



Computing University Policy

By Paul Blanchard
PRIDE STAFF WRITER

During the first weeks of the Spring 2000 semester, students received an e-mail stating that failure to fill out a Computer Equipment Access Policy form by February 11, 2000, may ultimately result in the student's loss of account privileges.

Included in the policy is the right of "Tracking and monitoring" of e-mails by the University. "The intent [of the policy] was never to limit free speech," stated Teresa Macklin, Director of Academic Computing.

The University only reads e-mails when there has been a complaint by a member of the CSUSM community. Serious complaints are given to Student Affairs where punishments are mandated. Macklin also stated that e-mails are read when there have been technical difficulties with that e-mail.

According to Macklin, the policy was created by her office and has been approved by all of the appropriate authorities. These include President Gonzalez and his cabinet, Chancellor Reed, and the lawyers in connection with the Chancellor's office. The policy was implemented for the protection of the students, staff, and faculty at Cal State San Marcos.

Macklin is currently compiling a list of frequently asked questions about the policy, and hopes to have them posted on the Academic Computing web site soon. She also stated that there would likely be more e-mails to students who are using their accounts and who have not yet agreed to the policy.

If you would like to read the Computer Equipment Access Policy it can be found at <http://www2.csusm.edu/computing/policies/StudentComputerAccessPolicy.html> and if you have any questions about the policy contact Teresa Macklin at:

macklin@csusm.edu.

Students Debate with Street Preacher Mocking Pastor Smock

Adra Hallford
PRIDE STAFF WRITER

Students gathered around street preacher Jed Smock Thursday, February 17, at the campus Free Speech area between Academic and Science Halls. Pastor Smock paced back and forth on the wide edge of a cement planter outside of the main entrance to Academic Hall and preached to a raucous crowd about what he called the evils of smoking, drinking alcohol, lying, homosexuality, and "whoremongering". "You've believed the lies of Charles Darwin. Many of you copulate like rabbits and love like dogs."

Students alternately heckled and questioned the preacher. One student was overheard saying "he has done too much LSD," and another student, Freshman Brian Sullivan, said, "Let him speak. I think it's interesting."

The crowd engaged the preacher in debates and discussions on many topics including the alleged sexual promiscuity of fraternity members, and Smock's beliefs about homosexuality.

When a student yelled out, "What are you?" Smock yelled back, "I'm a preacher. Most of you aren't students; you're party animals." Diego Aguallion, a TKE member, challenged the characterization of frat boys as party animals, and asked Smock, "Are you aware of our philanthropic endeavors?" Smock countered by saying that the "frat boys use philanthropy to cover their guilt for their boozing and whoremongering." Juan Amaya, a fellow TKE member, assured Smock that, "This guy [Aguallion] never gets laid."

When confronted with questions about his beliefs on homosexuality, Smock stunned the crowd by saying that the Bible teaches the death penalty for this sin and that it would be better for "them to be killed" rather than suffer with AIDS for years. He went on to say that "You'd have to pass a law and have homo patrols or something."

The crowd threw out repeated hostile challenges to Smock regarding his own sexual morality. When asked why he didn't wear a wedding band, Smock said, "We didn't have a double ring ceremony. I gave my wife a ring with a big diamond on it. The ring I gave her meant that I'm the master and she's the servant."

Junior Michelle Glass, a Chemistry major, challenged Smock repeatedly on the topics of the role of women and his claims regarding homosexuality after Smock said, "Before I was married, I was promiscuous. I deserve to be condemned... All men universally have a conscience; just try stealing from a thief sometime."

Ms. Glass asked him, "What



Preacher Jed Smock admonishes a crowd of CSUSM Students

Paul Blanchard/ THE PRIDE

if your conscience said you were homosexual?"

Smock replied, "That would be a perversion."

