

SABBATICAL LEAVE REPORT

SPRING SEMESTER 1987

ACADEMIC YEAR 1986-87

MT. SAN ANTONIO COLLEGE

OCTOBER 12, 1987

LEO C. BAKER

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I. STATEMENT OF PURPOSE

Since 1970 I have taught a variety of courses in the Department of History at Mt. San Antonio College - History 1, 7, 8, 37, 39, 45 and others. Although in recent years I have concentrated my teaching efforts in U. S. History, I maintained an abiding personal interest in the history and culture of Native Americans. It was this interest which led to my original sabbatical leave request.

The purpose of the sabbatical leave was to undertake and successfully complete one semester of full-time study primarily in Native American Studies at Humboldt State University. The courses which I completed combined with the acquaintances and friendships of regional Native American people provided an excellent opportunity to learn and experience first hand the richness, vitality, and integrity of the history and culture of Native Americans. As a direct result of this unique opportunity I have the knowledge, background, and inspiration necessary to provide my students with a greater appreciation of a subject which is too often neglected or poorly understood in many American History classes.

In the U. S. History courses which I am currently teaching at Mt. San Antonio College I have already begun to use some of the academic information as well as the personal experiences gained during my sabbatical semester. Thus, the benefits of my sabbatical continue to multiply and mature.

For this reason I am deeply grateful to Mt. San Antonio College and to the members of the Sabbatical Leaves Committee for the opportunity of a lifetime.

Thank you.

II. REPORT OF COMPLETED COURSES OF INSTRUCTION

During the 1987 Spring Semester I completed twelve units of graduate credit courses in Native American Studies and History at Humboldt State University. As is evident from the descriptions of each course and my accompanying comments, each class served to complement my current teaching assignment at Mt. San Antonio College.

Native Americans and Education (480)

Native Americans and Education (480) was a dynamic course which focused specifically on the development of Federal Indian Education and its impact on native people throughout the United States. The course concentrated on current State and Federal Indian education policy and programs, National Indian Organizations and contemporary Indian policies. The topics for discussion and research included an analysis of the "Systems of Values, Philosophy, and Religious Orientation of Tribal People; Conflicts with Cultural Ideologies Presented by the Euro-American Conquest; and the Systemic Forced Infusion of Native Thought and Behavior into 'An American Society'." Class assignments included extensive reading, group discussions, lectures and a major student project. The "project requirement" was especially beneficial since it provided the opportunity for involvement in and observation of the community. My project focused on the purpose, implementation and impact of the Federal "Termination" policy on the Hupa and Yurok peoples of the North Coast of California.

In the years following the end of World War II the Federal Government inaugurated a policy toward Native American people which came to be known generally as "Termination." The eventual objective of termination was to sever the historic "trust" status of many Indian tribes and to facilitate the assimilation of Native people into the general American population. In 1953, as part of its general policy to terminate Federal services to Indian tribes, Congress passed Public Law 280 which purported to give specific states, including California, civil and criminal jurisdiction over Indian tribes within their boundaries. The intended purpose of Public Law 280 was to aid in the integration of Indians into the surrounding local and state structures. Was this purpose accomplished for the Yurok and the Hupa peoples of the North Coast? If not, what was the effect of Public Law 280 on Indians and tribes of the North Coast?

In an effort to evaluate the local impact of Public Law 280 I spoke with tribal leaders and many Indian individuals about their views and experiences following the assumption of jurisdiction by local law enforcement agencies and the State of California. Many of those with whom I spoke expressed numerous difficulties with the "benefit" of being subject to the local law enforcement agencies. These informants complained of frequent discrimination, brutality, and harassment when county and state officers exercised jurisdiction upon reservation land. In numerous instances,

police and sheriffs failed to respond in time of need, but had been all too willing and available to arrest Indian people for drunkenness, factual and suspected, as well as for other petty infractions.

