



Stills from “The Origin of Love,” *Hedwig and the Angry Inch* (2001), animation by Emily Hubley

Gender, Sexuality, and Love in Ancient Greece and Rome

CLAS 291, Fall 2017

Tu./Th. 2:40-4:00 pm
Ascension 120

Instructor: Evelyn Adkins
Email: adkinse@kenyon.edu
Phone: 740-427-5949
Office: Ascension 325
Office Hours: MWF 1:00-2:00, TuTh 11:00-12:00, and by appointment

Course Description and Objectives

This course will investigate concepts of gender, sexuality, and love in ancient Greece and Rome. We will examine ancient literary and written sources from epic poetry, history, and oratory to ancient novels, satire, inscriptions, and graffiti; visual evidence including sculptures and paintings on walls and vases; and archaeological evidence such as the excavated remains of Greek and Roman houses. Combining these sources with readings in modern theoretical scholarship, we will consider questions such as: How did ancient Greeks and Romans understand the concepts of male and female? What sexual categories did they use to group people? How did they conceive of love and desire, and how did these concepts inform (or not) societal expectations regarding sexual behavior, marriage, and friendship? How did gender, gender roles, and sexual orientation intersect with political, social, and economic power? No prerequisites or prior knowledge required; all course readings will be in English.

This is a collaborative seminar, with extensive, in-class discussion of assigned readings, objects, images, and ideas; oral presentations; and writing assignments. By the end of this course, you will:

- have gained a basic understanding of the broad historical, social, and cultural trends of ancient Greece and Rome from the Archaic period through early Christianity
- have learned or augmented skills in summarizing ancient written sources, describing objects and images, and analyzing different types of evidence used to study sex and gender in antiquity
- have learned or augmented skills in summarizing, analyzing, and critiquing scholarship; you will also make your own contribution to ancient sex and gender studies via an original research paper
- have practiced expressing your thoughts and arguments clearly, concisely, and respectfully, both orally and in writing
- have practiced listening attentively to the arguments of others and agreeing or disagreeing with them respectfully and constructively
- have increased your understanding of and empathy for individuals whose sexual, gender, and cultural identities may differ from your own

Advisory

Due to the nature of this course, some of the material may strike you as overly sexual, obscene, or potentially offensive. For example, some ancient texts we will read depict rape, honor killings, and pedophilia; some even advocate for or joke about these. These are troubling topics, and we will discuss them sensitively, with respect for one other, and with a genuine attempt to engage with our sources and try to understand what they can tell us about their world. If you are upset by a reading, image, or discussion, please feel free to come talk with me. Please also remember that I, like all Kenyon faculty, am a mandated reporter for any incident of sexual misconduct. This means I can't keep information about sexual harassment, misconduct (including rape and assault), or intimate partner violence confidential if you share it with me, but must report it to Sam Hughes, our Title IX Coordinator. If you

have experienced any of these this semester or in the past during your time at Kenyon, you are encouraged to contact Sam Hughes to report it (hughess@kenyon.edu); she can also help you understand what your options are.

If you want to speak with a *Confidential Resource* on campus, you may contact:

- the Kenyon **Counseling Center: 740-427-5643** and **Health Center: 740-427-5525**
 - a counselor is on call 24/7; if the Center is closed, call Campus Safety at 740-427-5000 and ask them to put you in touch with the Counselor on Call
- Sexual Misconduct Advisors: 740-358-1544 (hotline)
- the College chaplains
- for a confidential resource *off campus*: New Directions Rape Crisis Center: **740-397-4357**

Other resources:

- for academic support, contact Hoi Ning Ngai: ngaih@kenyon.edu, 740-427-5145
- for a Title IX refresher: <http://www.kenyon.edu/directories/offices-services/ocr/title-ix-vawa/>

Course Communication

Outside of the classroom and office hours, our primary mode of communication will be email. You are responsible for scheduling appointments, coming to office hours, and checking your email and our Moodle page regularly. I will not email you unnecessarily; I ask that you do the same. Emails should be professional and proofread. I will do my best to respond within 24 hours during weekdays and on Monday morning if you email me during the weekend. Please call only in case of emergency and if you do not have access to email.