A student in the crowd asked, "What do you believe is the motive of an ethical atheist?" Smock said that "selfishness" is the motive. The student countered with, "What is the reason for a Christian to be ethical?" Smock said "love of God" should top the list, but that some Christians choose to be ethical because they are "afraid of hell". The student replied that the Christian was "also ethical for selfish reasons." Smock said that when those who say they are Christians choose to be ethical out of selfish motivations, that he "suspect(s) the atheist is better off."

Though dialog about philosophical issues occurred throughout the afternoon, Smock and the TKE's returned to their ongoing debate multiple times. After Smock warned the women in the crowd that the TKE's were just trying to "get laid", he went back to what he believed was the proper role of women saying, "I'm not trying to keep women down - just keep them in their proper place. I can't blame you girls for not wanting to submit to men these days... I worry about the ones

who aren't insulted. Now these TKE's, they weren't insulted when I called them whoremongers. They are proud of it." This seemed to rekindle the TKE's protests and a round of fresh insults between the street preacher and the fraternity.

Student Marla Quinci walked up to the TKE group and said, "He's over here preaching to you and your disrespect and your talking filth just proves him right. Ms. Quinci later said that she was disappointed that they had to resort to speaking that way because they could be expressing themselves intelligently.

Simona Groza, a Freshman Global Business major and member of InterVarsity Christian Fellowship took exception to Smock's methods and some of his teachings. Ms. Groza didn't like the idea that students on campus would think that all Christians are like Smock. She said, "It puts me in a hard position. Pointing fingers at others is just not the right way to tell people about Christ. To me, it's about God's love, about Christ's sacrifice. He [Smock] should emphasis that." Groza also said that this might be an opportunity for Christians to explain themselves to people who may now think that all Christians act and believe like Pastor Smock.

A few students complained to campus security that the commotion interfered with their classes. Others shouted at the preacher, saying he should leave the campus, and that his presence there violated the separation of church and state doctrine.

California State University San Marcos Free Speech and Public Assembly Policy states:

The University recognizes the right to [sic] staff, faculty, and students to debate current issues, to protest policies and to dissent. While participating in these activities, individuals are expected to conduct themselves in a manner compatible with the educational mission of the University, to observe University, CSU, and state regulations and to be responsible in their personal behavior.

Associated Students Executive Director Darlene Willis said, "This is part of student life; it's Freedom of Speech. This is showing that the campus is growing. It probably wouldn't have happened here four or five years ago."

Smock said he was at University of California San Diego on Monday and Tuesday, and at San Diego State University on Wednesday before turning his focus on the California State University San Marcos campus. According to Pastor Smock, the growth and notoriety of the CSUSM campus attracted the attention of an acquaintance who said the preacher should visit here. Smock emphasized that he is a former college professor from "the University of Wisconsin," and that he has preached at over 700 colleges and universities in the United States and abroad over the past 25 years. He currently pastors a non-denominational church in Newark, Ohio, called the College Community Church, and is the author of *Who Will Rise Up* published by The Campus Ministry U.S.A..

When a female student challenged Pastor Smock saying that he belonged at a Christian university that shared his beliefs, Smock shot back that the students here "probably don't have the grades or the money to attend a better school." Glass told Smock, "I don't have a specific religion, I haven't studied any of them to believe. I am not going to believe just because others said it was so." Smock responded by saying, "Most of you haven't seriously investigated any religion, so how can you have faith?"

DEAR EDITORS,

On February 11, I attended the ICC meeting as a representative of the CSUSM College Republicans. Upon arrival, the number of student clubs present quickly impressed me; although I didn't count them I would say that there were over 30 clubs represented at the meeting. Such a diverse group of student organizations active enough to attend ICC is great! It looks like CSUSM might be finally gaining a "campus-life" so to say. To all the clubs; KEEP UP THE GREAT WORK!