As repugnant as these excesses have been, it is the extension of local governments and their assertion of police power jurisdiction, to an extent and in such a way, that, if upheld consistently in federal courts, will assure the destruction of tribal sovereignty. Hupa and Yurok Tribal leaders are upset and feel that their Tribal sovereignty is being threatened by the surrounding counties which have begun to aggressively enforce local building codes and zoning ordinances. Expensive building permits and materials, as well as needlessly extensive and culturally biased building specifications have made it difficult, if not impossible, for many Indians to build new dwellings or to improve the existing ones on the Hoopa Reservation.

Yurok and Hupa leaders feel that the application of state and local ordinances threatens tribal plans for the economic development of reservation resources. These leaders feel that in cases where tribal lands adjoin non-Indian recreational land or other property, the political influence of wealthy non-Indian landowners has resulted in the use of Indian land being drastically restricted so as to be compatible mainly with the maximization of the profits of the white landowners.

Fundamentally, the zoning of Indian land subjects and subordinates Indians, whose occupation of tribal lands preceded Anglo occupation of surrounding lands, to the desires and manipulation of non-Indian land owners and speculators. The result is continued economic and cultural disaster for Indian tribes and people as well as resentment and hostility between Indians and their White neighbors.

This course was taught by Chris Peters, a member of the Yurok Tribe and an expert on the complexities of current Federal education policies and their implementation. He is a teacher who balances knowledge and experience. His way elicited the respect of his students. His example is an inspiration.

Native Americans of Northern California (330)

Native Americans of Northern California (330) provided for the study of the cultural integrity and historical experience of the major tribes indigenous to Northern California - principally Yurok, Karuk and Hupa. The course involved reading about and studying the development and character of cultural conflict between Euro-Americans and regional tribes. Abiding and fundamental cultural differences resided at the heart of conflict between those who were of the land and those who lived on it. Native people have lived along California's North Coast since the literal beginning of time. Created from the natural elements which have always existed, each tribal community believed they had emerged from a place they called "the

Center of the World." Their mores, customs and sacred ceremonies revolved around this concept. Their society and their lands held them together. They were of the land, sustained upon it by a Creator who had walked their earth, One who had laid out its valleys, ripples and ridges, and finally had instructed them in the ways of life. There was a vast difference between the relationship of the Indian and the land when compared to the actions and the philosophy of the immigrant Europeans. The native was one with the land--part of the earth. The earth was abundant for all the people. On the other hand, the Euro-American loved the land for things that it could provide, the good fruits of life. He had poured out his labor to make the land yield, loving it when it did, cursing it when it did not.

These diametrically opposed world views provided the basis for profound cultural, economic, religious and social conflict between native peoples and Euro-Americans. Whereas Euro-Americans sought success and individual distinction through the ownership and use of the land and other property, the native people understood the nature of wealth and the use of property in a different manner.

Through assuming responsibilities and developing personal integrity, many native people gained wealth and respected leadership within their community. Their good judgment, communal interest and dedication to the mores and customs of the tribe held them in high esteem. But their positions of honor were not gained at the expense of others.

Individual exploitation was not tolerated within the communal system of values. Honor, wealth and respect were not solely dependent upon social status. A prestigious person was also a responsible religious person. There was no need to separate religious rationality in the tribe. All people were held to be responsible in seeking a balance between the spiritual and the secular.

During my sabbatical I visited the site of the construction of a traditional Yurok canoe where I took slides for future use in my own classes at Mt. San Antonio College. It was fortunate that my attendance at Humboldt State University coincided with a rare World Renewal Ceremony at the Hupa Reservation where, again, I took slides which I will share with my students. In fact, the entire North Coast region is rich and varied in Native American history and culture. This presented an opportunity to visit, learn and record in many different areas - Fort Humboldt, Clark Museum, Hupa Tribal Museum and others.

