

## ANTH 205: Rumor, Secrecy, and Conspiracy Theory

Fall 2026

Mondays & Wednesdays, 11:40 AM-1:00 PM

Dalton 119

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What's true, and how can we be sure? Why do misfortunes happen? And who—or what—is really in control? This course explores fundamental questions of power and knowledge through the interlinked categories of rumor, secrecy, and conspiracy theory. Rather than dismissing such phenomena as illegitimate or ridiculous, we will approach them as social processes infused with meaning and intention. We will consider how people hearing and spreading rumors might see themselves as connected to, or excluded from, generally accepted forms of communication and authority. We will interrogate the relationship between secrets and power. We will examine theories of conspiracy in their social, cultural, political, and economic contexts, and ask what happens when conspiracies are not just theorized but confirmed. Drawing on ethnographic case studies from around the world, we will use the concepts of rumor, secrecy, and conspiracy theory as starting points for understanding human experiences of politics, media, violence, illness, injustice, exclusion, and more. Finally, through original research projects, students will practice applying theoretical and ethnographic insights from course readings to contemporary events as shared and interpreted through social media. Throughout the semester, we will investigate how the very labels of rumor and conspiracy theory are constructed and applied, and how whether something seems reasonable or paranoid is often a matter of perspective—and of power.

Like any syllabus, this one is subject to change as we move through the semester.

### Required texts

The following books are available for purchase at the Bryn Mawr Bookshop and [on electronic reserve in Canaday Library](#):

- Jones, Graham. 2011. *Trade of the Tricks: Inside the Magician's Craft*. University of California Press.
- Kendzior, Sarah. 2022. *They Knew: How a Culture of Conspiracy Keeps America Complacent*. Flatiron Books.

All other required readings are available on Moodle.

### Course Requirements and Grading

- **Attendance and participation. 20 points.** See "Course policies," below, for more on this requirement.
- **Theorist's Notebook Project. 50 points.** You may or may not identify as a conspiracy theorist, but for this course you will practice theorizing by creating a hand-written, hard-

copy notebook of material from the readings and your own thoughts about them. (If making a hand-written notebook is unavailable to you for documented accessibility reasons, please discuss with me and we will decide on an alternative format.) This notebook will be a major, ongoing project that you will work on throughout the semester. You may use a basic, everyday notebook for this project, or you may get creative with how it looks and feels, whatever you prefer. (Drawings, collage, and other artistic elements are absolutely welcome if you are so inclined!) In either case, your notebook should have enough space for the following sections:

- **Ideas.** For each reading that we do (or each book chapter in the case of full books), copy out one quote from the text that you think captures either the main idea/argument of the piece or an idea that you find especially compelling. Then, jot down a few thoughts about why this idea is interesting and what its implications are. This section will include as many entries as there are assigned readings. It will probably be the largest section of your notebook.
- **Rumor. Secrecy. Conspiracy Theory. (One subsection each.)** Divide this section into three parts, one for each theme. In each of these subsections, you will copy down quotes from texts that you think usefully define or characterize rumor, secrecy, and conspiracy theory, and under each quote, you will write a few lines noting why you find it useful or interesting. This section should include at least three entries for each course theme (so, at least nine entries total).
- **Concepts and terms.** What's a concept or theoretical term that came up in the readings that you had previously not known, or had not seen used in this way? Give the term, copy out at least one quote related to it (you might add more later, if the concept comes up again in another reading), and jot down a few thoughts about how it might be useful to think with. In particular, how might you apply it in a different context from that of the reading? This section should include at least three entries.
- **Questions.** What are some questions that the readings have inspired for you? Explain your questions and include relevant quotes from the readings that prompted you to ask them. This section should include at least five entries.
- **Doubts and skepticisms.** What are the ideas that you disagreed with or were unconvinced by over the course of the semester? Explain your doubts and include quotes from relevant readings. This section should include at least two entries.
- **Reflection essay.** Spend some time reading through the notebook that you have compiled. What threads or patterns run through it? How does going through your notebook enable you to connect ideas, generate insights, or even draw conclusions that you hadn't previously thought of? What was useful about this exercise, and how might you adjust it if you were to do it again for a future course? Write an essay reflecting on these questions. You may write your essay by hand directly into the notebook, or you may type it, print it out, and attach it. (This is the only part of your notebook that can be typed.) Your essay should be around 3 to 5 double-spaced pages if typed, or around 900-1500 words, but I am

more interested in the substance, thoughtfulness, and clarity of your writing than I am in its length.