However, not everything from the meeting was positive. I was concerned with the "rules" concerning what a club can be authorized money for and what they can't. Example: one club was granted \$400 dollars for posters to advertise an upcoming event while another club was refused \$200 for T-shirts to advertise their event. The reason? Current ASI rules do not allow money to be used for club use, only for campus activities. However, as explained (by the Student Parents Club, I believe), the T-shirts were going to be used to promote an on-campus event. The ICC authorized \$400 for posters that will just be thrown away after the event (money in the trash) and did not authorize \$200 for T-shirts that could be worn over and over again. Sounds like a huge waste to me. What do you think? I brought this up to the Board but was quickly advised by the ASI

Executive Director that ASI rules did not permit allocating money for T-shirts. The Board, however, seemed to be split on the issue and ICC tabled it for the next meeting. I don't mind funding posters and other forms of advertisement for events but I think we should fund all forms of advertisement. We should reward clubs who effectively promote their activities and who avoid trashing their materials after the event, not punish them. If ASI rules need to be changed then so be it, CHANGE THEM! All it will take is a simple vote by the ASI Board.

ASI claims to be "by the students, for the students." I know they are by the students but I have found myself questioning more than once if they are truly for the students. Having said all this, I want to remind everyone that there will be ASI elections this semester and that although these are only student offices, they are very important. ASI votes on many issues regarding campus life (i.e. how to spend your money, and what student clubs can and can not do). They have voted to give themselves Christmas bonuses (with your money) but won't allocate funds for T-shirts? In the next ASI election, let's clean house and replace every member of ASI with new members that truly are FOR THE STUDENTS.

Mike Sanella

Graduating on Time

By Kathleen Hash

Applying for graduation is scary. Those stories are too familiar: a student finds out at the last minute that he or she won't be able to graduate on time. Like many other students I have been doing things by the book. When I transferred to CSUSM, I had bought the "General Catalogue" for that year. I have been religiously following the guidelines for my major ever since.

The date to apply for graduation in Fall of 2000 is February 25. I am required to see one person about graduating, according to the first letter of my last name, between the letters of F through L (or whatever the divide). I need that professor's signature for my portfolio and files. After three months of unanswered voice messages and e-mails, I decided to camp out in front of my graduate advisor's office and wait for him one day.

He looked at me, seemingly confused, when I asked him for information about graduating on time. He had no idea. He couldn't even tell me where to get the application. He took me down the hall

to ask someone else. They didn't know either. He tried to give me a list of the graduation requirements and send me on my way. What I got was a photocopy of a page in the catalogue I already owned.

How could he not know? Was he not the mentor I was told to seek out in search of answers about graduating? How could any staff member justify not returning a student's phone calls for three months? This story does not end on a bad note. There are many advisors who are there for students.

Although I left frustrated and confused, I decided to call Andres Favela. Mr. Favela works as an advisor for the College of Arts and Sciences. He returned my phone call the next day. I was ecstatic to discover that he was available and in his office during the day. He took appointments and even delayed his lunch to answer a couple of questions for me. Everything I needed to know, I found out in a few minutes.

Unfortunately, my horror story is not the only one. So, for all of you feeling rejected by advisors or staff, keep looking forward. There are many people out there like Mr. Favela who are willing to help. Just keep asking questions until you find someone with an answer. My application will be in on time in spite of my original advisor.

Victor Mireles

There are some things that get people riled. Religion and God are two of the things that seem to provoke an argument any time they are discussed in a public forum. Thursday February 17, 2000, will go down as the day that one man did what ASI, clubs or the 10th anniversary celebration failed to do. He got people to stop what they were doing and become involved in a group event.

Pastor Jed Smock from Newark, Ohio, preached for several hours on subjects as diverse as life, death, homosexuality and a myriad of other issues that often push peoples' buttons. What I saw were crowds willing to mix it up with a man whose beliefs were unshakable. Some said that he was "ignorant," while others said that they "did not understand." Others seemed visibly angry at what

he said, and, as one person put it, "He is a zealot who has no business being here."

What all these individuals fail to see is that he did have the right to be on campus. I will not defend his views, but I will say that no one has to like what he said. We live in an open society and in this society we must be tolerant of people who speak with a loud mouth. The only reason this circus took place was that WE gave him a forum.

