



Indigenous
Ecological
Knowledge
EVSS 595

Spring 2023

TR 1:40-2:55

This course explores the diverse ways of understanding and responding to the world that emerge from Indigenous cultures.

Indigenous Ecological Knowledge refers to the Indigenous or Native bodies of long-term knowledge related to human beliefs, practices and experiences embedded in specific locations. There is no one IEK, rather, there are multiple versions of such knowledge based on the unique relationships of individual communities to places throughout the world. With a focus on Native North America, this course will introduce you to Indigenous cultures and religions as unique forms of knowledge. We will explore environmental justice movements, sacred lands and medicines, climate change adaptation, religious resiliency, food sovereignty, and ecological restoration. Interdisciplinary in nature, this course seeks to understand how Indigenous ways of being and relating to natural environments are at once religious, scientific, philosophical, political, and economic. We will analyze how settler colonialism, dispossession, cultural genocide, and the rise of capitalism have affected the climate crisis generally, and Indigenous peoples in specific. We will foreground the voices of Indigenous scholars and scientists and look to real world case studies, just as we consider what counts as “religion” and “nature.”

What’s in this syllabus?

Course requirements & assignments	2
Schedule	5
The fine print	7

Course Objectives and Student Learning Outcomes

- ◆Evaluate diverse expressions of Indigenous Ecological Knowledge;
- ◆Gain an interpretative framework for analyzing Indigenous concepts of sustainability and environmental justice in light of the current ecological crisis, settler colonialism, and industrial capitalism;
- ◆Analyze Indigenous epistemologies and ontologies as unique bodies of knowledge in relation to Western Scientific Knowledge;
- ◆Apply methodological and theoretical concepts to real-world conservation and sustainability policies
- ◆Design and implement a final research project that considers IEK, environmental justice, and sustainability studies using course material and outside primary and secondary sources.

Required texts:

Traditional ecological knowledge: learning from indigenous practices for environmental sustainability. Edited by Melissa K. Nelson and Dan Shilling. (Cambridge University Press: 2018).

Dina Gilio-Whitaker, *As Long as Grass Grows: The Indigenous Fight for Environmental Justice, From Colonization to Standing Rock.* (Beacon Press: 20219).

Michael McNally, *Defend the Sacred: Native American Religious Freedom Beyond the First Amendment.* (Princeton University Press: 2020).

Course Requirements

This course has four non-negotiable requirements: 1) attendance, 2) reading the assigned texts, 3) participation in seminars, and 4) respect for deadlines. Class attendance is mandatory. Participation in discussion is not an option, but an important part of the final grade. I will make note of students who make consistent and substantial comments in class, and those who do not. Students must read all articles and texts in order to be prepared for class and to be able to accomplish assignments. Finally, students must manage their time properly in order to submit assignments on the deadline.

Course Assignments

Participation	100 pts.
Reflection Papers	300 pts.
Discussion Facilitation	200 pts.
Paper Proposal	50 pts.
Literature Review	100 pts.
Final Paper	250 pts.

Participation in class, seminars and exercises

Active student participation is crucial for the success of this course and the development of your individual learning. We learn best when we learn together. Throughout this course, we'll spend considerable time laying a foundation conducive to respectful but challenging discussion through which we can all grow. We will grapple with complicated, emotional, and thought-provoking topics as a community. In this endeavor, we will seek to be

supportive of each other and to actively reflect on our own assumptions. In-person attendance is mandatory, as is participation in class discussions and work performed in groups. In discussion, aim for substantial contributions over quantity of comments. That is, comments should respond to those made by others—listen to each other, move the discussion forward, and pose new questions for consideration. The end result should not be individual contribution, but progression toward a collective goal of improved understanding or synthesis of a topic.

Only students quarantining or isolating will be allowed to join class via Zoom. I trust you to tell me directly any time you are going to miss class due to health issues and in turn, I will trust that the explanation you give for your absence is honest and truthful. If you miss class due to COVID, make up activities will be assigned. If you are sick for a prolonged period of time, we will work together to determine a plan of action that will benefit your learning. More than two unexcused absences, however, will harm your final grade (I will subtract 20 points for each extra absence) and more than six total absences, barring major health or family issues discussed with the instructor, will result in a failing grade. Before the drop/add deadline, students should decide whether the course plan on the syllabus matches their own circumstances.