Important things to note:

- This is the kind of constant project that you really need to keep up with as the semester goes along. If you miss more than a day or two, catching up may be overwhelming.
- Each notebook entry should include the author's name, at least a partial title of their work, and the page numbers of the relevant text. It should be easy both for you and for me to find your sources later.
- I highly recommend that you take a picture of each notebook entry as you complete it and keep all your pictures together somewhere. That way, if your notebook gets lost or damaged, you can recreate missing pages without too much trouble.
- Completed notebooks are due in hard copy to me in my office on or before **Friday, December 11 at 4:00 pm**. I will let you know when they are graded and ready for pickup.
- Notebooks will be graded on completion (40%), meaning that all required sections and entries are present; quality and originality of your engagement with the course material as demonstrated in your notes (40%); and the substance, thoughtfulness, and clarity of your final reflection essay (20%).
- **Film screening, discussion, and response (in small groups). 10 points.** There are so many conspiracy theory movies out there! We will form small groups based on common interests and with your group you will choose a film that relates to course themes and watch it together. In looking for something to watch, remember to check Tripod for films to which you have library access. After you watch the film with your group, take some time for discussion: what was interesting about this film? How does it represent rumor, secrecy, and/or conspiracy theory in ways that connect with or diverge from our course readings? Briefly plan how you will share your thoughts about your film in class. Then, each group member will write their own individual response (about 2 pages, double-spaced) to the film, based on your common discussion but focusing on aspects that particularly interest them. Your group should plan to hold your film screening on or before **October 5**; individual written responses are due uploaded to Moodle before class on **October 7**, when each group will share their thoughts on their chosen film and we will take some time as a class to reflect on them together.
- **Final project case study (in small groups). 20 points.** For your final project, you will work with a small group to investigate a contemporary case of rumor, secrecy, and/or conspiracy theory. We will form groups based on common interests on **October 19**, our first class meeting after fall break. With your group, you will gather source material on your case study through news coverage and social media content, and you will analyze it using theoretical and ethnographic readings from the syllabus. This project will have two graded components:
  - **Project proposal, due uploaded to Moodle by November 18. 5 points.** Your group will write a proposal describing your intended case study and how you plan to investigate it. Your proposal should also include a list of at least five

readings from the syllabus that you anticipate will be helpful in your analysis, annotated with a sentence or two for each reading specifying how you intend to use it. All group members should contribute equally to the work of crafting the proposal and assembling the list of useful readings.

- **Presentation, either December 7 or 9. 15 points.** Each group will share their work with the class in an organized, polished presentation that clearly conveys the substance of the case you explored and how you used course material to understand it better. The work of preparing and giving the presentation should be shared equitably among all group members. More guidelines will be provided later in the semester.

To calculate course grades, points from all the above course requirements will be totaled and then converted to a 4.0 scale accordingly: 4.0: 94-100, 3.7: 90-93, 3.3: 87-89, 3.0: 84-86, 2.7: 80-83, 2.3: 77-79, 2.0: 74-76, 1.7: 70-73, 1.3: 67-69, 1.0: 60-66, 0.0: 0-59. **You must complete all course requirements to earn a passing grade in this course.**

### **Schedule of Topics and Readings Due**

#### **Introduction: Rumor, secrecy, conspiracy theory**

*What links the categories of rumor, secrecy, and conspiracy theory? How are knowledge and power implicit in each concept?*

Monday, August 31

- Introduction. Why are so many of us drawn to the topics of this course? What does our fascination say about us, our society, and being human?

#### **Knowledge, truth, and uncertainty**

*How do we decide what is true or legitimate in our everyday lives and in the world around us?*

Wednesday, September 2

- Please read this syllabus from beginning to end. What questions do you think it raises? What arguments might it be making? Come to class today prepared to discuss.
- Wedeen, Lisa. 2024. "Uncertainty and the Question of Judgment." In *Conspiracy/Theory*, ed. Joseph Masco and Lisa Wedeen, 149-173. Durham, NC: Duke University Press.
- Reminder that you should complete your first notebook entry before class today.

Monday, September 7

- Labor Day. No class.