People have the right to speak but they do not have the right to be heard. I say to all those who hated the guy and were angered that you could have been rid of him if you simply had ignored him. People like him, both on the far right and left, need us to pay attention. Without us they are powerless and have no venue. With us, people like him are made to look important when in

reality they have nothing to say.

The level of discourse in America often looks like this with people shouting and no one listening. Pastor Jed did not want to convert anyone. He wanted us to listen. And for that we are guilty of playing into his hands. I hope that in the future we take the time to stop and think about how we feel when we are confronted with something that bothers us to such an extent.

I hope that the next time we are confronted with a person, who wishes to stir things up in such a manner, we pause. We should pause to ask the person what he or she is doing. To make things interesting we should agree with him or her or question their sense of importance. Otherwise, we should do the next best thing and ignore the person, move on and enjoy Pleasantville.

DEAR EDITORS,

On behalf of myself and all other students who are stuck in a busy but monotonous schedule, I would like to thank Mr. Jed Smock and his associates for coming to our campus and engaging with us in debate.

The conversation was passionate and engaging (although I only stayed for a portion of it). The last time that there was a campus event with nearly as much passion was the Roger Hedgecock show, but even that was subdued compared to this seemingly spontaneous event.

Beyond the content of the debate, the aesthetics were also beautiful. The triangle produced by the main speaker and his two associates, seated in folding chairs in front of him, was a wonderful formation symbolic of the trinity.

Mr. Smock's elevated stance on the wall was a simple and classic oratory convention that reminded me of America's long and proud public speaking tradition. The crowd also grouped into a classic formation shaped like a horseshoe around the speaker with an opposition champion stepping forward to help speak for a large portion of the crowd.

Mr. Smock's courage and conviction were inspiring, a lesson to all of us. No one on campus, to the best of my knowledge, has in the past several years stepped up and brought about such a lively theoretical and spiritual debate.

I would like to extend an open invitation to Mr. Smock, and any other individual or organization who would like to stimulate such interest and entertainment on campus, to return to CALIFORNIA STATE UNIVERSITY SAN MARCOS. Thank you.

Trevor Knudsen

African American History Month

By Johnny Coogan

Because it is African-American History Month, I feel we should address racism as we move into the new millennium. Although we have come a long way in the fight for the rights of minorities, there is still a rocky road ahead that may never be smoothed over. I grew up in a community where I was one of the few white people in the city. I didn't see all that much discrimination, but I may have been too young to understand it.

I do remember the first time I drove through Georgia while I was in the Army. I was going to visit a friend that had recently started attending university. I stopped at McDonalds to grab something to eat. The town seemed like any other as I

walked into the restaurant, but I noticed that people were staring at me with an eye of contempt. I also realized that I was the only white person in the building. I ate, left, and drove on to my friend's school, dwelling on what had just happened. Later on that day I told my friend about the incident. My friend's roommate informed me that some cities in the South still have segregated areas, and I must have stumbled across a business that only African Americans are known to frequent.

I was very upset and angry that segregation in any form is happening in this day and age. It was 1993, but the 1991 Los Angeles Riots had already taken place. I guess I should have realized that racism was far from being over. In a political

science class a few years ago, we spent a great deal of time studying the civil rights movement. The one thing I couldn't understand was why white men and women felt that African-Americans were so different. I racked my brain wondering how the whites could come to the conclusion that they were superior to African Americans. If you look under the skin it's easy to see that everybody, of every skin color, has the same organs in the same spots, and has the same size brain. I have yet to hear of a surgeon who operates differently on people of different races. Hopefully people who are attending this school are here to expand their minds and will refuse to give in to the ignorance that is out there. I remember hearing that education is the key to destroying ignorance. Let's hope so.

SUBMIT YOUR LETTERS TO THE EDITORS TO THE PRIDE Letters should be submitted via electronic mail to The Pride electronic mail account, rather than to the individual editors. Deadline for submissions is noon the Wednesday prior to publication. Letters to the editor should include the author's name, telephone number, and e-mail address. Only the author's name will be printed. Editors reserve the right not to publish letters and to withhold the author's name when extenuating circumstances warrant.

