

# SYLLABUS FOR PHIL 4351-001 CRN: 21041J/5351-001 CRN: 24442 (3 CRD HR) GREAT PHILOSOPHERS SEMINAR DIOGENES OF SINOPE & ANCIENT CYNICISM

---

## LOGISTICS

---

*Instructor:* Glenn “boomer” Trujillo  
*Email:* gmtrujillo@utep.edu  
*Office location & phone:* Worrell Hall 306, (915) 747-6617  
*Office hours:* Monday 12:00-1:00pm; Wednesday 3:30-4:30pm  
Also available online by appointment  
*Course date & location:* University of Texas at El Paso, Spring 2024  
Wednesday, 4:30-7:20pm  
Undergraduate Learning Center 334

## COURSE DESCRIPTION & OBJECTIVES

---

*The life and work of one or more of the most influential thinkers in world philosophy will be the focus of this course. Such thinkers include Confucius, Plato, Aristotle, Ortega, Nietzsche, Marx, Kant, Hegel, Dewey, Singer. May be repeated when the course content varies. Prerequisite: Junior standing.*

Diogenes of Sinope is literally a legend. Even though he certainly existed and ancient sources do say that he wrote his own *Republic* and a few tragedies, none of his works survive. So, we’re left with reading secondary accounts about him from the ancient world. Diogenes was a contemporary of Plato, Aristotle, and Alexander the Great, and his interactions with them are infamous. So, sometimes it is difficult to find unbiased sources. Nonetheless, Diogenes was the founder of the school of Cynicism, the name derived from the Greek word κύων for “dog.” Cynics adopted this title. They lived ascetic lives dedicated to the values of nature. And they barked at social conventions and pretenses. Diogenes and his students were radical. This course will survey the main texts that were written about him in the ancient world to understand the core of Diogenes’ thought. And then the course will read contemporary literature about both Diogenes and Cynicism to analyze his ethics, politics, rhetoric, and contemporary applications.

## COURSE MATERIALS

---

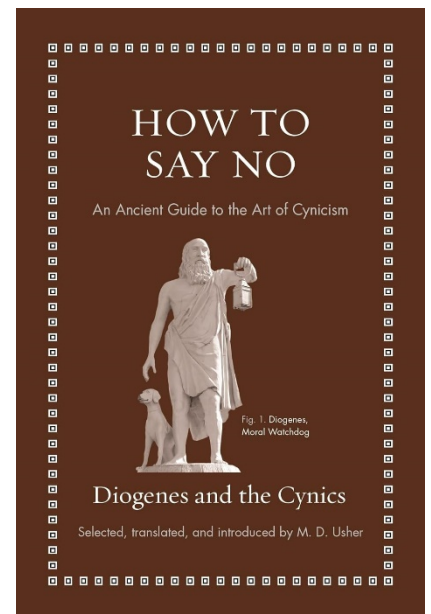
### Required

- HTSN: Diogenes and the Cynics, *How to Say No: An Ancient Guide to the Art of Cynicism*. Princeton UP. ISBN-13: 978-0691229850.
- Bb: Readings uploaded to Blackboard.

### Recommended

You can get *free* copies of the ancient sources on Internet Archive ([archive.org](https://archive.org)) or Project Gutenberg ([gutenberg.org](https://www.gutenberg.org)). You can get English/Greek interactive texts on Perseus Digital Library ([perseus.tufts.edu](https://perseus.tufts.edu)).

- Diogenes Laertius, *Lives of Eminent Philosophers*, trans. Pamela Mensch. Oxford: 2018. ISBN-13: 978-1420970241.
- R. Bracht Branham and Marie-Odlie Goulet-Cazé, eds., *The Cynics: The Cynic Movement in Antiquity and Its Legacy*. U California P, 1996. ISBN-13: 978-0520216457.
- William Desmond, *Cynics*, U California P, 2008. ISBN-13: 978-0520258617.



## ASSIGNMENTS AND GRADING

YOU MUST COMPLETE ALL ASSIGNMENTS TO PASS THE COURSE!