#### **Covid, rumor, and conspiratorial thinking**

*How does the relatively recent Covid-19 pandemic provide all of us who lived through it with a case study for thinking through questions of knowledge and power? How might rumors and theories of conspiracy surrounding the coronavirus have circulated differently depending on context?*

Wednesday, September 9

- Goodman, Zoë. 2024. "'They Will Not Police Us': Fake Vaccine Rumours in Mombasa." *The Cambridge Journal of Anthropology* 42(2): 65-82.
- Kendzior Ch 1, "Deaths of Deception" & Ch 2, "Theories of Conspiracy"

### **Paranoia and ir/rationality**

*How do we understand "paranoia," and when do we (and do we not) apply that label to our own actions and beliefs as well as those of people around us? When does a fear seem reasonable, and when does it seem absurd? How can we tell the difference (or can we not)? How and when is paranoia structural? That is, how does paranoia extend beyond individual feelings to broader historical and political contexts?*

Monday, September 14

- Oyarzun, Yesmar. 2020. "Plantation Politics, Paranoia, and Public Health on the Frontlines of America's COVID-19 Response." *Medical Anthropology Quarterly* 34(4): 578-590.
- Kendzior Ch 3, "Epstein Wasn't the First"

Wednesday, September 16

- Jackson, John L. 2005. "Real Jews." Ch 4 of *Real Black: Adventures in Racial Sincerity*, pp. 89-123. Chicago: University of Chicago Press.
  - *Optional—dig deeper:* Jackson writes on p. 108 that "Conspiracy theories are simply structural functionalism on acid." Look up "structural functionalism" (or look back at your notes from a previous anthropology class, if relevant) and see if you can figure out what he means by this statement.

### **Surveillance and visibility**

*What forms of surveillance do we experience in our day-to-day lives? Who or what is doing the surveilling, and who are the subjects of it? How does surveillance make people visible (or legible) to the state, to powerful businesses, or to other entities? How is this surveillance racialized? Gendered? Think about these questions as you read.*

Monday, September 21

- Browne, Simone. 2015. "'Everybody's Got a Little Light Under the Sun': The Making of the *Book of Negroes*." Ch 2 of *Dark Matters: On the Surveillance of Blackness*, pp. 63-88. Durham, NC: Duke University Press.
- Think of what film you might be interested in watching for the small group project and come to class prepared to share your ideas. We will form groups in class today.

### **Radical transparency or amplified paranoia?**

*What do claims of "transparency" imply? How is the language of transparency used to hold the powerful accountable to the public, and how might "transparency" have other effects? When*

*much of political life takes place online, how might digital transparency also engender paranoia or powerlessness?*

Wednesday, September 23

- Kendzior, Sarah. 2018. "Recognize the Spies': Transparency and Political Power in Uzbek Cyberspace." In *Affective States: Entanglements, Suspensions, Suspensions*, edited by Mateusz Laszczkowski and Madeleine Reeves, pp. 50-65. New York: Berghahn Books.

### **Rumor in ethnography, rumor as ethnography**

*How do people share, conceal, and interpret information in forms that become categorized as rumors? When and how is rumor different from gossip, and how do they overlap? How are rumors social? How are they culturally meaningful? What kinds of rumors seem to get traction, and among whom? What can tracing or mapping rumors reveal about larger social and cultural contexts? How is rumor useful in, or even sometimes part of, ethnographic practice and writing?*

Monday, September 28

- Luna, Sarah. 2018. "Affective atmospheres of terror on the US-Mexico border: rumors of violence in Reynosa's prostitution zone." *Cultural Anthropology* 33(1): 58-84.
- Acosta García, Nicolás. 2020. "Catching the White Fish: gossip and cocaine on Colombia's Northern Pacific coast." *Journal of the Royal Anthropological Institute* 27: 128-145.

Wednesday, September 30

- Maqsood, Ammara. 2019. "The Social Life of Rumors: Uncertainty in Everyday Encounters between the Military, Taliban, and Tribal Pashtun in Pakistan." *Comparative Studies of South Asia, Africa and the Middle East* 39(3): 462-474.
- Ahmann, Chloe. 2023. "Uncertainty in Motion: Rumors of a Proxy War in Late Industrial Baltimore." *Cultural Anthropology* 38(3): 303-333.