The College of Charleston community is enriched by students of many faiths that have various religious observances, practices, and beliefs. We value student rights and freedoms, including the right of each student to adhere to individual systems of religion. The College prohibits discrimination against any student because of such student's religious belief or any absence thereof. Please let me know at least a week before the religious holiday so I might make appropriate changes to group work.

#Presentations and Discussion Facilitation (20%)

Working in pairs, you will be required to present on the day's topic or case study and then facilitate discussion twice throughout the semester. You will be required to do the assigned reading well in advance and complete additional research on the topic to provide context so you can meet with your partner and successfully present and facilitate discussion.

Instructor: Professor Brennan Keegan
Email: keeganbl@cofc.edu
Phone: 843.953.2741
Office: 4 Glebe, Office 202
Office Hours: W 1-4pm & by appointment

Presentations: You will spend 8-10 minutes presenting on the authors, summarizing what you believe to be the most important aspects of the topic, and sharing tidbits that you've discovered in your additional research. You must use slides, ideally google slides, presi, or canva so they can be shared online. Avoid large blocks of text – the slides should have important terms or names, but not be distractions to your oral presentation.

Discussion Facilitation: Following your presentation, you will facilitate class discussion. All students (not just the facilitators) will be responsible for bringing two questions or topics to class for discussion. As the facilitator, you should bring a list of at least five questions that build on each other and the material to help direct students to a collective improved understanding of the topic.

Suggestions for writing discussion questions:

- Avoid yes/no questions, unless they have a strong “why” or “how” component.
- Avoid purely factual questions with short answers. Stress questions that require thinking/interpretation.
- You might quote a significant sentence from the reading and ask a question about it.
- Ask questions that ask for comparison or connections between the subject of the reading and other things we’ve been studying.
- Ask questions that call for evidence, either from the reading or from elsewhere in the course.
- Explore the implications of the study.

One or both of the facilitators should ask the other students to share their questions and write them on the board. It might be helpful to organize them by theme or topic while writing them up. During class discussion, facilitators should take a leadership role in asking the questions, raising interesting issues, presenting relevant information, and keeping the discussion centered on relevant issues. Probe students when they should provide more analysis (“say more” or “be more specific”), give positive reinforcement, include quieter members, listen carefully so you can offer summaries, and encourage everyone to participate.

#Reading Response Papers (30%)

Task: Reinforce and critically apply readings, class discussions, classroom exercises, and any other materials that we discussed in class in a 4-5-page paper. Please double-space. Eleven or twelve-point type. Chicago Footnotes, APA or MLA citations required (in-text and works cited). Upload a digital copy to OAKS before class begins.

Grading Criteria (100 Points): *25 Points* – Overall presentation of the paper (grammar, spelling, clarity of prose, and citations, as well as sentence and paragraph structure, flow, transitions, and organization); *35 Points:* Engagement with sources and course material (Does the paper use at least three sources from the course to answer the prompt? Does the paper adequately use quotations or summaries of sources in the explanation? Does the paper use the sources to develop and support a larger argument?) *40 Points:* Development of a thesis/argument (Is there a clear thesis statement? Was the thesis supported with evidence from the readings throughout the paper? Does the thesis answer the prompt? Does this paper go beyond merely restating the prompt to creatively engage with the material?)

Paper 1: Decolonizing Indigenous Ecological Knowledge. What are some of the issues we must attend to when studying Indigenous religions and ecological knowledge? That is, how do settler colonialism, capitalism, Euro-American conceptions of “wilderness,” and myths about the “ecological Indian” contribute to the ecological crisis and marginalization of Indigenous people? Synthesize and analyze the topics covered in units one and two, with reference to at least three sources and recommend a course of action for respectful study of IEK.

Paper 2: Reciprocity and Respect. Use this paper as an opportunity to dig deeper into one of the IEK cases we encountered in class. For example, you may focus on a sacred landscape, animal-human relations, or food sovereignty. Find additional peer-reviewed, scholarly, and/or Indigenous sources on the issue to complexify your analysis of the case study. Who are the stakeholders and what is at stake? What role do Indigenous religious traditions play in the case? How are ecological and religious sustainability intertwined in this particular example? Do you have suggestions for next steps or possible paths to resolution? Use at least two in-class sources, as well as two new sources.

