only provide a starting point of a fuller appreciation of the developmental flow of Western social thought.

Still, by attending to overviews of these topics and the more central scholars involved in these arenas, students are introduced to the major conceptual emphases and debates in Western social thought.

Students also will be alerted to various resource materials and be given opportunities to engage specific realms of human endeavour in greater depth by focusing on the nature of human group life in particular sectors of community life.

As well, because so much of the humanities and social sciences are informed by the literature outlined here, this material not only facilitates comprehension of developments across the humanities and the social sciences but also lends itself to an exceedingly wide variety of situated academic applications.

Assignments
1. Overview the course (10% of your final grade)
   (a) overview the course as much as you can in more general terms, but in ways that are mindful of our interactionist / pragmatist emphases on the study of human knowing and acting (approximately 5 pages).
   (b) Tell what you think is important about these materials especially the material for the study of human group life (i.e., the sociological venture) more generally (about 3 to 5 pages).

This paper is due January 27
2. Engaging Plato and Pragmatist / Interactionist scholarship
Worth 30% of your final grade. See instructions following
This paper is due February 24

3. Final Paper
Worth 60% of your final grade. See instructions following
The Final paper will probably run about 20-30 pages in length (longer is okay). The Final papers are due during the exam period. Pick your own day for submission between April 8-17.

For all of your papers…
specify the parameters of the project at the very outset (i.e., tell what the paper is about and how it will be approached) and establish some familiarity with interactionist / pragmatist scholarship. Be sure to define your terms of reference along the way.

**** Think of symbolic interaction as providing your conceptual coordinate points in developing your materials, along with a particular focus on speech, objects, and activities as people deal with these things within a community context.

Indeed, past experience with papers in this course indicates just how very important it is to establish a strong interactionist conceptual base for developing these projects and to do so at the earliest stages of your projects. Relatedly, people often find it helpful to use one or more GSPs as reference points in developing their papers.

Because they build on class materials and references, these papers are to show some working familiarity with early Greek (translations) sources and should reflect an attempt on your part to follow some of these developments over time. Relatedly, particular emphasis will be placed on the approaching these topics in ways that attend to the viewpoints of the authors considered along the way (i.e., attempt to stay as close to available texts as possible).

***In developing your Greek, Latin, and other historical materials, it is essential to engage and concentrate on primary sources (translations for Plato and Aristotle) versus commentators (secondary sources) who talk about their work.

Also, when you deal with multiple authors in your paper, it is advisable to deal with authors one by one, while presenting their materials in chronological order. This way, one avoids prematurely mixing multiple sources in presenting people's positions.

Likewise, experience teaches us that the strongest papers tend to follow a sequence of this sort: (1) an overview statement in which the basic issues, objectives, or parameters of the project are made clear; (2) a presentation of the basic features of symbolic interaction that are relevant to the project; (3) a methodological statement telling readers how you developed this project; (4) a brief overview of your text(s); (5) an explicit, more developed statement on the specific authors / works under consideration; (6) a comparative analysis of your materials; and (7) a conclusion that attends to the things learned from this project (also insights, surprises) as well as indicating the challenges, limitations and potentialities of this project. If you wish, you may add a (8) postscript that addresses related but less central matters or other things that occurred to you at a later stage in the project.

Still, it is to be recognized that these analyses (including the final paper), rather inevitably, will be partial in their development. Thus, while students are expected to develop as complete a project statement as possible during the time frame of the course, people may find it very worthwhile to pursue some of these projects in more extended manners, later, through independent studies, theses, and the like.

***When pursuing your projects, concentrate on primary (translations in most cases) materials rather than commentaries on particular texts.
**Be sure to complete your assignments on time.
People who miss project due dates generally do not do very well in the course. The preliminary outlines are very important / helpful in this regard.

The Plato / Pragmatism Paper
Pick one or two of the following Platonic dialogues that have some related emphasis and consider in what ways, these might be consistent with and/or different from an interactionist / pragmatist approach to the study of human knowing and acting.
If you prefer, you may work with Republic and/or Laws using particular sections of these texts.
In all cases, though be sure to discuss symbolic interaction in framing your paper and then address the work(s) you have selected from Plato.