The grade for the course is composed of:	Pct.	Letter	Grade Pts.	Denotation
• 50%: Discussion Starters & Attendance	90–100	A	4	Excellent performance
• 15%: Quotes and Questions	80–89.99	B	3	Good performance
• 15%: Annotated Bibliography/Presentation	70–79.99	C	2	Average performance
• 20%: Final Paper	60–69.99	D	1	Below average but passing performance
	0–59.99	F	0	Not passing

Discussion Starters. Each week, *all* students should *bring to class, printed out, ready at the beginning*:

1. A quote that contains the thesis / main theme from one assigned reading. (There might be multiple. Just choose one.)
2. A quote that makes a good, interesting, clear, or important point. (According to you.)
3. A quote that makes a questionable, unclear, or misguided point. (According to you.)
4. 3 questions about the material that can motivate class discussions or develop into paper topics.
  - a. Consider themes within the readings. Compare thinkers across the semester. Pick on weaknesses. Fill in gaps. Find a historical or fictional case where philosophers would disagree about what to do. Whatever angle you take, there should be a clear basis in the readings, but you can be more creative in the application.

11 out of 13 is 100%. Then the grade will go down 10% for each week you don't bring one to class past that.

There are no makeups. This is a way of counting attendance and preparedness.

Quotes and Questions. This is a brainstorm for a paper topic. You'll have quotes, themes, and questions printed on a sheet of paper.

Undergraduates: pick 5 quotes on one unified theme from the course's readings. Graduates: pick 10 quotes on one unified theme from the course's readings. Everyone: Write 3 questions that you'd like to research, trying to unify/compare/contrast/problematize/apply/supplement as many of your quotes as possible. Here, you're trying to figure out *why* you are interested in your topic. It's an exercise in self-awareness and meta-cognition. What draws you to this topic? Why does it seem important to address? What are the logical possibilities for the debate? What does your gut say to you about this?

You are required to go to the UTEP Writing Center at least once in your paper writing process. You may do it at the brainstorming stage, annotated bibliography stage (to check citations and work on clarifying your thesis), or before the final submission (to work on organization, clear expression, and polishing your prose). Submit your proof slip with the paper.

Annotated Bibliography. This is basically a paper proposal. You will need to find a debate with sides, usually somewhere in the literature that interprets a single issue differently. You can often find this by exploring footnotes and references in the course texts. (I am also happy to recommend sources in class or office hours.) Get specific about your paper's thesis. Use academic articles and books foremost. But you may also use journalistic sources if they are high-quality (e.g., *The Atlantic*, *The New Yorker*, *ProPublica*). Do not use blogs. For the annotated bibliography, you will need to use MLA or Chicago style. And it must include:

1. Undergraduates, you need 5 total sources. Graduates, you need 10 total sources.
  - a. Cite at least one work from class. Give a 3-4 sentence summary of the relevant passages/definitions/arguments for your topic.
  - b. Cite at least 2 academic sources not required for class. Each needs a 3-4-sentence summary of the source's thesis/argument.
2. Write a 500-word reflection. In it, you will need to say: What is the main question all the authors are trying to address in this literature? What are the sides in the debate? Where do you fall in the debate? (Choose a side to agree with, disagree with, or qualify.) You may also reflect on what draws you to your topic. Or you can detail a specific case that captures your attention.

Final Paper. This is an academic paper. All killer, no filler. No fluffy intro. Lay out the sides in the debate. Make an explicit argument for your side. Your job is to become a quasi-expert and guide the reader through the debate. You are an intellectual tour guide. You give the lay of the land. And you end with your preferred destination. Things should be written clearly—such that any sophomore collegiate interested in your topic could understand. But you should try to say something novel, creative, provocative,

clarificatory, or important—such that any scholar could appreciate your effort. All jargon needs explaining. Do not write obscure prose. This paper will not be perfect or exhaustive. No single paper is. But this paper is also not an informal reflection. Write 2500-3000 words, the length of a conference paper you could submit somewhere. *Undergraduates*, your paper should be a sustained piece of research. *Graduates*, your paper should be too, but it should also be polished and informed by more research, and you should include the names of two conferences you could submit this to, along with their usual deadlines (even if the opportunity passed).

## SCHEDULE

---

Everything is subject to change, so please keep up with the course Blackboard. If anything changes, I'll try to give a week's notice. Complete the readings and assignments by the time class begins.