The Pride Editor Samantha M. Cahill Editor Leiana S. A. Naholowaa News Editor Mike Spangler Opinion Editor Andrea Cavanaugh Feature Editor Victoria Segal Graduate Intern Cynthia C. Woodward Faculty Advisor Madeleine F. Marshall	http://www.csusm.edu/pride/ The Pride is published weekly on Mondays during the academic year. All opinions and letters in The Pride represent the opinions of the author and do not necessarily represent the views of The Pride or of California State University	San Marcos. Unsigned editorials represent the majority opinion of The Pride editorial board. Letters to the editors should include an address, telephone number, e-mail and identification. Letters may be edited for grammar and length. Letters should be submitted via electronic mail to The Pride	electronic mail account, rather than the individual editors. Display and classified advertising in The Pride should not be construed as the endorsement or investigation of commercial enterprises or ventures. The Pride reserves the right to reject any advertising.	The Pride California State University San Marcos San Marcos, CA 92096-0001 Phone: (760) 750-6111 Fax: (760) 750-4030 E-mail: pride@csusm.edu URL: http://www.csusm.edu/pride/
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Shimon Attie's Site Unseen

Laura Hopkins
PRIDE STAFF WRITER

Shimon Attie led approximately 50 guests through his "Site Unseen" exhibit, Sunday, February 13, 2000, at the California Center for the Arts Museum in Escondido. Sunday marked the opening of this exhibit representing five of Attie's European and American public art projects, which were presented with large color photographs, light boxes and video installations. This multifaceted display gives a voice to those unable to speak, and memory to those whose memories were taken unjustly.

"I am not a politician, nor a historian, I am an artist," replied Attie when asked about the purpose of his work. Attie defines his work as an aesthetic language in which he gives visual expression to memory, place, and identity.

Attie graduated from San

Francisco State University with a Master in Fine Arts in 1991. He then moved to Berlin where he began his career in public art with *The Writing on the Wall*.

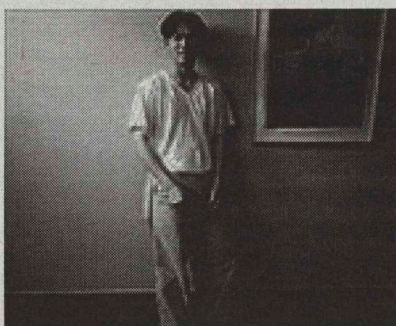
The Writing on the Wall is an innovative expression of joining past and present with a technique that imposes slide projected pre-war images onto present day buildings. The results defy our notions of reality as the photographs of a once Jewish neighborhood in present day Berlin are again inhabited by the same Jews who lived there during the 1920's and 1930's. The pre-war



photographs that were projected onto the Berlin buildings were paired with the actual addresses from which the photographs were taken, creating scenes that once were a reality in the image of today's presence.

Portraits of Exile is presented as both an intriguing video installation and photography exhibit that is representative of the original public installation in Copenhagen constructed to remember the thousands of Danish Jews who escaped to Sweden by boat and the present day refugees from the former Yugoslavia. The original installation is a series of light boxes, each containing a portrait, submerged six feet underwater in a canal in Denmark. Attie described this project as an "opportunity for reflection" as the images that are cast into the water portray not only a reflection of their likeness, but

represent images of exile and rescue in this visual language of art.



Between Dreams and History is represented by a series of photographs that demonstrate Attie's public installation in the neighborhood of New York's Lower East Side. The thoughts and dreams of several of the Jewish, Latino, and Chinese inhabitants are made visible by way of laser projected handwritten messages onto neighborhood buildings. These messages came as answers from interviews Attie conducted with the

residents and were described by Attie as "handwritten memories" that present themselves "out of thin air" and then fade away as soon as the message appears in its entirety.