Paper 3: IEK in Place. Environmental injustice as it is commonly understood is grounded in racial and economic terms, defined by norms of distributive justice within a capitalist framework. Indigenous peoples’ pursuit of environmental justice requires the use of a different lens, one that accommodates settler colonialism and embraces the diverse ways Indigenous peoples view land and nature. Using the sources from unit three, what are some examples of Native American religion rooted in place? What is the significance of the landscape/environment/ecology of the community? How do Native American religions and Indigenous Ecological Knowledge challenge contemporary western conservation practices and the pursuit of environmental justice? Governmental agencies? The EPA? How are Native communities fighting within these constraints? How might we respectfully engage IEK in conservation and sustainability practices by attending to an alternative understanding of place? Provide an overview, but also dial in on a specific case study either presented in the course or found in your own research. Use at least two in-class sources, as well as two new sources.

#Proposal (5%)

As you work toward your final project, you will be required to meet with Dr. Keegan and submit a one-page proposal for review. Your proposal should include (1) a narrow research question, (2) a paragraph explaining why the topic is interesting or important and (3) a paragraph on how this project will be useful to your master's thesis or career in sustainability (think beyond the topic to questions about sustainability, methods, etc.).

#Literature Review (10%)

A literature review is excellent preparation for your research project. They encourage you to critically evaluate sources as you develop a debatable, interesting, and current thesis. Writing a literature review will help you identify what has already been written about your topic, what the issues are, and what people are arguing about, in order to develop your own point of view.

Task: Identify five *academic* sources that pertain to your final research paper. Sort and classify them according to their findings and arguments and include the following information:

1. Introduction. Establish the context of your review: define the topic of your study and provide any background information that helps your reader understand the topic. State your research question for this review.
2. Body.
 - a. Summarize and synthesize. Give an overview of the main points of each source and combine them into a coherent whole. These should not be one paragraph for one source but intertwined and in conversation with each other.
 - b. Analyze and interpret. Move beyond paraphrase and add your own interpretations where possible, discuss the significance of findings in relation to the literature as a whole.
 - c. Critically evaluate. Mention the strengths and weaknesses of your sources. Note the gaps in existing research, as well as areas for future study.
3. Conclusion. Summarize the key findings you have taken from the literature and connect it back to your primary research question.

#Final Research Paper: (25%)

The final paper is the major academic enterprise of this course. It involves research and reading new material besides the assigned texts for this class, both secondary and primary sources. In support of academic freedom and personal interests, you may propose a research paper on any aspect of Indigenous Ecological Knowledge of your own choosing. Your paper must be a critical analysis of your chosen topic, thesis-driven (i.e. you must argue something), based in the appropriate theory and methodology, with summary and description kept to a minimum. Your research should be supported by a minimum of five academic sources outside of course material.

Start with something that interests you. You may expand on a topic we discussed in class with a different tribe or a tribe we discussed in class, but with a new topic; you may explore a movement or tribe from near your hometown or a region you've never been to; perhaps the interaction of a religious community with the government or missionaries; you may take a historical approach that illuminates the under-examined practices of a tribe or turn a critical eye to a contemporary movement. **Be sure that both Indigenous religious traditions and Indigenous environmental knowledge are at the heart of your paper.**

The paper must be 15-20 pages, with references and footnotes included. Please double-space. Eleven or twelve-point type is preferred. **Due to OAKS May 2 at 1 PM.**

Course Schedule (*denotes reading in textbook)