### **Interlude: interpreting films & imagining projects**

Monday, October 5

- Class will not meet in person; use this or an alternative time to hold your group film screening

Wednesday, October 7

- In-class discussion of what you learned from your film viewings; be prepared to share your thoughts
- **Film responses due uploaded to Moodle before class**
- Prompt: over fall break, think about case study topics and be ready to share possible topics of interest on the Monday we return, when we will form final project groups

FALL BREAK

Monday, October 19

- Workshop ideas for final projects; form groups based on topics of interest and begin making plans for how to investigate. It will be very important that you come to class having thought about what you'd like to research!

### **Secrecy, knowledge, and social life**

*What is the relationship between secrecy and power? How does secrecy foster different forms of exclusivity, loyalty, belonging, and connection? What makes magic fun, and mystery tantalizing? When is knowing preferable to not knowing, and vice versa? How is secret knowledge shared or exchanged, and what are the social effects of those exchanges? And what kinds of knowledge might secrecy actually make possible?*

Wednesday, October 21

- Jones, "Introduction: Men of a Thousand Hands" and Ch 1, "An Apprenticeship in Cunning"

Monday, October 26

- Jones, Ch 2, "The Social Life of Secret Knowledge," and Ch 3, "Potency and Performance"

Wednesday, October 28

- Jones, Ch 4, "Business as Un-Usual," and Ch 5, "Conjuring Culture"

Monday, November 2

- Jones, "Epilogue: 'Giving People a Gift'"
- Dankwa, Serena Owusua. 2021. "Supi, Secrecy, and the Gift of Knowing." Ch 2 of *Knowing Women: Same-Sex Intimacy, Gender, and Identity in Postcolonial Ghana*, pp. 79-122. Cambridge: Cambridge University Press.

### **Making connections and seeing the uncanny**

*How and when do people connect the dots between apparently unrelated things? ("Apparently"—to whom, that is?) How is the process of making connections also a process of making meaning or even world-building? How do communities form among people whose efforts to connect the dots align? Alternatively, what happens when the meanings made or the worlds built rely on understandings of reality incompatible with others?*

Wednesday, November 4

- Lepselter, Susan. 2024. "Resonant Apophenia." pp. 174-189 in *Conspiracy/Theory*.

### **Money, elites, and theories of power**

*How do theories of conspiracy seek to make sense of power in the world? How do different forms of global inequality (economic, political, social, and beyond) serve to provide justifications*

*for some conspiracy theories? How might conspiracy theories point toward larger truths, even when the immediate claims they make are demonstrably false?*

Monday, November 9

- Lombard, Louisa. 2024. "Humanitarian Profiteering in the Central African Republic as Conspiracy and Rumor." pp 291-313 in *Conspiracy/Theory*.
- Kendzior Ch 4, "The Cult of the Criminal Elite"

### **Climate catastrophe and ecofascist hazards**

*For years, many have turned away from the science of climate change, regarding the very idea as a hoax (in the service of whom?). Increasingly frequent and severe weather events have changed the minds of some, who may nevertheless continue to debate causality. But acknowledging climate science does not necessarily entail activism for climate equity or justice. How might fears of climate catastrophe inspire support for antidemocratic or authoritarian politics? What might this possibility reveal about conspiratorial thinking?*

Wednesday, November 11

- Ahmann, Chloe and Zeynep Oguz. 2025. "Collection introduction: Everyday and emergent ecofascisms." *EPD: Society and Space* 43(6): 921–928.
- Cotofana, Alexandra. 2025. "Troubled waters and no bridges: The ecofascisms of an imagined global middle class." *EPD: Society and Space* 43(6): 947-953.
- Ahmann, Chloe and Devin Proctor. 2025. "The storm before the storm." *EPD: Society and Space* 43(6): 954-961.
- Oguz, Zeynep. 2025. "When do forests matter?" *EPD: Society and Space* 43(6): 962–967.
- Govindrajan, Radhika. 2025. "Ecofascism and the politics of de/territorialization." *EPD: Society and Space* 43(6): 981-986.
- Kendzior Ch 5, "Savior Syndrome and Normalcy Bias"

### **Misinformation, disinformation, facts**

*How does the barrage of information we all experience constantly create an "epistemic murk" in which no one can be sure what to believe? How is this murkiness political? What does it take to attain certain knowledge about something, and how might certainty come to seem unachievable, exhausting, or even irrelevant?*