Charmides or Temperance (on self knowledge; science
of science)
Cratylus (on language; meaning; knowledge; on the soul)
Crito (importance of maintaining the law)
Euthydemus (on eristics [persuasive/argumentation] vs. true knowing; problematics of clarity of expression)
Euthyphro (on piety)
Gorgias (on rhetoric, virtue, pleasure, soul, Socrates’ enemies)
Ion (on knowing and judging poetic materials and performances)
Laches (on courage)
Lesser Hippias (intentionality, ignorance, and wrongdoing)
Lysis (on instruction, knowing friendship, love)
Parmenides (challenge of forms; on the one and the many)
Phaedrus (on rhetoric; method of division; writing; love, friendship, soul)
Philebus (wisdom and knowing vs. pleasure as good)
Protagoras (debate with sophist on wrongdoing)
Sophist (on sophists; on multiple, real and unreal viewpoints, speech)
Statesman (considers knowing in politics, sophism, and philosophy)
Symposium (on love)
Theaetetus (on knowing)

Also consider
Alcibiades (on wisdom, self knowledge)
Clitophon (critique of Socrates’ virtue, rhetoric)
Greater Hippias (good/quality)
Hipparchus (on greed)
Minas (on defining laws)
Rival Lovers (on generals and particulars)
Sisyphus (on deliberation)

Republic (Justice; Forming and Maintaining the State; Religion; Educating Citizens; Preparing and Selecting Guardians; Philosophy; Dialectics; Forms of Government; Poetics)
Laws (Conditions of State; Religion; Education; Human nature and Virtues; Goals and Implications of Legislation; Office Holders; Regulation and Prohibition; Crime, Courts, and Punishment; Military; City Planning; Trade and Regulation of Exchange)

The Final Paper
The final paper will be developed around either a text that Plato wrote OR one by Aristotle and will involve an interactionist/pragmatist comparison of that text with a more recent (historical or contemporary) statement.

Because your two texts will not match up perfectly, it will be necessary to define / establish a mutual base (i.e., frame or contextualize each relative to the other) so that more extended comparison points may be established.

Still, be sure to tell what each text is intended to do in more general terms before embarking on a more sustained comparative analysis. In that sense, it also is extremely important to establish what Plato or Aristotle says in more precise terms before developing any comparisons with your more recent texts.

Here are some options [Other possibilities may be considered, but topics will be limited... and the plan is to have everyone work on a different, albeit somewhat related, topic. Each topic is available only once, on a first come, first choice basis]

Plato Republic meets— [one of:]
#Herbert Blumer Symbolic Interactionism
#Emile Durkheim
   Elementary Forms of the Religious Life
   OR Moral Education
#Erving Goffman Asylums
#George Herbert Mead Mind, Self and Society
#Robert Prus Symbolic Interaction and Ethnographic Research
#Robert Prus Hookers, Rounders, and Desk Clerks
#Anselm Strauss Continual Permutations of Action
#Georg Simmel Sociology of Georg Simmel—Kurt Wolff
Jacqueline Wiseman Stations of the Lost

OR

Aristotle Nicomachean Ethics meets--- [one of:]
#Peter Berger and Thomas Luckmann Social Construction of Reality
#Herbert Blumer Symbolic Interactionism
#Emile Durkheim
   Elementary Forms of the Religious Life
   OR Moral Education
   OR Pragmatism and Sociology
#Thomas Hobbes Leviathan
#John Locke An Essay Concerning Human Understanding
#George Herbert Mead Mind, Self and Society
#Robert Prus Symbolic Interaction and Ethnographic Research
#Anselm Strauss Continual Permutations of Action
#Georg Simmel Sociology of Georg Simmel—Kurt Wolff
Wolff
#Erving Goffman Presentation of Self ....

OR Aristotle Rhetoric meets — [one of:]
#Peter Berger and Thomas Luckmann Social Construction of Reality
#Erving Goffman The Presentation of Self...
#Erving Goffman Stigma
#Robert Prus Beyond the Power Mystique
#Robert Prus Making Sales

OR Aristotle Poetics meets —
#John Dewey--Art as Experience
#Howard Becker Art Worlds
#Erving Goffman Presentation of Self ....

OR Plato (poetics-multiple sources) meets
#John Dewey--Art as Experience
#Howard Becker Art Worlds

General format for the Final Paper
*Introduce your paper [set the frame; tell what the paper is about… major emphases]
*Establish the pragmatist/interactionist base [our conceptual home base]
*More fully define your frame of reference [objective, texts, procedures, emphases]
*Deal with the authors (and their work) in historical sequence [present their viewpoints one by one]
*Outline the more central points for each author, in turn, as precisely as you can (referencing these materials “chapter and verse,” so to speak)
*Then, compare their materials relative to the study of human knowing and acting
  Consider -- similarities, differences, and implications
*Tell what we learn about human group life from from your comparative analysis of these materials
*Address the implications of these texts and your analysis for the field of sociology more generally
The final paper will likely be about 20-30 pages in length (longer is okay).