This course was taught by Jack Norton who is a principal ceremonial dancer and singer for the Hupa Tribe. His background brought a unique personal perspective and insight to the classroom.

Comparative Value Systems of the
Native Americans and Europeans (320)

Comparative Value Systems of the Native Americans and Europeans (320) was essentially a critical examination of the philosophical constructs that manifest themselves within

the European and Native American values and experiences. This course provided the potential for the student to begin an exploration into the unique elements of cultural and historical identity which intertwine and sometimes combine to create a people's "world view". One of the most essential paradigms of philosophical conflict between Euro-Americans and native peoples is to be found in the diametrically opposed manner in which each views its relationship with the world. Euro-Americans tend to perceive the world around them in linear terms. Things are understood in evolutionary, developmental, non-repetitive, and progressive ways. Cause and effect are distinct and separated by time. Tribal people, on the other hand, tend to perceive their world spatially and themselves holistically. Conflict originates from imbalance. Cause and effect are simultaneous and indistinguishable. The reason for one's being can only be found by seeking harmony between the sacred and the profane. One is. He does not become.

This course required reading and the critique of two dozen scholarly articles which explained different ways of understanding the "human condition". I read House Made of Dawn by N. Scott Momaday. This powerful, Pulitzer Prize winning novel, was the principal subject for symbolic analysis in class. It has become a great influence in my attempt to understand the "Native American experience" and in my efforts to communicate it to my own students. This

particular course reached deeper than any other I have taken at Humboldt State University and contributed substantially to my understanding and appreciation of the integrity of tribal people as no other course has done.

Era of World War I (300)

The final course which I took at Humboldt State University was entitled Era of World War I (300). This course surveyed the background causes, political and diplomatic context, as well as the impact of the "Great War". The information and perspective which I gained in this class filled an important gap in my education. As a direct result of this course I realized that a thorough understanding of the consequences of World War I is absolutely crucial for an appreciation of twentieth century American and European history. I have adopted the "cause and effect" approach to the war in my own classes with much success. I have found that my students are very interested in the technology of the war and the various military strategies employed by the combatants. Two of the required books which have become important sources of understanding about the conflict for my students have come from this course - All Quiet on the Western Front by E. M. Remarque and Over Here: The First World War and American Society by D. Kennedy.

III. CONCLUSION

It is extremely difficult, if not impossible, to estimate with certainty the exact benefit which my sabbatical represents to Mt. San Antonio College. Clearly, the most direct benefit is mine. In terms of learning (academic and otherwise), experience, and knowledge, the primary profit was personal. This fact however does not diminish the myriad positive effects which have begun to develop and flow from the headwaters of my sabbatical leave. Since my return from Humboldt State University I have repeatedly been amazed at the depth of the experience. Naturally, I expected to acquire new, tangible information for use in my classes. I also hoped that the academic waters might refresh and invigorate this thirsty teacher. Had these twin expectations been the extent of my fulfillment I would have considered my leave a genuine success. During the past semester, however, I have learned that earlier expectations were indeed modest. The essential value of my sabbatical experience actually continued to gain momentum.

Whereas the various classes, personal contacts and cultural insights at Humboldt State University provided the necessary seedbed for understanding the nature of the Native American experience, Mt. San Antonio College has provided the nursery. In my U.S. History classes at Mt. San Antonio College I am continually challenged to moderate and delineate the unique character of a historical experience

which is at once foreign and familiar to my students. Many of my students arrive in class knowing very little about the history and culture of the original Americans. Much of the knowledge which they have acquired has actually served to obscure and denigrate rather than to illuminate a rich and varied heritage. In the past misunderstanding and insensitivity led to hostility and contempt. Contemporary ignorance has, just as often, led to apathy and indifference. The opportunity to address this imbalance in a sensitive and experiential manner is the direct result of my sabbatical leave.