#	Date	Topic	What to Read	What's Due
1	1/12	Introduction	In class: Syllabus <i>Question for consideration: What is sustainability?</i>	
Unit 1: Theorizing IEK				
2	1/17	Indigenous Sustainability	Dan Shilling, "The Soul of Sustainability," and Gregory Cajete (Tewa), "Native Science and Sustaining Indigenous Communities," in <i>TEK</i> , 3-26, [23 pages].	Always bring two discussion questions
3	1/19	Native American Religions	Suzanne Crawford O'Brien and Ines Talamantez (Mescalero Apache), "Practical Reverence, Radical Reciprocity: Indigenous Theories of Religion," in <i>Religion and Culture in Native America</i> , [18 pages]. Vine Deloria, Jr. (Standing Rock Sioux), "Thinking in Time and Space," in <i>God is Red</i> [15 pages].	
4	1/24	Decolonizing IEK	*Dina Gilio-Whitaker (Colville Confederate Tribes), "Introduction," and "Environmental Justice Theory and Its Limitations for Indigenous Peoples," in <i>As Long as Grass Grows</i> , 1-34, [34 pages]. Linda Tuhiwai Smith (Ngati Awa and Ngati Porou, Maori), "Introduction," <i>Decolonizing Methodologies</i> , [19 pages]. <i>Optional:</i> Michelene Pesantubbee (Choctaw), "Religious Studies on the Margins: Decolonizing Our Minds," in <i>Native Voices</i> , [12 pages].	
Unit 2: Colonialism and the Current Ecological Crisis				
5	1/26	Settler Colonialism	J. Kehaulani Kauanui (Native Hawaiian) and Patrick Wolfe, "Settler Colonialism Then and Now," in <i>Speaking of Indigenous Politics</i> (2018). [16 pages] *Gilio-Whitaker, "Genocide by Any Other Name," in <i>Grass</i> , 35-52. [17 pages]	
6	1/31	Indigenous Environmental Knowledge and Religion	*Michael McNally, "Introduction," <i>Defend the Sacred</i> (2020) [28 pages]. *Kyle Whyte (Potawatomi), "What do Indigenous Knowledges do for Indigenous Peoples?" in <i>TEK</i> , 57-77, [20 pages].	
7	2/2	Capitalism and Indigenous Ethics	*Dennis Martinez, (O'odham/Chicano) "Redefining Sustainability through Kincentric Ecology: Reclaiming Indigenous Lands, Knowledge, and Ethics," in <i>TEK</i> , 139-172, [33 pages]. *Gilio-Whitaker, "The Complicated Legacy of Western Expansion and the Industrial Revolution," in <i>Grass</i> , 53-72. [19 pages] Glen Coulthard, (Yellowknives Dene) "For Our Nations to Live, Capitalism Must Die." <i>Unsettling America: Decolonizing Theory and Practice</i> , (November 5, 2013). [4 pages]	
Unit 3: Sacred Narratives and Sacred Lands				
8	2/7	In class Indigenous short films		Paper 1
9	2/9	What is Sacred?	Winona LaDuke (Ojibwe), "Introduction," and "Gods, Squirrels, and the Universe," <i>Recovering the Sacred</i> , [21 pages].	

			*Michael McNally, "Religion as Spirituality: Sacred Lands," in <i>Defend the Sacred</i> , 94-126. [32 pages]	
10	2/14	Religion and Environmental Law	*McNally, "Religion as Cultural Resource: Environmental and Historic Preservation Law" in <i>Defend the Sacred</i> , 127-170. [43 pages].	
11	2/16	Living in Place	*Simon Ortiz (Acoma Pueblo), "Indigenous Sustainability: Language, Community Wholeness, and Solidarity," and Jeannette Armstrong (Sylix. Okanagan), "A Single Strand," in <i>TEK</i> 85-107. [22 pages] Keith Basso, "Quoting the Ancestors," in <i>Wisdom Sits in Places</i> , [16 pages].	
12	2/21	Teaching landscapes	Leanne Betasamosake Simpson, (Nishnaabeg), "Land as pedagogy: Nishnaabeg intelligence and rebellious transformation," (2014) <i>Decolonization: Indigeneity, Education & Society</i> 3(3). [23 pages] Keith Basso, "Wisdom Sits in Places," selections. [26 pages]	
Unit 4: Nature-Human Relations				
13	2/23	Reciprocity	*Robin Wall Kimmerer (Anishinaabe), " <i>Mishkos Kenomagwen</i> , the Lessons of Grass: Restoring Reciprocity with the Good Green Earth," in <i>TEK</i> , 27-53 [26 pages].	
14	2/28	Food Sovereignty	*Priscilla Settee (Cree), "Indigenous Food Sovereignty in Canada," in <i>TEK</i> , 175-187. [12 pages] *Gilio-Whitaker, "Food is Medicine, Water is Life," 73-90. [17 pages] Suzanne Crawford O'Brien, "Salmon as sacrament: first salmon ceremonies in the Pacific Northwest," <i>Religion, Food, and Eating in North America</i> [16 pages].	
15	3/2	Non-human Animals	*Linda Hogan (Chickasaw), "The Radiant Life with Animals," in <i>TEK</i> , 188-210. [22 pages] Shiaki Kondo, "On serving Salmon," <i>Routledge Handbook on Indigenous Environmental Knowledge</i> , [9 pages].	
Spring Break No Classes: 3/6-10				
16	3/14	Hunting	Fikret Berkes, "Cree Worldview 'From the Inside,' and "Indigenous Knowledge in Context," in <i>Sacred Ecology</i> , 105-118, 202-218. [29 pages]	
Unit 5: Global Indigeneity				
17	3/16	Guest Speaker or In-class Film		Paper 2
18	3/16	International Law	*McNally, "Religion as Peoplehood: Indigenous Rights in International Law," in <i>Defend the Sacred</i> , 259-294. [35 pages]	
19	3/21	Subaltern Relations	Escobar, A. (2016), "Thinking-feeling with the Earth: Territorial Struggles and the Ontological Dimension of the Epistemologies of the South" <i>AIBR. Revista de Antropología Iberoamericana</i> , 11(1). [22 pages]	
20	3/23	Malaysian Indigeneity	J. Peter Brosius, "Local Knowledges, Global Claims: On the Significance of Indigenous Ecologies in Sarawak, East Malaysia," in <i>Indigenous Traditions and Ecology</i> . [29 pages]	
21	3/30	Maori Waters	Makere Stewart-Harawira (Waitaha ki Waipounamu iwi), "Troubled waters: Maori values and ethics for freshwater management," <i>WIRE's Water</i> (2020) [18 pages]. Priscilla Wehi, Hēmi Whaanga (Ngāti Kahungunu, Ngāi Tahu, Ngāti Mamoe, Waitaha), Krushil Watene (Ngāti Manu, Te	Proposal Due