Required Texts (*texts with a * are also available as ebooks*)

- * Henderson, Jeffrey (trans.). 1988. *Aristophanes, Lysistrata*. Hackett. ISBN: 0941051026.
- Ormand, Kirk. 2008. *Controlling Desires: Sexuality in Ancient Greece and Rome*. Praeger. ISBN: 0275988807.
- * Reeve, C. C. (ed.). 2006. *Plato on Love*. Hackett. ISBN: 0872207882.
- Ruden, Sarah (trans.). 2000. *Petronius: Satyricon*. Hackett. ISBN: 0872205109.
- * Ruden, Sarah (trans.). 2013. *The Golden Ass, Apuleius*. Yale Univ. Press. ISBN: 0300198140.
- * Segal, Erich (trans.). 2007. *Classical Comedy*. Penguin Classics. ISBN: 0140449822.
- * Woodruff, Paul (trans.). 2001. *Sophocles, Antigone*. Hackett. ISBN: 0872205710.
- * Woodruff, Paul (trans.). 1998. *Euripides, Bacchae*. Hackett. ISBN: 0872203921.

Evaluation and Course Requirements

Attendance/Preparation/Participation:	20%	<u>Grading Scale:</u>	C+	79-77	
Quizzes:	15%	A+	100-99	C	76-73
Response Papers:	20%	A	98-94	C-	72-70
Object Presentation:	10%	A-	93-90	D+	69-67
Research Paper:	20%	B+	89-87	D	66-63
Paper Pre-writing Assignments:	15%	B	86-83	D-	62-60
		B-	82-80	F	59-0

Final grades will be rounded up if 0.5 or above and down if 0.4 and below.

Attendance (5%) and Preparation and Participation (15%):

Regular **attendance** is essential to your individual success and to our collaborative discussions and development of ideas in this course. I understand, however, that it is sometimes not possible for a student to attend every class session during the semester. Absences will be excused and makeup work arranged through a process of communication between student and instructor, preferably via an email exchange or in-person conversation *in advance* of the class session to be missed. If circumstances

prevent you from giving advance notice, please notify me as soon as possible, ideally within 24 hours of the missed class. Each student has **3 days** of personal/sick leave for this class. If you are using a leave day, you must contact me in advance, if at all possible, to have your absence excused and arrange for any makeup work. You are not required to provide an explanation for your absence unless it is during a quiz or assignment deadline, in which case I will ask for a compelling and unavoidable reason. Try to avoid missing consecutive class sessions so you don't become overwhelmed with makeup work.

Absences in excess of your **3 days** of personal/sick leave will not be excused without documentation from Kenyon (with the exception of religious holidays, which are also excused). Additional absences will be excused if you are: 1) participating in a college-sanctioned curricular or extracurricular activity, 2) in case of infirmity as determined by the Health and Counseling Center, or 3) due to compelling and unavoidable personal circumstances as determined by the Dean of Students or the Dean for Academic Advising. In all of these cases, I will receive notification of your absence from the administration, but you must contact me yourself to arrange any makeup work. For each unexcused absence, 1 percentage point will be deducted from your final grade (1 unexcused absence = 4% in attendance rather than 5%, etc.); unexcused absences will also negatively affect your participation grade. Please note that according to Kenyon's policy, excessive absences are grounds for expulsion from this course.

Preparation and participation: All members of the class are expected to come to each session having read all assigned texts thoroughly and having prepared themselves to engage in a lively discussion of both primary (= ancient) and secondary (=scholarly and/or modern) sources. For each primary source reading, take notes on broad topics and key points raised by the reading, mark 2-3 passages that you would like to discuss in class, and write down at least 1 question for class discussion, as well as any clarification questions you have. For each secondary reading, take notes summarizing the author's argument, 2-3 points you either agreed with or disagreed with and why, at least 1 question for class discussion, and any clarification questions you have. Please see me ASAP if you would like to discuss tips for reading ancient or modern sources and preparing for class discussion.

Quizzes (15%):

We will have a quiz about every 2 weeks (7 total; the lowest will be dropped). These are intended to help you review historical information, terminology, and major points of the course. Each quiz will take place during the first 15 minutes of class and will consist of a few term IDs (a running list will be posted on Moodle) and 1 short answer question on assigned readings, lectures, and/or discussions.