### Week 1: Aristotle as Setting the Stage of Hellenistic Philosophy

---

*What is the function of humanity? What role do somatic and external goods play in happiness? What is the goal of the state?*

Wednesday, January 17:

- Bb: Aristotle, *Politics*, Books I & VII
- Bb: Aristotle, *Nicomachean Ethics*, Book I
- Bb: Aristotle, *Rhetoric*, Book I

### Week 2: Cynicism Overview

---

*What are autarkeia and eleutheria? What is parrhesia? What is the physis vs. nomos distinction? How did Cynics engage others?*

Wednesday, January 24:

- Bb: G. M. Trujillo, Jr., “Ancient Cynicism: Rejecting Civilization and Returning to Nature”
- HTSN Ch. 1: Diogenes Laertius, *Lives of Eminent Philosophers*, Bk. VI.

In-class assignment: Write your own *chreiai*. Brainstorm 10 values central to wider culture. Brainstorm 5 everyday goings-on, settings, or events where a Cynic might encounter these ideas in practice. Write 3 short sayings or anecdotes that a Cynic might say in reply to get people to abandon *nomoi* in favor of *physis*, or to emphasize *autarkeia* and *eleutheria*.

### Week 3: Stoic Hate

---

*What is virtue for the Stoics? What role do somatic and external goods play? Why did late/imperial Stoics have an uneasy relationship with Cynics (despite growing out of their school historically)?*

Wednesday, January 31:

- Bb: Epictetus, *Handbook*, Sayings 1, 3, 8, 17
- Bb: Epictetus, *Discourses*, “On Cynicism” (3.22) and “On Cleanliness” (4.11)
- HTSN Ch. 2: “Letter 5” by Seneca
- HTSN Ch. 4: *De Beneficiis*, Ch. 7 by Seneca

### Week 4: Cynicism Details

---

*What are the central theoretical features of Cynicism? What have they most been remembered for?*

Wednesday, February 7:

R. Brach Branham and Marie-Odile Goulet-Cazé, *The Cynics: The Cynic Movement in Antiquity and Its Legacy* (Berkeley: University of California Press, 1996):

- “Introduction” by Branham and Goulet Cazé
- “The Socratic Tradition: Diogenes, Crates, and Hellenistic Ethics” by Anthony A. Long
- “Picturing Diogenes” by Diskin Clay

### Week 5: Dio Chrysostom & His Diogenes

---

*Who is Dio Chrysostom? Should he count as a Cynic? What does the story of Diogenes at the Games say? How does the “literary” Diogenes differ from the “historical” Diogenes?*

Wednesday, February 14:

- HTSN Ch. 7: “Ninth Discourse: Isthmian Discourse”
- Bb: Scott Aikin and Lucy Alsip Vollbrecht, “On Diogenes and Olympic Victors: Cynic Rhetoric and the Problem of Audience,” *Epoché*, online first.

## Week 6: Satires of Lucian

---

*Does Lucian's Diogenes differ from Dio Chrysostom's or the historical one? Why might a satirist be enamored by Diogenes?*

Wednesday, February 21:

- HTSN Ch. 8: Lucian, "The Cynic"
- Bb: Lucian, "Dialogues of the Dead," Selections; Philip's Bones story
- HTSN Ch. Ch. 3: "Cynic Epistle #33"
- Bb: Inger N. I. Kuin, "Diogenes Vs. Demonax: Laughter as Philosophy in Lucian" in: *Laughter, Humor, and Comedy in Ancient Philosophy*, eds. Pierre Destrée and Franco Trivigno (Oxford: Oxford University Press, 2019), ch. 13.

In-class assignment: Write a dialogue of the dead.

Brainstorm 5 historical figures who you could imagine in Hades who Diogenes would annoy. What would he say/do? Why would they be annoyed by him? How does death ultimately change what they accomplished on Earth? What is the moral of the dialogue?

## Week 7: The Posers

---

*Why would Cynics inspire posers? Does this discredit Cynicism?*

Wednesday, February 28:

- HTSN Ch. 9: "To the Uneducated Cynics" by Julian
- HTSN Ch. 6: "Geography" by Strabo

In-class assignment: What is the most likely way that Cynicism would be coöpted by posers, charlatans, grifters, scammers, etc.? What is the appeal of taking on "Cynic" ideals? Why aren't these cynics proper Cynics? What are ways you would be able to differentiate a cynic from a Cynic? Is there danger in this watered-down philosophy? (A springboard might be considering The Daily Stoic or Stoicism on social media.)