The opportunity to illuminate a significant corner of darkness in the education of my students has led to current efforts on my part to compile an anthology of ethnographic and historical articles which will compliment my history courses at Mt. San Antonio College. While I was attending Humboldt State University I read or became familiar with a host of articles which, when properly distilled, will form a much-needed introduction for all my U.S. History classes. These articles, in turn, will be part of a larger compilation which will synthesize lectures and readings organically for the entire course. Thus, I intend to weave a circular net of Native American history and culture around and through the linear transformation of America from wilderness to world power.

In addition to the substantial revision of all my U.S. History courses my sabbatical leave afforded the opportunity to meet with many native people. Some of these valuable

personal contacts have blossomed into beneficial friendships. In this regard I value my acquaintance with Jack Norton who is a principal ceremonial dancer and elder of the Hupa tribe as well as the Vice President of the Indian Historical Society located in San Francisco. His firsthand knowledge of custom, culture, and historical heritage has been an invaluable aid in my effort to internalize the meaning and understand the significance of what I have learned.

It is said that traditional Indian education is wholly by example, not precept, for there is no abstract right or wrong. I believe there is truth in this observation. I have learned much in this way through the example of Axel Lundgren, an ancient Yurok leader and the founder of the Tsurai Indian Cultural Museum located at Trinidad Bay. Axel is the moving force of a living people. He connects the past and present in a harmonious balance of spiritual and temporal presence. In the spring of 1987 I met this man when he had just begun the carving of a traditional Yurok redwood canoe at Trinidad. He worked alone. With a patient hand he used axes and adzes to shape and create a spiritual image and a functional form from the heart of a living redwood tree. This effort consumed several weeks. Thus I witnessed the birth as a creation of the marriage between man and nature. With good patience Axel would stop his work to talk with all those whose curiosity overcame their reluctance to appear ignorant. I learned from this aged man that all traditional Yurok canoes possess a spirit. This

spirit originally took form along with the redwood tree itself. As the canoe takes shape the spirit is honored in the form. In this way each canoe is given a heart and a pair of lungs to personify the balance between the sacred and the profane. When the time is right, the boat is carried to the sea and a marriage is consummated between the spirit of water and that of the canoe. The Yurok people then join together to witness this communion. It is interesting to note that in time I realized Axel was following an example of his own. This example was considered sacred. It was the original paradigm.

In the course of my sabbatical semester, I have come to respect and appreciate the depth of the unity between Native American people and their lands. These two things are one. In speech and action the identity is unmistakable. Whatever befalls one befalls the other. This symbiotic relationship is at once a source of hope and tragedy. What the Old Ones know intuitively, the young must somehow discover for themselves as they face the problems of assimilation and reconciliation inherent to Native American youth. This very dilemma was the focal point for my Native American Education (480) class. What is the relationship between a people, their land and the outside world? How does this unique cultural connection influence the education of Indian youth? Can traditional learning be contextually reconciled with schooling? What are the problems associated with "success" for young Indians? Does schooling destroy tribal integrity? Can two paths lead in the same direction? Clearly, there

are no easy answers to these vital questions. Many approaches have been employed over the years to "educate" Native people. In many cases the results were disastrous on a personal and cultural level. In other instances, a few Indians have "made it". Was there a common element which served to facilitate the transition from one world to another? Perhaps.

While attending Humboldt State University I met Dr. Joseph Giovannetti who is director of Indian Education for the Eureka school system. Dr. Giovannetti, a Tolowa Indian from the area around Crescent City, California, had just completed his doctorate. His thesis was concerned with the interpretive value and meaning of symbols for his tribe. In his research he discovered a strong personal connection with his tribal symbols. Since this realization he has found success among Indian youth in counseling them toward the discovery of the power and personal meaning which can be evoked by tribal symbols. In a sense I have begun to do the same in my history classes at Mt. San Antonio College. I have encouraged students to discover the power which flows from the discovery of their family origins and cultural backgrounds. I am an experienced genealogist and I have helped many of my students trace their family backgrounds. I have urged them to seek the strength which comes from meaningful symbols. In the process of discovering their origins, lands and culture some have found personal identity in the roots of their heritage.