Response Papers (20%):

You will write 4 short response papers during the semester, chosen from a list of 6 possible topics. Each paper is worth 5% of your final grade, and you get to choose which 4 topics you want to write about (and which 4 deadlines work best for you). Papers must be 3-4 pages long, double-spaced, 12 point Times New Roman font, with 1-inch margins, excluding bibliography. Each paper must be organized, focused on the assignment theme, and supported with specific evidence from the assigned primary source. Papers will be graded via a rubric, which will be handed out with the paper topics and directions.

Papers are due by the beginning of class on the day indicated in the syllabus. Late papers will be penalized by 1 letter grade per day (A to B, B to C, etc.). The first "day" (referring to a 24-hour period) begins 5 minutes after papers are due. After 3 days, late papers will be recorded as a zero. Extensions are granted only by written permission of the instructor.

Object Presentation (10%):

On **Saturday, Oct. 21**, we will visit the Cleveland Museum of Art as a class to explore objects in their collection that provide evidence for ancient Greek and/or Roman sexuality, gender roles and gender

identities, and concepts of love and desire. Before our visit, each student will choose 1 object on view in the museum to research. During our visit, you will have the opportunity to teach your colleagues about your object through a brief (5-8 min) oral presentation, accompanied by a 1-2 page handout containing at least 1 comparandum image, at least 1 quotation from a primary written source, and at least 3 items of bibliography that you used in preparing your presentation. A list of suggested objects will be circulated, but you may also peruse the museum website for other objects in the Greek and Roman Art Collection that interest you: <http://www.clevelandart.org/art/departments/greek-and-roman-art>.

If you are not able to join us at the museum due to extenuating circumstances, please see me as soon as possible to discuss the alternative assignment (an in-class presentation with PowerPoint and handout).

Research Paper (20%):

A carefully conceived, thoroughly researched and written, polished, and properly formatted investigation on an aspect of ancient Greek and/or Roman gender, sexuality, and/or love. 8-12 pages, double-spaced, 12 point Times New Roman font, with 1-inch margins, excluding bibliography and cover page. Your paper must use at least 1 primary source as its data set/focal point (whether written, visual, or archaeological); additionally, it must engage with, cite, and quote from relevant and recent scholarship. I will distribute a list of resources on ancient sex and gender anon, but a useful resource you may draw on any time is the Classics library liaison, Karen Greever (greeverk@kenyon.edu) – she can direct you to numerous electronic and print resources in the field of Classics.

Paper Pre-writing Assignments (15%):

These 5 pre-writing assignments are designed to help you explore topics, research, write, and rewrite your final research paper over an extended and manageable period of time. You must complete all of these assignments to receive a passing grade on your final paper:

- initial meeting with instructor to discuss topics; come prepared with a list of 2-3 primary sources you might like to use OR 2-3 topics that you might like to explore further
- paper proposal and annotated bibliography: 1 paragraph explaining your topic, your approach, and the argument you think you will make (this will probably change as you continue researching and writing!), plus an annotated bibliography including a minimum of **5 items** and 1-2 sentences summarizing each item and its importance to your topic
- in-class, oral presentation of your research, data, and developing arguments
- paper draft with revised bibliography
- final meeting with instructor to discuss paper draft

Late research papers and pre-writing assignments will be penalized in the same way as late response papers.

Course Policies

Academic Accommodations:

Kenyon College and I as your instructor value diversity and recognize disability as an aspect of diversity. Our goal is to create learning environments that are accessible, equitable, and inclusive. If you anticipate barriers to your success in this course related to its format, materials, requirements, or assessments, including tests, you are encouraged first to contact Erin Salva (salvae@kenyon.edu) in the office of Student Accessibility and Support Services (SASS), then to meet with me in person to discuss accommodation options or adaptations. **Identifying yourself to Erin Salva and myself as soon as possible will help you avoid unnecessary inconvenience and delays.**

Academic Honesty:

At Kenyon, we expect all students, at all times, to submit work that represents our highest standards of academic integrity. Acts of academic dishonesty are not only detrimental to your learning, they also disrupt the free and open exchange of ideas essential to the advancement of our collective scholarly knowledge. Dishonesty of any kind will not be tolerated in this course. Academic dishonesty includes, but is not limited to: cheating on quizzes, plagiarizing papers or any part of a paper, submitting the work of another person as your own or submitting your own previously used work without substantial revision and my permission, collaborating on written assignments or presentations without my permission, fabricating information or citations, misquoting/failing to cite sources used, facilitating acts of academic dishonesty by others, or tampering with the academic work of another student.