## Week 8: Kynics vs Cynics

---

*Why does Sloterdijk differentiate Kynics and Cynics? Is this a crucial distinction to maintain?*

Wednesday, March 6:

- Bb: Peter Sloterdijk, *Critique of Cynical Reason*, trans. Michael Eldred (Minneapolis: U Minnesota P, 1987): Chs. 1, 5, 7, Conclusion.

## Spring Break

---

Wednesday, March 13: NO CLASS

## Week 9: Guest Presentation

---

*Bring questions about the mechanics of writing or research.*

Wednesday, March 20: Writing Center / Research Librarian Presentation

## Week 10: Cynic Rhetoric, Satire, and Resistance

---

*How do provocation, bluntness, and performance figure into Cynic rhetoric? Do Cynics always speak literally, sincerely, or directly? If they adapt their message to the audience, how might readers need to take context into account? Which texts/media might contemporary Cynics engage?*

Wednesday, March 27:

- Bb: Kristen Kennedy, "Cynic Rhetoric: The Ethics and Tactics of Resistance," *Rhetoric Review*, vol. 18, no. 1 (1999): pp. 26-45.
- Bb: Rebecca Higgie, "Kynical Dogs and Cynical Masters: Contemporary Satire, Politics, and Truth-Telling," *Humor*, vol. 27, no. 2 (2014): pp. 183-201.
- Bb: M.D. Usher, "Diogenes' Doggerel: Chreia and Quotation in Cynic Performance," *The Classical Journal*, vol. 104, no. 3 (2009): pp. 207-23.

## Week 11: Cynic Humor

---

*What is the difference between a joke and a philosophical argument? How do jokes interact with ethical values? Does Cynic shamelessness, parrhesia, and provocation mean that Cynics must say offensive things? Is offensive humor OK?*

Wednesday, April 3:

- Bb: John Marmysz, "That's Not Funny: The Humor of Diogenes," *The Philosophy of Humor Yearbook*, vol. 1, no. 1 (2020): 97-115.
- Bb: Philip Bosman, "Selling Cynicism: The Pragmatics of Diogenes' Comic Performances," *Classical Quarterly*, vol. 56, no. 1 (2006): pp. 93-104.
- Bb: Benedikt Korf, "After Cynicism: Cynicism, Scepticism, and the Politics of Laughter," *Theory, Culture, and Society*, online first.

## Week 12: Cynic Justice

---

*Given their strict asceticism and contrarianism, how do Cynics live with others? What would their ideal community look like?*

Wednesday, April 10:

- Bb: Dio Chrysostom, "Tenth Discourse: Diogenes or On Servants"
- Bb: John Moles, "Cynic Cosmopolitanism," in: *The Cynics: The Cynic Movement in Antiquity and Its Legacy*, eds. R. Brach Branham and Marie-Odile Goulet-Cazé (Berkeley: University of California Press, 1996), ch. 4.
- Quotes & Questions Due

## Week 13: Guest Speaker

---

Wednesday: April 17

## Week 14: Guest Speaker

---

Wednesday, April 24

## Week 15: Paper Workshop

---

*What questions do you have about your topic? Are you running into any problems researching/writing? Do you have any questions about writing a philosophy paper?*

Wednesday, May 1:

- Annotated Bibliography Due
- Presentations

*Syllabus prepared by G. M. Trujillo, Jr. on 15 January 2024*

## COURSE POLICIES AND PRACTICES

---

### CAVEAT PHILOSOPHUS

---

Philosophy's hard. For everyone. The best students approach the subject with humility, curiosity, and a willingness to mess up. Insight has notoriously bad manners, coming when it pleases and resisting eloquent expression. I'll make mistakes discussing arguments, and you will too. The classroom is a lab for testing ideas, not a museum for pristine dogma. That's why we must be open-minded, civil, and cooperative in class. Respect each other's names, pronouns, and stances. And please do not advocate for the Devil, as he has adequate representation. I will not tolerate rudeness. We're here to become better thinkers. Sure, we'll construct and critique, explore and squabble. But never without realizing we're in this together. Be human in discussion. When you're unsure of whether you should say something, ask: Does it need to be said? By me? Right now? If no to any of those questions, maybe hold off and talk with me after class.