During my sabbatical leave, I have gained a deeper and more personal appreciation of the teaching profession and the opportunities which I have to empower my students with the ability for critical thinking in and out of the classroom. My feeling for the dynamic nature and personal relevancy of history and culture has been invigorated and deepened by my sabbatical. This renewed commitment and vision is manifested regularly in my classroom at Mt. San Antonio College and remains as a reflection providing this instructor with a constant challenge for clarity.

I have gained respect and understanding for what it means to "learn" and what it means to "teach"; what it means to be a "student" and what it means to be an "instructor". Both roles demand dedication as both challenge the other in a common effort toward a common goal.

I am indebted to Mt. San Antonio College for the opportunities provided by my sabbatical semester. I will continue to share the knowledge and insights which would not have been possible without the support of my school.

MT. SAN ANTONIO COLLEGE
Salary and Leaves Committee

APPLICATION FOR SABBATICAL LEAVE

Name of Applicant Leo C. Baker

Address P. O. Box 582, La Verne, 91750

Employed at Mt. San Antonio College beginning September 1970

Dates of last sabbatical leave:

From September 1978 To June 1979

Department Hist., Pol. Sci., Geog. Division Social Science

Length of sabbatical leave requested:

Purpose of sabbatical leave:

One semester 1987
Fall _____ Spring 1987

Study Independent Study
and Research _____

Two semesters _____

Travel _____ Combination
(specify) _____

Administrative _____

NOTE: Sabbatical periods are limited to contractual dates of the academic year.

Effective dates for proposed sabbatical leave:

From February 1987 To June 1987

and (if taken over a two school year period)

From _____ To _____

Attach a comprehensive, written statement of the proposed sabbatical activity(ies) including a description of the nature of the activity(ies), a timeline of the activity(ies), an itinerary, if applicable, the proposed research design and method(s) of investigation, if applicable.

Attach a statement of the anticipated value and benefit of the proposed sabbatical activity(ies) to the applicant, his/her department or service area, and the College.

Any change or modification of the proposed sabbatical activity(ies) as evaluated and approved by the Salary and Leaves Committee must be submitted to the Committee for reconsideration.

Leo C. Baker
Signature of Applicant

Nov. 27th, 1985
Date

APPLICATION FOR SABBATICAL LEAVE

Page 2

Applicant's Name Leo C. Baker

The acknowledgment signatures reflect awareness of the sabbatical plan for the purpose of personnel replacement. Comments requested allow for recommendations pertaining to the value of the sabbatical leave plan to the College. Applicants must obtain the signatures of acknowledgment prior to submitting application to the Salary and Leaves Committee.

ACKNOWLEDGMENT BY THE DEPARTMENT/DIVISION

Signature of Department Chairperson James C. Dinsley Date 11/27/85

Comments:

Signature of Division Dean Carter Daran Date 12/2/85

Comments:

ACKNOWLEDGMENT BY THE OFFICE OF INSTRUCTION

Signature of Asst. Superintendent/Vice President,
Instructional & Student Services J. J. Gajowski Date 12/2/85

Comments:

FINAL ACTION BY THE SALARY AND LEAVES COMMITTEE:

 x Recommend approval to the Board of Trustees

 Not recommend approval to the Board of Trustees

Walter A. Collins 2/86
Signature - Chairperson, Salary and Leaves Committee Date

John D. Randall 2/86
Signature - Authorized Agent for the Board Date

This applicant respectfully requests a sabbatical leave to be taken during the Spring Semester of 1987. I have taught a variety of history courses at Mt. San Antonio College including the following:

1. U. S. History 1
2. U. S. History 7,8
3. Native American History 37
4. California History 39
5. Russian History 45

The following list of class offerings is taken from Humboldt State University Catalogue 1985-1986. This broad compilation represents those classes which this applicant believes will benefit his teaching by providing more information, current interpretations and interdisciplinary perspectives.