Ignorance and carelessness are not excuses for academic dishonesty. As a member of this course and the Kenyon community, you are responsible for knowing what academic integrity means and what the penalties are for acts of academic dishonesty. **Within the first 2 weeks of class, please review Kenyon's Academic Integrity Policy**, especially the definition of plagiarism and the section on "Penalties for Violations to Academic Integrity Policy" (<http://www.kenyon.edu/directories/offices-services/registrar/course-catalog-2/administrative-matters/academic-integrity-and-questions-of-plagiarism/>). If you have questions at any point during the semester, please see me for clarification.

Course Conduct and Electronic Devices:

During Weeks 0 and 1 in this course, we will collaboratively, as students and instructor, create a series of guidelines governing our agreed-upon policies for: 1) the use of electronic devices in the classroom; and 2) the conduct of in-class discussions. A Google Doc draft of policies suggested and/or required by the instructor may be found on Moodle and will be modified collaboratively. Finalized guidelines will be posted on Moodle and handed out in hard copy.

Course Schedule

*Reading assignments should be completed by the beginning of class on the day for which they are listed.
Reading schedule is subject to change; quizzes and assignment deadlines will not be changed without
advance discussion and agreement of the class as a whole.*

Week 0: Introduction

Thurs., Aug. 24

Sources and resources; why study gender, sexuality, and love in Classical antiquity?

Week 1: Theoretical Approaches to Sex and Gender, the Greek Archaic Period

** Make sure you have met with me by the end of Week 1 to introduce yourself! **

Tues., Aug. 29

Theorizing ancient sexuality:

1. Ormand pp. 1-20, "Introduction"
2. Skinner, Marilyn B. (2014), "Feminist Theory," in Hubbard, Thomas K., *A Companion to Greek and Roman Sexualities*, 1-16. [Moodle](#).
3. Foucault, Michel (1985), "The Moral Problematization of Pleasures," in *The History of Sexuality Vol. 2: The Use of Pleasure*, Robert Hurley (trans.), 33-77. [Moodle](#).

Modern terminology:

4. ODEI's guide to LGBTQ+ terminology and issues: <http://www.kenyon.edu/about-kenyon/diversity-at-kenyon/lgbtq-plus/terminology/>. [Moodle](#).

Thurs., Aug. 31

Masculine and feminine in archaic epic:

1. Homer, selections from *Iliad* 1, 3, and 9. [Moodle](#).
2. Hesiod, selections from the *Theogony* and the *Works and Days*. [Moodle](#).

Counterpoints: gender and sexuality in Greek lyric poetry:

3. Sappho and other Greek lyric poets, selections. [Moodle](#).
4. Ormand pp. 21-45, "Homer, Hesiod, and Greek Lyric Poetry"

Week 2: Classical Athens: Drama and Democracy

Tues., Sept. 5 QUIZ 1

The individual and the state:

1. Ormand pp. 46-59, "Sexual Roles and Sexual Rules in Classical Athens"
2. Sophocles, *Antigone*, including introduction

Thurs., Sept. 7

Regulating sex:

1. Aeschines, *Against Timarchus*. [Moodle](#).
2. Demosthenes, *Against Neaera*. [Moodle](#).
3. Lysias, *On the Murder of Eratosthenes*, selections. [Moodle](#).
4. Ormand, pp. 75-90, "Legal and Illegal Sex in Ancient Greece"
5. TBD on the archaeology of Greek houses.

Week 3: Classical Athens: Wild Women**Tues., Sept. 12**

Religious ritual and the transgression of gender roles:

1. Euripides, *Bacchae*, including introduction
2. Zeitlin, Froma I. (1985), "Playing the Other: Theater, Theatricality, and the Feminine in Greek Drama," *Representations* 11, 65-94. Moodle.

Thurs., Sept. 14 QUIZ 2

"No peace, no piece":

1. Aristophanes, *Lysistrata*, including introduction
2. Ormand pp. 60-74, "Sexuality in Greek Comedy"

Week 4: Platonic Loves**Tues., Sept. 19**

DUE: Response Paper 1 (Euripides or Aristophanes)

The philosophy of desire:

1. Ormand pp. 91-106, "Philosophical Sex"
2. Plato, *Symposium*, in *Plato on Love*, pp. 26-87
3. Plato, *Republic*, selections in *Plato on Love*, pp. 208-217

Thurs., Sept. 21

"Love lift us up where we belong...":

1. Plato, *Phaedrus*, in *Plato on Love*, pp. 88-153
2. Halperin, D. (1986), "Plato and Erotic Reciprocity," *Classical Antiquity* 5, 60-80. Moodle.