If the classroom environment is counter-productive in any way, you may always talk with me before or after class, send me an e-mail, or slip an anonymous note under my office door. I will do my best to foster a constructive environment. We're in this discussion together, and I learn a lot from my students. So, if you feel I've crossed the line, ignored an important perspective, or plain gotten something wrong, you may always confront me.

### PARTICIPATION AND STUDENT SUCCESS

---

To take something from philosophy, you need to engage the ideas. That means reading the assignments with care and attention, as well as showing up to class with questions or comments about specific problems in the texts. Attentive readers often ask:

1. What's the author's thesis / main idea in the reading?
2. What is one argument that the author makes? Is it elegant or intricate, generalizable or reductive?

3. Is the conclusion of the argument true or false? Does the support offered connect strongly or weakly?
4. Which idea in the paper is the clearest / best / strongest? Why?
5. Which idea in the paper is the least clear / worst / weakest? How could the author improve it?
6. What's the author's main point on page X, paragraph Y? Why is it compelling/repulsive?
7. How does this work compare with others? Is the debate missing a perspective or idea?
8. Is there a word or phrase that seems important to the author that isn't clear?

Come up with a system to annotate your books. Put stars next to passages that you love. Put Xs next to passages that you hate. Put ?s next to passages or words you don't understand. **Underline** or **highlight** important ideas. Put a couple words out to the side to say what a page or paragraph addresses. The more you can do to be active while reading, the better.

For participation, you don't have to be an extrovert. If you don't like talking, chat with me in office hours, or share a passage from the text that struck you and ask the class what they think. Also note, just because you speak in class doesn't mean it's participation. Quality matters.

### ASKING BETTER QUESTIONS

---

"Isn't it all just subjective/relative?" and "Doesn't this come down to semantics?" are questions that are usually unhelpful. Dig deeper. Try to figure out what evidence makes something subjective/relative, or which disagreement or equivocation makes something seem a mere semantic dispute. We can start with these questions, but we almost always need to go beyond them. As a general trick: get specific. Questions almost always start broad, but as you gain knowledge, they focus. Ask whatever. But when you think through issues on your own time, spend a few moments really feeling what bothers or intrigues you.

### ACCOMMODATIONS

---

The University is committed to providing reasonable accommodations and auxiliary services to students, staff, faculty,

job applicants, applicants for admissions, and other beneficiaries of University programs, services and activities with documented disabilities in order to provide them with equal opportunities to participate in programs, services, and activities in compliance with sections 503 and 504 of the Rehabilitation Act of 1973, as amended, and the Americans with Disabilities Act (ADA) of 1990 and the Americans with Disabilities Act Amendments Act (ADAAA) of 2008. Students who become pregnant or have parenting responsibilities may also request reasonable accommodations. Reasonable accommodations will be made unless it is determined that doing so would cause undue hardship on the University. The UTEP Center for Accommodations and Support Services (CASS) will process requests for accommodations based on a disability, pregnancy, or parenting. Contact the Center for Accommodations and Support Services at 915-747-5148, email them at [cass@utep.edu](mailto:cass@utep.edu), or apply for accommodations online via the CASS portal.

### ACADEMIC DISHONESTY

---

Academic dishonesty is prohibited and is considered a violation of the UTEP Handbook of Operating Procedures. It includes, but is not limited to, cheating, plagiarism, and collusion. Use of ChatGPT or other AI software for writing is prohibited. Cheating may involve copying from or providing information to another student, possessing unauthorized materials during a test, or falsifying research data on laboratory reports. Plagiarism occurs when someone intentionally or knowingly represents the words or ideas of another as one's own. Collusion involves collaborating with another person to commit any academically dishonest act. Any act of academic dishonesty attempted by a UTEP student is unacceptable and will not be tolerated. All suspected violations of academic integrity at The University of Texas at El Paso must be reported to the Office of Student Conduct and Conflict Resolution (OSCCR) for possible disciplinary action. Please visit HOOP: Student Conduct and Discipline.