703 Students
Although both 400 and 700 level students have the same basic sets of required materials for the course, it is expected that the projects submitted by 700 level students will exhibit somewhat greater depth, scope, and sophistication in their treatments of the course materials and topics. 700 level students also will be expected to take more active roles in class discussion and to assist 400 level students with their projects. At the same time, it is recognized that much of this material is apt to be new to the 700 level students, just as it is for the 400 level students. That will be taken into account in arriving at final grades for both sets of students.

Course Texts
Aristotle Nicomachean Ethics
Aristotle Rhetoric
Plato Republic
(Note: Two packages of readings----- (bookstore)
**Sociology 409/7XX:
Scholarship, Poetics, and Rhetoric 2008.... [SPR]
**Sociology 409 /7XX:
Ethnohistory, Religion, and Philosophy 2008..... [EPR]

Recommended as Resource Materials
**Aristotle...
**Blumer, Herbert
**Plato...
Plato: Complete Works (Cooper, 1997) Hackett.
**Prus, Robert...
Symbolic Interaction and Ethnographic Research (1996) SUNY.
Subcultural Mosaics and Intersubjective Realities (1997) SUNY.

Also consult the Indices in Plato and Aristotle’s complete works for your topics. These can be very valuable, time-saving resources and often are excellent starting points for your projects. The indices also are apt to provide you with suggestions for a great many topics that you might not otherwise have considered.

Additional Sources for Materials (especially Classical literature)
*** 3 university libraries (UW, WLU, Guelph) are all accessible from UW
*** Internet --- many classical texts are available
(BUT recognize that internet texts are more difficult to
read / study / document than printed texts --- Try to access the printed texts especially if you are going to be working more closely with a particular text

*** Perseus.tufts.edu
http://www.perseus.tufts.edu/hopper/
*** Classics.mit.edu
http://classics.mit.edu/
*** Philosophy Pages***
http://www.philosophypages.com/index.htm
*** The Internet Encyclopaedia of Philosophy
http://www.utm.edu/research/iep/
*** Catholic Encyclopaedia
http://www.newadvent.org/cathen/
*** Historians and Philosophers
http://www.scholiast.org/history/histphil.html
*** Ancient Greek History SourceBook
http://www.fordham.edu/halsall/ancient/asbook07.html
*** Thomas Aquinas–Summa Theologica [online text]
http://www.newadvent.org/summa/

Also --- you may wish to run Internet searches by Authors / Titles / Topics
(but don't get lost in hyperspace)

*NOTE ON AVOIDANCE OF ACADEMIC OFFENSES:
Academic Integrity: in order to maintain a culture of academic integrity, members of the University of Waterloo community are expected to promote honesty, trust, fairness, respect and responsibility.

Discipline: A student is expected to know what constitutes academic integrity, to avoid committing academic offenses, and to take responsibility for his/her actions. A student who is unsure whether an action constitutes an offense, or who needs help in learning how to avoid offenses (e.g., plagiarism, cheating) or about “rules” for group work/collaboration should seek guidance from the course professor, academic advisor, or the Undergraduate Associate Dean. When misconduct has been found to have occurred, disciplinary penalties will be imposed under Policy 71 – Student Discipline. For information on categories of offenses and types of penalties, students should refer to Policy 71 - Student Discipline,
http://www.adm.uwaterloo.ca/infosec/Policies/policy71.htm

Grievance: A student who believes that a decision affecting some aspect of his/her university life has been unfair or unreasonable may have grounds for initiating a grievance. Read Policy 70 - Student Petitions and Grievances, Section 4,
http://www.adm.uwaterloo.ca/infosec/Policies/policy70.htm

Appeals: A student may appeal the finding and/or penalty in a decision made under Policy 70 - Student Petitions and Grievances (other than regarding a petition) or Policy 71 - Student Discipline if a ground for an appeal can be established. Read Policy 72 - Student Appeals,
http://www.adm.uwaterloo.ca/infosec/Policies/policy72.htm

Avoiding Academic Offences:
http://arts.uwaterloo.ca/arts/ugrad/academic_responsibility.htm

Thank you for being a good citizen as well
as a conscientious student! RP