			Hikutu, Ngāti Whātua o Orākei, Tonga), Tammy Steeves, “Matauranga as Knowledge, process and practice in Aotearoa New Zealand,” in <i>Routledge Handbook</i> , [12 pages].	
Unit 6: Native Environmental Justice and Management				
22	4/4	Environmental Justice Movements	David Pellow and Pengfei Guo, “Environmental Justice,” in <i>Routledge Handbook of Religion and Ecology</i> , [7 pages]. *Gilio-Whitaker, “(Not So) Strange Bedfellows,” <i>Grass</i> , 91-110. [18 pages] Schlosberg and Carruthers, “Indigenous Struggles, Environmental Justice, and Community Capabilities,” <i>Global Environmental Politics</i> , [19 pages].	
23	4/6	Occupation as Resistance	Greg Johnson and Siv Ellen Craft, “Protective occupation, emergent networks, rituals of solidarity: comparing Alta (Sápmi), Mauna Kea (Hawai‘i), and Standing Rock (North Dakota),” in <i>The Bloomsbury Handbook of Religion and Nature: The Elements</i> , (2018) [13 pages]. Greg Johnson, “Materialising and Performing Hawaiian Religion(s) on Mauna Kea,” <i>Handbook of Indigenous Religion(s)</i> . [16 pages]	
24	4/11	In class film: RISE Standing Rock		Literature Review Due
25	4/13	Bears Ears National Monument	Brennan Keegan, “Contested Sacredness: Bears Ears National Monument.” <i>Journal of the American Academy of Religion</i> .	
26	4/18	Indigenous Ecofeminism	*Joan McGregor, “Toward a Philosophical Understanding of TEK and Ecofeminism,” in <i>TEK</i> , 109-126. [17 pages] *Gilio-Whitaker, “Hearts Not on the Ground,” <i>Grass</i> 111-128. [17 pages] Margaret Kress, “Sasipihkeyihtamowin: niso nehiyaw iskwewak” (2014), <i>Canadian Woman Studies</i> (31.1) [12 pages].	
27	4/20	Natural Resource Management	Suchet-Pearson, S., Wright, S., Lloyd, K., & Burarrwanga, L. (2013). Caring as Country: Towards an ontology of co-becoming in natural resource management. <i>Asia Pacific Viewpoint</i> , 54(2), [13 pages]. *Gilio-Whitaker, “Sacred Sites and Environmental Justice,” <i>Grass</i> , 129-146. [17 pages]	Paper 3
28	4/25	Learning from IEK	*Gilio-Whitaker, “Ways Forward for Environmental Justice in Indian Country,” <i>Grass</i> , 147-162. [15 pages] *Melissa K. Nelson (Anishinaabe/Métis), “Conclusion: Back in Our Tracks – Embodying Kindship as If the Future Mattered,” in <i>TEK</i> . [15 pages]	
Final Paper Due: May 2 at 1pm				