### CLASS RECORDING

---

Recording of class meetings in video or audio is prohibited. Doing so may result in disciplinary action.

## COPYRIGHT STATEMENT

All materials used in this course are protected by copyright law. The course materials are only for the use of students currently enrolled in this course and only for the purpose of this course. They may not be further disseminated.

## MAKE-UP WORK

Make-up work will be given only in the case of a documented emergency from the Dean of Students Office. Note that make-up work may be in a different format than the original work, may require more intensive preparation, and may be graded with penalty points. If you miss an assignment and the reason is not considered excusable, you will receive a zero. It is therefore important to reach out to the instructor (in advance if at all possible) to explain with proper documentation why you missed a given course requirement. Once a deadline has been established for make-up work, no further extensions or exceptions will be granted.

## DROP POLICY

According to UTEP Curriculum and Classroom Policies: “When, in the judgment of the instructor, a student has been absent to such a degree as to impair his or her status relative to credit for the course, the instructor may drop the student from the class with a grade of “W” before the course drop deadline and with a grade of “F” after the course drop deadline.” See academic regulations in the UTEP Undergraduate Catalog for a list of excused absences. If you feel you are unable to complete the course successfully, notify the instructor and contact the Registrar’s Office to initiate the drop process. If you do not, you are at risk of receiving an “F” for the course.

## INCOMPLETE GRADES

Incomplete grades may be requested only in exceptional circumstances after you have completed at least half of the course requirements. Talk to me immediately if you believe an incomplete is warranted. If granted, we will establish a contract of work to be completed with deadlines.

## TITLE IX & MANDATORY REPORTING

Sexual misconduct (including sexual harassment, sexual assault, and any other nonconsensual behavior of a sexual nature) and sex discrimination violate University policies. Students experiencing such behavior may obtain support from the Counseling and Psychological Services [(915) 747-5302] and Student Health and Wellness Center [(915) 747-5624]. Title IX violations should be reported. For more information, contact the Dean of Students Office [(915) 747-5648], the Title IX Office [(915) 747-8358], or UTEP Police Department [(915) 747-5611].

Disclosure to University faculty or instructors of sexual misconduct, domestic violence, dating violence, or sex discrimination occurring on campus, in a University-sponsored program, or involving a campus visitor or University student or employee (whether current or former) *is not confidential* under Title IX. Faculty and instructors must forward such reports, including names and circumstances, to the University’s Title IX officer.

## COVID-19 ACCOMODATIONS

Students are not permitted on campus when they have a positive COVID-19 test, exposure or symptoms. If you are not permitted on campus, you should contact me as soon as possible so we can arrange necessary and appropriate accommodations. Students who are considered high risk according to CDC guidelines and/or those who live with individuals who are considered high risk may contact Center for Accommodations and Support Services (CASS) to discuss temporary accommodations.

## COVID-19 PRECAUTIONS

You must STAY AT HOME and REPORT if you (1) have been diagnosed with COVID-19, (2) are experiencing COVID-19 symptoms, or (3) have had recent contact with a person who has received a positive coronavirus test. Reports should be made at [screening.utep.edu](http://screening.utep.edu). If you know of anyone who should report any of these three criteria, you should encourage them to report. If the individual cannot report, you can report on their behalf by sending an email to [COVIDaction@utep.edu](mailto:COVIDaction@utep.edu). Under no

circumstances should anyone come to class when feeling ill or exhibiting any of the known COVID-19 symptoms. Students are advised to minimize the number of encounters with others to avoid infection.

You must wear a face covering over your nose and mouth at all times in this class. If you choose not to wear a face covering, you may not enter the classroom. If you remove your face covering, you will be asked to put it on or leave the classroom. Students who refuse to wear a face covering and follow preventive COVID-19 guidelines will be dismissed from the class and will be subject to disciplinary action according to Section 1.2.3 Health and Safety and Section 1.2.2.5 Disruptions in the UTEP Handbook of Operating Procedures. Please note that if COVID-19 conditions deteriorate in the City of El Paso, all course and lab activities may be transitioned to remote delivery.