This applicant proposes, intends to select and successfully complete at least 12 units of relevant upper division or graduate class work at Humboldt State University. The list from which these courses will be selected may not be complete since it is too early to know just which classes will be offered and available for the Spring Semester 1987. In the event that any additions and/or modifications of the following list are needed, I will notify the committee immediately.

ANTHROPOLOGY

Upper Division

- * 140. Indians of North America. A survey of North American Indian cultures. Culture-area and environmental theories in conjunction with North American prehistory provide for the integration of the survey.
- 157. Medical Anthropology. An analysis of the biocultural determinants of human health and disease with focus on the nature of medical knowledge, the health implications of different medical theories, and the evolutionary ecology of disease.
- * 171. New World Pre-Columbian Cultures. An intensive survey of New World Pre-Columbian cultures from the peopling of the continent through the rise of agriculture and higher civilizations to 16th century contact with European culture.
- 178. Cultural Resource Management. A vocationally oriented introduction to the ethical, legal, and technical aspects relating to the conservation of prehistoric and historic cultural resources in the United States.
- 183. Applied Anthropology. The application of culture theory to contemporary human problems with emphasis on program planning, and implementation, public policy, and the ethics of intervention.

BEHAVIORAL AND SOCIAL SCIENCES

Upper Division

100. Human Integration: Selected Topics. An integrative examination of the significant areas of human experience. Faculty from various disciplines will show how their fields of study contribute individually and collectively to a better understanding of oneself and one's experiences.

EDUCATION

Upper Division

113. Psychological Foundations of Education. An introduction to the methods and research of psychological theory emphasizing the principles of physical, mental and emotional development involved with learning. Individual child study in the school setting is usually required.

175. Environmental Education. A comprehensive survey of the philosophies, goals and rationale of various environmental education program utilized by federal agencies, private organizations and public schools. The emphasis is upon the effectiveness of such programs.

ETHNIC STUDIES

Upper Division

- * 112. The Indigenous People of the American Frontier. An examination of the impact of colonization on the indigenous group of North America utilizing political, legal and economic analyses of the conflict over land, institutions and other societal structures.
120. Chicano Culture. The identification and analysis of attitudes and beliefs which have contributed to the present consciousness and expression of the Chicano.
122. Chicano Farm Workers. An examination of the Chicano farm worker's unionization struggle and the confrontation with California agri-business. Emphasis on class-racial conflict and the Chavez era.
131. The Black Experience to 1865. An examination of the Black experience in America with an emphasis on slavery. Focuses on the African background of the Afro-American slaves, the cultural transformations and slaves' contributions to the material culture of the United States.

GEOGRAPHY

Upper Division

112. The American/Canadian West. A regional analysis of population distribution and composition, settlement patterns, economic development and political organization in the area from the Great Plains to Alaska and Hawaii.
113. California. A spatial interpretation of the economic, political, social, and physical forces at work to forge California. The emphasis will be on the behavioral aspects of the processes leading to change.
- * 180. Settlement Geography. An analysis of geographic patterns of migration and colonization and the processes that have shaped them. Regional case studies drawn mainly from areas settled by Europeans and Americans.
190. Topics in Geography for Teachers. A course designed to instruct prospective teachers in geographic methodology, the emphasis will be focused on the development of a set of materials and procedures that can be applied in the classroom.