Included in the "Sites Unseen" exhibit is a video installation of images of German soldiers viewed from "peep-holes" just as the out-cast Jews might have seen them. Also, there is a more personal photographic exhibit called *Untitled Memory*, that imposes older photographs of Attie's friends and family onto more recent photographs of his San Francisco home-life, again converging the past and present.

The "Sites Unseen" exhibit will be on display until May 7, 2000. Admission is \$3.00 for students with valid ID and includes various Gallery Talks related to the exhibit that are presented on Sundays at 1:00 p.m.

Alienation, Imagination, Secret & Sins

Duff Brenna
LITERATURE & WRITING

Thomas E. Kennedy's acclaimed collection of stories, *Drive, Dive, Dance & Fight*, deals with self-tormented, self-exiled men and women, essentially isolated, essentially alone.

In the story, "Bonner's Women," Bonner sees a former lover in a bar and feels embarrassed by the memory of the intimacy the two once shared. He wishes the affair had never happened, that he had stayed "home with his wife and children where he should have been." There is nothing left of the experience except a self-castigating regret: "You should hear what they say About you: cheat cheat cheat . . ."

"Bonner's Women" is a moral tale, an exploration of what guilt does to us, how it controls us, how the hidden world inside our minds binds us and makes us censor ourselves endlessly.

In Kennedy's writing there is often a sense that we are overwhelmed with the complexities of our lives, that we are withering beneath a barrage of rapacious consumerism and experiencing a spiritual debasement against which we struggle as hopelessly as Sisyphus with his prodigious boulder. It is a world repeatedly seen through a prism splitting itself into haunting memories of self-annihilating sins and demolished hopes.

"Dust," the fourth story in the collection, seems to have been inspired by T.S. Eliot's belief that he would show us fear in a handful of dust. Infinitesimal monsters inhabit the dust and they are out to get Cathleen, who has seen magnified pictures of them, "Millions in every clump."

As in "Bonner's Women," self-censorship and betrayal of others and the battle with conscience reoccur. The neurotic Cathleen has a boyfriend who has grown tired of her behavior and wants to leave her:

Deliver me from the Irish Catholic tragedy: let me pack my bag and leave her and not give it another thought. Tell it as a memory one day: Poor girl was sick in the head.

To leave or not to leave? To save one's self or sacrifice one's self? How far are we supposed to go with those to whom we've made commitments? If the loved one gets ill, goes mad, or is somehow no longer the person you fell in love with, do you have a right to leave her or him? Or are you obligated to stay because of the love you once shared together?

What the story measures are the different capacities we have for tolerating a life that eats us up. Cathleen's boyfriend may rationalize his decision to abandon her, but he finds in the end that between the thought and the act are layers of feeling that can make leaving impossible. In the end, his heart proves to be more muddled than he knew, his love not as shallow as he or we believed.

Johnny Fry in "Kansas City" also finds saying goodbye a hard thing to do. He wanders through cities, drinking martinis and searching through the labyrinth of the past for clues as to why he lost his wife and why his life has been a series of failures. We are shown a lonely man searching for an ideal woman who does not exist.

Fry has an epiphany when he goes to Kansas City and sees a Francois Gautiere painting entitled *The Midwife*, depicting a woman giving birth. Symbolically Fry becomes the baby coming into the light and he realizes that his past behavior created the desolation he feels. To save himself he must say goodbye to himself, something impossible to do.

In "The Severed Garden," the main character, B, is with his wife and two sons in their comfortable home. B is listening to a dead man singing (Jim Morrison), while his wife reads a novel about women in the stone age. The younger son wears earphones and watches MTV. The older son sits with his back to the others, picking out mournful chords on the piano. The composite image is of four family members cut off from one another, severed. B muses on Morrison's early death, and he thinks:

. . . spared the wattles and the hemorrhoids, gum disease, plastic teeth, rashes, the tedium of long-term economic problems. He seized his youth, went down in flame, knew or sensed in advance the consequences of survival.