## COURSE OBJECTIVES

But by the end of the course, successful students will be able to:

- Follow instructions.
- Ask questions about a philosophical piece's word choice, argumentative structure, or overall purpose.
- Identify theses of philosophical arguments and evaluate the argument's evidence.
- Use the principle of charity to address enthymemes.
- Define key philosophical words and phrases.
- Express positions on issues lucidly and succinctly, considering relevant complexities and counterarguments.

Every day, students will read, evaluate, and synthesize texts from primary and secondary materials in preparation for class, and participation activities will allow students to practice these skills while the instructor offers feedback. The very nature of these issues requires that students learn to analyze the relationship between (a) sociocultural factors in their historical contexts, (b) the intellectual work that inquiry takes, and (c) the creativity expression that certain problems necessitate. The readings and units are designed to get students to see issues from multiple points of view—historical, social, cultural, and philosophical. And through participation activities, writing reflections, and exams, students will learn to communicate effectively in both speech and writing, especially by making arguments that interpret the texts and offer evidence for the view expressed.

## UTEP RESOURCES

### Technology and Academic Resources

**HELP DESK** (Library, Rm. 300, helpdesk@utep.edu, (915) 747-4357 (HELP), utep.edu/technologysupport/): Students experiencing technological challenges (email, Blackboard, software) can submit a work ticket to the UTEP Helpdesk for help. Contact the Helpdesk via phone, email, chat, website, or in person if on campus.

**UTEP LIBRARY** (ask@utep.libanswers.com, (915) 747-5643, utep.edu/library/): Access a wide range of resources, including online, full-text access to thousands of journals and eBooks plus reference service and librarian assistance for enrolled students.

**UNIVERSITY WRITING CENTER (UWC)** (Library, Main Floor, uwctutors@utep.edu, (915) 747-5112, utep.edu/uwc/): Submit papers here for assistance with writing style and formatting, ask a tutor for help and explore other writing resources.

**HISTORY TUTORING CENTER (HTC)** (Liberal Arts Building, Rm. 320, history@utep.edu, (915) 747-5508): Receive assistance with writing history papers, get help from a tutor and explore other history resources.

### Individual Resources

**MILITARY STUDENT SUCCESS CENTER** (Mike Loya Academic Services Bldg., Rm. 130, mssc@utep.edu, (915) 747-5342, utep.edu/student-affairs/mssc/): Assists personnel in any branch of service to reach their educational goals.

**CENTER FOR ACCOMMODATIONS AND SUPPORT SERVICES** (Union East, Rm. 106, cass@utep.edu, (915) 747-5148, utep.edu/student-affairs/cass/): Assists students with ADA-related accommodations for coursework, housing, and internships.

**COUNSELING AND PSYCHOLOGICAL SERVICES** (Union West, Rm. 202, caps@utep.edu, (915) 747-5302, utep.edu/student-affairs/counsel/): Provides a variety of counseling services including individual, couples, and group sessions as well as career and disability assessments.

**STUDENT HEALTH AND WELLNESS CENTER** (Union East, Ste. 100, studenthealth@utep.edu, (915) 747-5624, utep.edu/chs/shc/): Addresses health care needs of all UTEP students.

**DEAN OF STUDENTS OFFICE** (Union West, Rm. 102, DOS@utep.edu, (915) 747-5648, utep.edu/student-affairs/dean-of-students-office/): Creates a culture of care for students by providing exemplary programs and services designed to enhance success.

**DIVISION OF STUDENT AFFAIRS** (Union East, Rm. 301, studentaffairs@utep.edu, (915) 747-5076, utep.edu/student-affairs/): Supports student success inside and outside the classroom.

**OFFICE OF STUDENT FELLOWSHIPS AND AWARDS** (utep.edu/student-affairs/student-fellowships-awards/index.html)

**TITLE IX OFFICE** (Kelly Hall, Rm. 312, TitleIX@utep.edu, (915) 747-8358, utep.edu/titleix/):

Protects students, employees, applicants for admission and employment, and other persons from all forms of sex discrimination including sexual misconduct, sexual harassment, and acts of sexual violence.

**UTEP POLICE DEPARTMENT** (4118 Sun Bowl Drive, next to Facility Services, police@utep.edu, (915) 747-5611)

**SUBMIT A REPORT** (utep.edu/student-affairs/osccr/report/): Online forms for reportable offenses at UTEP.