Week 5: The Hellenistic World and the Rise of Rome**Tues., Sept. 26 QUIZ 3**

The Hellenistic world:

1. Ormand, pp. 107-109 and 126-127 (intro and conclusion of the "Love and Sex in Hellenistic Poetry" chapter)
2. Menander, *The Girl from Samos*, in *Classical Comedy*, pp. 79-105

From Greece to Rome:

3. Plautus, *The Brothers Menaechmus*, in *Classical Comedy*: four selections:
 - a. pp. 115-126 (beginning of play to Erotium's words at the bottom of p. 126)
 - b. pp. 144-154 (from the entrance of the "Wife" above line 560 to the exit of Menaechmus after line 700)
 - c. pp. 157-160 (from the entrance of the "Old Man" to the stage directions "[He puffs over to Menaechmus II]")
 - d. pp. 175-183 (from Menaechmus I's words around 1060 to the end of the play)

Thurs., Sept. 28

DUE: Response Paper 2 (Plato's *Symposium* or *Phaedrus*)

Terence's most successful play:

1. Terence, *The Eunuch*, in *Classical Comedy*, pp. 191-276
2. Ormand, pp. 146-163, "Roman Comic Sex"

Week 6:

*** Make sure you have met with me by 5 pm on Wed., Oct. 4 to discuss your research paper ideas and your museum object presentation! ***

Tues., Oct. 3: Class canceled

Use this opportunity to work on your object presentation and/or research paper proposal. I will be available in my office from 2:40-4:00 pm to help you with research, discuss your ideas, look over research paper proposal drafts, annotated bibliographies, etc.

Thurs., Oct. 5: NO CLASS, October Break**Week 7: The Roman Republic****Tues., Oct. 10 QUIZ 4**

Male and female virtues in ancient Rome:

1. Ormand, pp. 128-145, "Rome and Roman Sex," and 164-182, "Legal and Illegal Sex in Ancient Rome"
2. Livy, *From the Foundation* Book 1, selections. [Moodle](#).
3. *Laudatio Turiae*. [Moodle](#).
4. Joshel, Sandra (1992), "The Body Female and the Body Politic: Livy's Lucretia and Verginia," in Richlin, Amy (ed.), *Pornography and Representation in Greece & Rome*, 112-130. [Moodle](#).

Thurs., Oct. 12**DUE: Research paper proposal and annotated bibliography**

Poetry, penetration, and procreation:

1. Catullus, selected poems. [Moodle](#).
2. Lucretius, *On the Nature of Things*, selections. [Moodle](#).
3. Ormand, pp. 183-208, "Roman Poetry about Love and Sex"
4. Walters, Jonathan (1997), "Invading the Body: Manliness and Impenetrability in Roman Thought," in Hallett, J. P. and M. B. Skinner, *Roman Sexualities*, 29-43. [Moodle](#).

Week 8: The Augustan Age**Tues., Oct. 17****DUE: Response Paper 3 (Catullus)**

Roman masculinity at the dawn of a new age:

1. Virgil, *Aeneid* Book 4. [Moodle](#).
2. Clarke, John R. (1998), "Representations of Male-to-Male Lovemaking," in *Looking at Lovemaking: Constructions of Sexuality in Roman Art*, 59-90. [Moodle](#).
3. Kellum, Barbara (1996), "The Phallus as Signifier: The Forum of Augustus and Rituals of Masculinity," in Kampen, Nathalie Boymel (ed.), *Sexuality in Ancient Art*, 170-183.

Thurs., Oct. 19

Ovid as misogynist or proto-feminist?:

1. Ovid, *Ars Amatoria* and *Metamorphoses*, selections. [Moodle](#).
2. Ormand, pp. 209-219, "Excursus: Lesbians in Ovid's *Metamorphoses*"
3. Richlin, Amy (2014), "Reading Ovid's Rapes," in *Arguments with Silence: Writing the History of Roman Women*, 130-165. [Moodle](#).