HISTORY

Upper Division

100. The Era of World War I. The setting and development of the first world war, emphasizing the social, economic, and political changes wrought by the war.
171. The Civil War. The dissolution of the Union; rebellion, political survival and wartime civil rights; military campaigns; victory and its significance.
176. American Social Thought. Social thought in the United States from puritanism to dialogues in our time.
177. Individualism in America: Past and Present. The study of individualism as an ideology, attitude, and behavioral practice in the United States. Topics include: resistance to authority, religious dissent, natural rights, suffrage and citizenship, industrialism and competition, westward expansion and the frontier, voluntarism and reform.
- * 181. Westward Movement, 1763-1900. An analysis of the diverse American peoples and their frontier experiences between the Appalachians and the Pacific coast.
- * 182. The Far Western American Frontier 1500-1900. A comparative study of the American west coast frontier experience that examines exploration and settlement from the Spanish borderlands to Russian Alaska and the Rocky Mountains to the Pacific Slope.

HISTORY (con't)

Upper Division

183. Modern California, 1848 to Present. An historical analysis of those factors which have produced the complex, diverse commonwealth of California.

189. Women in United States History. An examination and evaluation of women's contributions to American thought and society from the Colonial Period to the present.

NATIVE AMERICAN STUDIES

Upper Division

- * 100. Introduction to Native American Culture. A study and analysis of the elements that make up the Native American cultural system. Focus on identity development and cultural dynamics unique to these indigenous peoples.
- * 101. The Indian in American History. A study of the conflict in social, political and economic systems between the Native American and European as the main currents of American history swept across the continent.
- * 105. Native Americans of Northern California. In depth study and analysis of local indigenous tribes. Focus will be upon the history, lifeways, cultural attributes and contemporary problems of the local Indian people.
- * 110. Native American Folklore and Mythology. An identification, interpretation, and decipherment of native symbols, meanings, and knowledge which are depicted in tribal myths, legends, songs, oratory, poetry, prose, art and literature.
- * 115. Native American Philosophy and Mysticism. An intensive study of the philosophical, metaphysical, epistemological, and cosmological concepts stemming from Native cultures. This includes examination of the cultural processes used to acquire and validate this knowledge.

NATIVE AMERICAN STUDIES (con't)

Upper Division

- * 117. Nature and Issues of Genocide. Examines the causes and consequences of the extermination of racial, political and cultural groups. Focus will be on the social, theological, economic and pathological factors influencing genocide in crosscultural contexts.
- * 120. Comparative Approaches to Native American Values. A comparative and critical examination of selected philosophical constructs that manifest themselves within the European and Native American values and experiences.
- * 125. Shamanism and Native Health. A critical examination and analysis of selected means by which native healing, medicine, and native health are applied. This includes the practices of shamanism, native psychiatry, herbology, psychic development and atonement.

NATURAL RESOURCES

Upper Division

- * 100A. Native American Perspective on Natural Resources Management. The native American cultural heritage as it pertains to land use. Native American economic, social and religious relationships with natural resources. The total natural resource environment as perceived by Native Americans.
- 100B. Native American Natural Resources Field Study. A field appraisal of plants, animals and land management practices as related to Native American culture.

PHILOSOPHY

Upper Division

102. Natural Resource Ethics. A review of various philosophic approaches to natural resource use, emphasizing ethical and legal perspectives.

POLITICAL SCIENCE

Upper Division

167. California Government. A study of California's political process, institutions, and governmental units with special attention given to current problems and political controversies.

PSYCHOLOGY

Upper Division

108. Psychology of Prejudice. An understanding of prejudice, its causes and consequences; and evaluation of stereotypes and approaches for reducing intergroup hostility.
110. Human Relations in Contemporary Society. A course dealing with the behaviors of individuals residing in contemporary society. The topics will include conformity, alienation, love, the individual self, work, and art and culture.
111. Human Development. An overview of development changes across the human lifespan from conception through adulthood with an introduction to relevant psychological theories and research literature.
122. Learning and Motivation. An analysis of conditions and variables important to the learning process. A laboratory investigation of such topics as reinforcement, extinction, punishment and transfer of training.