The Fine Print. Oaks: OAKS, including Gradebook, will be used for this course throughout the semester to provide the syllabus and class materials and grades for each assignment, which will be regularly posted. **Grading Scale:** A: 90-100; B+: 87-89; B: 80-86; C+: 77-79; C: 70-76; F: 69 or below. **Late Policy:** Assignments are due at the beginning of the class unless otherwise noted. Any assignment turned

in after the deadline is considered late. You will be penalized one letter grade (10%) for each day the assignment is late, up to a week. After a week, I will not accept the assignment. **Regarding plagiarism:** Lying, cheating, attempted cheating, and plagiarism are violations of our Honor Code that, when suspected, are investigated. Each incident will be examined to determine the degree of deception involved. Incidents where the instructor determines the student's actions are related more to misunderstanding and confusion will be handled by the instructor. The instructor designs an intervention or assigns a grade reduction to help prevent the student from repeating the error. The response is recorded on a form and signed both by the instructor and the student. It is forwarded to the Office of the Dean of Students and placed in the student's file. Cases of suspected academic dishonesty will be reported directly by the instructor and/or others having knowledge of the incident to the Dean of Students. A student found responsible by the Honor Board for academic dishonesty will receive a XXF in the course, indicating failure of the course due to academic dishonesty. This status indicator will appear on the student's transcript for two years after which the student may petition for the XX to be expunged. The F is permanent. Students can find the complete Honor Code and all related processes in the Student Handbook at: <http://studentaffairs.cofc.edu/honor-system/studenthandbook/index.php>. **Technology Use in Class:** We will be busy in every class session and we don't need any electronic distractions. Silence your cell phones before you enter the classroom. If it rings, I reserve the right to answer it. Laptops are allowed unless it becomes clear that students are misusing them. **Center for Student Learning:** The Center for Student Learning's (CSL) academic support services provide assistance in study strategies, speaking & writing skills, and course content. Services include tutoring, Supplemental Instruction, study skills appointments, and workshops. The services are available to you at no additional cost. For more information regarding these services please visit the CSL website at <http://csl.cofc.edu>. **Mental & Physical Wellbeing:** At the college, we take every students' mental and physical wellbeing seriously. If you find yourself experiencing physical illnesses, please reach out to student health services (843.953.5520). And if you find yourself experiencing any mental health challenges (for example, anxiety, depression, stressful life events, sleep deprivation, and/or loneliness/homesickness) please consider contacting either the Counseling Center (professional counselors at <http://counseling.cofc.edu> or 843.953.5640 3rd Robert Scott Small Building) or the Students 4 Support (certified volunteers through texting "4support" to 839863, visit <http://counseling.cofc.edu/cct/index.php>, or meet with them in person 3rd Floor Stern Center). These services are there for you to help you cope with difficulties you may be experiencing and to maintain optimal physical and mental health. **Diversity Statement:** Consistent with College of Charleston's commitment to inclusivity, I pledge to do my best to run the class in a manner that is respectful of difference, including but not limited to, physical and mental ability, age, socio-economic status, religious identity, gender identity, race, ethnicity, sexual orientation, nationality and veteran status. Students are expected to be respectful of these differences in their conduct in class and on campus. **Accommodations:** We all learn in different ways. If you know or believe that you need additional help, the College will make reasonable accommodations for persons with documented disabilities. Students should apply for services at the Center for Disability Services/SNAP located on the first floor of the Lightsey Center, Suite 104. Students approved for accommodations are responsible for notifying me as soon as possible and for contacting me one week before accommodation is needed: <http://disabilityservices.cofc.edu/>. **Email etiquette:** I am happy to communicate with you via email and will do my best to respond within 24 hours during the week. If it's 3 AM and you're feeling panicked, angry, frustrated, or annoyed, that most likely is NOT a good time to send an email. Ever. To me or anyone else. Take this as an important life lesson. It will serve you well. If you are sure that your questions or comments are professional and appropriate, be sure to include these professional courtesies: 1. In the subject line please indicate the content of the email and 2. Begin your message in the following manner: Dear Brennan... And finish with sincerely, best, thanks, etc. followed by your full name. Do the same for every professor you're in contact with! Professionalism goes a long way.