Monday, November 16

- Leaha, Mihai Andrei and Roger Canals. 2024. "Resisting Alternative Images: An Ethnography of Visual Disinformation in Brazil." *Cultural Anthropology* 39(4): 533–563.
- Kendzior Ch 6, "Memory-Holing a Coup"

### **National narratives, public moralities**

*Culture is a story we tell ourselves about ourselves, according to some anthropologists. What kinds of stories about themselves do people tell these days, and how do these stories contribute to shared notions about what is right, wrong, natural, inevitable, or outrageous? How do the*

*convictions behind these narratives become shared among larger, even national, publics? How might they be used to critique the powerful in some instances, or weaponized against the less powerful in others?*

Wednesday, November 18

- Elster, Mikey. 2022. "Insidious Concern: Trans Panic and the Limits of Care." *TSQ: Transgender Studies Quarterly* 9(3): 407-424.
- Kendzior Ch 7, "America is Purple, Like a Bruise"
- **Final group project proposals due (one proposal per group)**

Monday, November 23

- Abu El-Haj, Nadia. 2024. "An Economy of Suspicion: On the 'Military-Civilian Divide' and the New American Militarism," pp. 210-231 in *Conspiracy/Theory*.
- Kendzior Ch 8, "The Octopus" & Epilogue

Wednesday, November 25

- Meet with your groups to plan your presentations, either at this or an alternative time. Class will not meet in person.

### **Pleasures and possibilities in thinking conspiratorially**

*How and why can conspiracy theorizing be satisfying? Fun? Empowering? Mobilizing? What might be the pitfalls of conspiracy theorizing in everyday life?*

Monday, November 30

- Stewart, Kathleen. 1999. "Conspiracy Theory's Worlds," pp. 13-19 in *Paranoia within Reason: A Casebook on Conspiracy as Explanation*, edited by George Marcus, 1-12. Chicago: University of Chicago Press.
- Late-semester reflections on the course

### **Of spies and anthropologists**

*Many anthropologists have been suspected of secretly being spies during ethnographic fieldwork. Katherine Verdery was more than suspected—she was surveilled for years during the Cold War by the Romanian secret police. As you read about her experiences, think about the resemblances and distinctions you see between ethnography and spying, particularly with regard to power (who has it? How are they using it?) and knowledge (between whom is it shared and from whom is it kept? To whom does it belong?). How have anthropologists whose work you've read, in this or other courses, approach research ethics? How do scholars in other disciplines face similar ethical questions?*

Wednesday, December 2

- Verdery, Katherine. 2018. *My Life as a Spy: Investigations in a Secret Police File*. Durham, NC: Duke University Press. Excerpts.

Monday, December 7

- Presentations of final projects in class
- If your group is not presenting today, be prepared to ask at least one question about another group's presentation.

Wednesday, December 9

- Presentations of final projects in class
- If your group is not presenting today, be prepared to ask at least one question about another group's presentation.

**Friday, December 11. Theorists' notebooks due in hard copy in my office before 4:00 pm.**

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### Course policies

- **Attendance and participation.** Your regular presence in class is important. We will take attendance at every class meeting. You can earn a high attendance and participation grade by coming to class regularly having completed the assigned readings, contributing your thoughts to class discussions, listening respectfully to others' perspectives and responding to them, and contributing to small group exercises and other in-class activities. Missing class, consistently arriving late to class, talking over or under other students, and using a phone, tablet, or laptop for content unrelated to class are all ways to lower your participation grade.
  - There will not be a one-to-one overlap between the readings and the material presented in class. If you must miss a class meeting, it is your responsibility to get notes from classmates and inquire about the material covered during your absence. If you miss more than one or two class meetings, catching up on all this material will be difficult and may adversely affect your capacity to do well on assignments. You may meet with me during office hours if you have particular questions about the readings or assignments, but I cannot reteach a missed class during office hours.
- **Readings.** Please complete each day's assigned readings before coming to class. As you read, take notes on what seems significant, difficult, or confusing in the text. (This is a rawer form of note-taking than your more deliberately curated and interpretive theorist's notebook project.) In your notes, you may wish to respond to these questions:
  - What is the author's main argument?
  - What kind of evidence does the author use to support it?
  - What do you find convincing about it? What do you find unconvincing?
  - What questions does this article/chapter/book raise for you?