SOCIOLOGY

Upper Division

177. Sociology of Wilderness. A critical discussion of the meaning of wilderness focusing of the American experience with some cross-cultural comparisons. Contrasting perspectives on wilderness will be examined. The future of wilderness on earth. Discussions, lectures, student writing projects.

M.A., UC, LOS ANGELES
DECEMBER 1970

Name BAKER LEO C
ID# 556-70-4274 BIRTHDATE: MAY 47
(Date Adm) SPRING 87

CODE	DEPT.	COURSE NO.	COURSE TITLE	SEM	GRADE	GRADE	CODE	DEPT.	COURSE NO.	COURSE TITLE	SEM	GRADE	GRAD
		UNITS PASSED		UNITS 1/2		POINTS 1/2			UNITS PASSED		UNITS 1/2		POINTS
84857			SPRING SEMESTER 1987	598	70	4174							
HIST		3001	ERA WORLD WAR I	3 1/2	A-	11 10							
NAS		3201	COMP APP NA VALUE	3 1/2	A	12 00							
NAS		3301	N AM OF NO CALIF	3 1/2	A	12 00							
NAS		4801	NA & EDUCATION	3 1/2	A	12 00							
		121 0	SEM GPA 3.92	12 1/2		47 10							
		121 0	HSU GPA 3.92	12 1/2		47 10							

Memoranda

Codes - C (grade change); P (approved repeat); E (Credit by exam);
R (no degree credit); D (course duplication);
* (graduate credit via petition)

W. A. Arnesen

HUMBOLDT STATE UNIVERSITY

Humboldt State University is fully accredited by The Western Association of Schools and Colleges and The California Commission on Teacher Credentialing. Name changed from Humboldt State College, June 1, 1972.

GRADING SYSTEM: since 1956

<u>Grade</u>	<u>Description</u>	<u>Grade Points Per Unit</u>
A	Outstanding	4.0
A-		3.7
B+		3.3
B	Commendable	3.0
B-		2.7
C+		2.3
C	Satisfactory	2.0
C-		1.7
D+		1.3
D	Minimum	1.0
F	Failure	0.0
U	Unauthorized incomplete	
W	Authorized withdrawal (no penalty)	
UW	Unauthorized withdrawal (prior to fall 1973)	
E	Incomplete (prior to fall 1973)	
I	Incomplete (effective fall 1973)	
RD	Report delayed	
CR	Credit, work completed satisfactorily	
NC	No credit, work not completed satisfactorily	
SP	Satisfactory progress in course	

COURSE NUMBERING: Prior to 9/1986

<u>X</u>	<u>Remedial Courses</u>
1-99	Lower Division
100-199	Upper Division
200-299	Graduate
300-399	Upper Division, Licensing courses

Courses numbered in 100 series taken subsequent to graduation are counted as graduate units and may be applied to graduate programs.

COURSE NUMBERING: Effective Sept. 1986

<u>X</u>	<u>Remedial Courses</u>
001-099	Remedial Courses
100-299	Lower Division
300-499	Upper Division
500-599	Senior & Graduate
600-699	Graduate
700-799	Credential/Licensure

GENERAL EDUCATION NUMBERING:

100-102	Lower Division - Basic Subjects
104-109	Lower Division - Breadth Area
300-309	Upper Division G.E.
400	Human Integration Courses

GRADE POINT AVERAGE:

In computing the grade point average, no grade points are earned or units charged for marks of W, UW, E, I, RD, CR, NC or SP.

For information regarding the grading system in effect prior to September 1956, please contact the Office of Admissions and Records, Humboldt State University (707) 826-4314.

CALENDAR:

1914 to September 1967 - Semester
 1967 to September 1986 - Quarter
 September 1986 - Semester

We are enclosing the transcript information at the request of the named student. Under the Family Educational Rights and Privacy Act of 1974, this information is provided to you on the condition you will not permit any other party to have access to this information without the written consent of the student concerned.

If you are unable to comply fully with this requirement, please return this record to us immediately.