*** Sat., Oct. 21 Trip to the Cleveland Museum of Art****DUE:** Object presentations**Week 9:** Love and Satire in the High Empire**Tues., Oct. 24**

Roman invective:

1. Juvenal, *Satires*, and Martial, *Epigrams*, selections. [Moodle](#).
2. Ormand, pp. 237-239 and 248-261, "Sex in Satire and Invective Poetry" (save the section on Petronius' *Satyricon* for Thursday)
3. Parker, Holt (1997), "The Teratogenic Grid," in Hallett, J. P. and M. B. Skinner, *Roman Sexualities*, 47-65.
4. Scullin, Sarah (2016), "Making a Monster," *Eidolon*, March 24: <https://eidolon.pub/making-a-monster-3cd90135ef3f>

Thurs., Oct. 26**DUE:** **Response Paper 4 (Cleveland Museum of Art Object)**

The adventures of Mr. Crotch:

1. Ormand, pp. 220-236, "Imperial Sex: Nero and Seneca," and 239-248, "Petronius' *Satyricon*"
2. Petronius, *Satyricon*, pp. 1-60

Week 10: The Roman Novel**Tues., Oct. 31 QUIZ 5**

A cure for Encolpius?:

1. Petronius, *Satyricon*, pp. 61-127
2. Clarke, John R. (1998), "The Display of Erotica and the Erotics of Display in Public Buildings," in *Looking at Lovemaking: Constructions of Sexuality in Roman Art*, 59-90. [Moodle](#).

Thurs., Nov. 2

Witch and bandit, man and animal:

1. Ormand, pp. 262-268, "Epilogue: The Ancient Novels and Christianity"
2. Apuleius, *The Golden Ass*, Books 1-4

Week 11: The Roman Novel**Tues., Nov. 7**

Divine love: the tale of Cupid and Psyche:

1. Apuleius, *The Golden Ass*, Books 5-7

Thurs., Nov. 9**DUE:** **Response Paper 5 (Petronius or Apuleius)**

Adultery, murder, gender transgression, and salvation:

1. Apuleius, *The Golden Ass*, Books 8-11
2. Adkins, Evelyn (under review), "Trans(Gender) and the Politics of Representation: The Priests of the Syrian Goddess," in Surtees, Allison, and Jennifer Dyer (eds), *Gender B(l)ending in Greek and Roman Culture and Society*. [Moodle](#).

Week 12: Research Project Presentations

Tues., Nov. 14 QUIZ 6
Research project presentations

Thurs., Nov. 16
Research project presentations

Nov. 18 - 26: NO CLASS, Thanksgiving Break

Week 13: Imperial Greek Love: Daphnis and Chloe

Tues., Nov. 28

A thought experiment in human sexuality:

1. Longus, *Daphnis and Chloe*, Books 1-2. [Moodle](#).
2. Achilles Tatius, *Leukippe and Clitophon*, excerpt. [Moodle](#).

Thurs., Nov. 30

DUE: Final paper draft with revised bibliography

Lawful love and marriage:

1. Longus, *Daphnis and Chloe*, Books 3-4. [Moodle](#).
2. Winkler, John J. (1990), "The Education of Chloe: Hidden Injuries of Sex," in *The Constraints of Desire*, 101-126. [Moodle](#).

Week 14: Christian Transformations

**** Make sure you have met with me by 5 pm on Fri., Dec. 8 to discuss your paper draft and revised bibliography! ****

Tues., Dec. 5

Women and early Christianity:

1. *The Martyrdom of Perpetua and Felicity*. [Moodle](#).
2. *The Acts of Paul and Thecla*. [Moodle](#).
3. Alexandre, Monique (1992), "Early Christian Women," in Pantel, Pauline Schmitt (ed.), *A History of Women in the West, Vol. 1*, 407-444. [Moodle](#).

Thurs., Dec. 7 QUIZ 7

DUE: Response Paper 6 (*Perpetua and Felicity* or *Paul and Thecla*)

"Give me chastity...but not yet":

1. Augustine, selections. [Moodle](#).
2. Shaw, Brent D. (1987), "The Family in Late Antiquity: The Experience of Augustine," *Past & Present* 115, 3-51.

Week 15: Exam Week

Research Papers are due by 10:30 am on Wed., Dec. 13.