Bring your notes to class for reference, and be prepared to raise questions and exchange ideas with the group. It's okay if you disagree with something from the readings, or with others' comments during discussions. One of the goals of anthropology is to understand

different points of view, and respectful disagreement can be productive for thinking through complex issues.

- **Technology.** Some research shows that humans retain information better when we take notes by hand. If you choose to use a laptop or tablet to support your learning, please limit your use of these tools to note-taking and to accessing the readings, if applicable. \*\*\*Remember that others around you can see your screen and may find it distracting. By limiting your use of your screen to just the essentials, you show respect for your neighbors' sensory experiences.\*\*\* If you need to use your phone during class for any reason, please step outside.
- **Social media.** Please do your part to keep the classroom a productive space for discussion, where both students and faculty can freely exchange ideas and voice opinions on a range of topics without fear of being disparaged or ridiculed in public or online. Do not post comments on class lecture/discussion, the professor, or other students on social media.
- **Extensions and late work.** Please make a note of assignment due dates for this course now; if you anticipate any scheduling conflicts (religious holidays, important travel, etc.), please come and discuss alternative due date options with me by the second week of class. If unexpected illnesses or emergencies prevent you from finishing your work on time, please reach out as soon as possible to let me know so that we can make alternative arrangements; an extension of more than a day or two will require a dean's excuse. Unexcused late work will be marked down by one grade level per day (e.g. a 3.7 becomes a 3.3). Please note that if you miss a group presentation, your group may be asked to do their best without you, and you may be assigned an alternative makeup project.
- **Accessibility.** Bryn Mawr College is committed to providing equal access to students with a documented disability. Students needing academic accommodations for a disability must first speak with Access Services. Students can email [accessservices@brynmawr.edu](mailto:accessservices@brynmawr.edu) to request an appointment to begin this confidential process. If eligible for accommodations as per Access Services, students should schedule an appointment with the professor as early in the semester as possible to share their verification form and make appropriate arrangements. Please note that accommodations are not retroactive and require advance notice to implement. More information can be obtained at the Access Services website (<http://www.brynmawr.edu/access-services/>). Any student who has a disability-related need to audio-record this class must first be found eligible to do so by Access Services and must share this eligibility with me, the instructor. Class members need to be aware that this class may be audio-recorded.
- **Academic integrity.** The expectations for academic honesty in this course align with the policies concerning academic work in Bryn Mawr's honor code. If you are uncertain about what constitutes plagiarism or academic dishonesty, please refer to the honor code, especially section IV (<http://sga.blogs.brynmawr.edu/honor-board/honor-code/>). In your written work for this course, all material drawn from pre-existing sources (including publications, websites, and also your own written work from other courses) must be cited clearly and appropriately.

- **Use of generative AI.** Chat GPT and other forms of generative AI deprive users of the opportunity to learn and think critically. They often produce inaccuracies, and they have a massive environmental impact. Please do not use any form of generative AI in your writing for this course. For help with your writing, please go to the Writing Center (see below). In turn, I want you to know that I have not used any form of generative AI in writing this syllabus or otherwise preparing for this course, and I will not use it in any of my communications with you, including email correspondence, grading, and commenting on assignments.

### Helpful Resources

- **Moodle.** Here, you will find electronic copies of course readings, a copy of the syllabus, places to upload assignments when relevant, and other useful information.
- **Me.** Please feel free to meet with me during office hours if you have specific questions or concerns, or just to introduce yourself and say hi. You can schedule a meeting at [calendly.com/sfioratta](https://calendly.com/sfioratta), where you may choose between Zoom or in-person options. You may also email me about questions or concerns (but before you do, check the syllabus—the answer to your question might be there!). Please allow 24 hours for email response and note that I try not to check my email on weekends.
- **Your fellow classmates.** I encourage you to exchange contact information and communicate with one another if logistical questions arise, if you have to miss class and want to know what happened in your absence, or if you want to discuss readings or course topics outside of class. We will be building an intellectual community together over the course of the semester, so trusting and engaging with one another—both within and beyond the classroom—is important.
- **The writing center.** The staff here can help you at every stage of the writing process. No matter how accomplished a writer you are, this is a great resource: <http://www.brynmawr.edu/writingcenter/>.
- **Your dean.** In case of serious illness, family emergency, or any other situation that requires you to miss class and fall behind on coursework, please contact your dean as soon as possible.