B realizes that it is possible to live too long and not really be alive. He drives to the cemetery where the bust of Jim Morrison sits as in "a pigsty, defaced with graffiti, names of visitors chipped in the stone." B takes the bust home, hoping to steal another man's life, a man who, unlike B, did not fear death so much that he never really lived. B carries the bust to the basement and dances naked in front of it:

A thousand eyes from the temple watch him unblinking, a balding aging fleshy man dancing alone in the candlelight of this suburban house in the fashionable northside of the city of K. The music screams in his brain as he flails and dances, turns like an airplane tipped sideways, a pinwheel, the mandella, writhes like a snake, jumps lizard-like over his chair, spins, buckles, leaps up again.

B exhausts himself and then locks the bust in a closet and considers that he has "acted" but action has not annihilated his loneliness nor given him the gift of life that Morrison had. B has only "stone eyes blind, stone ears deaf." The story ends with B watching the snow blowing across the severed garden outside the window.

Drive Dive shows us how easily we become quarantined and how naturally we turn to icons of all sorts--the imagination, art, music, stone busts, false memories, paintings, dust monsters, a living woman, a dead man, creating of them a means of circumventing our isolation. We bury our sins deep within, where no one can use them against us. But what is hidden from others cannot be hidden from the self. The hidden life rules, it censors, stunts, destroys, inflicts endless pain and continually tests our resolve to go on living year after year--in the exile of our minds.

Thomas E. Kennedy will talk about the writing life and read from *Drive, Dive, Dance & Fight* at noon Tuesday, February 22 in ACD 102.

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Words to Live By
June Hodges

All of the significant battles are waged within the self.
-- Sheldon Kopp

Whether you think you can or think you can't--you are right.
-- Henry Ford

Expect trouble as an inevitable part of life and repeat to yourself the most comforting words of all: "This, too, shall pass."
-- Ann Landers

Courage is resistance to fear, mastery of fear--not absence of fear.
--Mark Twain

Manliness is not all swagger and swearing and mountain climbing. Manliness is also tenderness, gentleness, consideration.
-- Robert Anderson

The old believe everything. The middle-aged suspect everything. The young know everything.
-- Oscar Wilde

A teacher effects eternity; he can never tell where his influence stops.
--Henry Brooks Adams

Whenever there is a great property, there is great inequality . . . for one very rich man, there must be at least five hundred poor.
-- Adam Smith

Academic Bulletin

Diversity Job Fair for Print Journalists
Are you looking for a job in print journalism?

The American Society of Newspaper Editors will hold its Diversity Job Fair for California, Nevada and Hawaii on March 31 and April 1, 2000.

The event will take place at the Irvine Marriott in Irvine, Calif. Registration fee for job candidates is \$20, which includes free hotel accommodations for two nights for students traveling more than 50 miles, but you must register by March 3. The rooms will be available while they last; rooms will also be available for journalism advisors from distant campuses who bring at least four students. The fee also includes two breakfasts and a lunch.

Keynote speaker for the lunch is Ricardo Chavira, assistant managing editor of the Dallas Morning News. Recruiters will be seeking candidates for such jobs as reporting, copy editing, photography and design, including internships.

Co-sponsors for the event are the Orange County Register, Freedom Communications Inc., the Los Angeles Times, the Los Angeles Newspaper Group, the Riverside County Press-Enterprise, and the San Diego Union Tribune.

Your registration materials, resumes and payments must arrive by March 3. Interviews will be scheduled only for those job candidates who pay in advance.

For further information and registration materials, call Cheryl Hall, newsroom administration, The Orange County Register, at (714)796-3662. Or e-mail cheryl_hall@notes.freedom.com. Please leave with her your name, daytime phone number and mailing address.

To all Students, Faculty, Staff:

Call for Tokens, Artifacts, and Significant Objects

The Women's Studies Department, in cooperation with the CSUSM library is arranging a display cabinet in the library in celebration of Women's Herstory Month (March). There is current research exploring the connection between women's history, women as caretakers of objects and women's writing-- suggesting the usefulness of mounting a display of such meaningful artifacts. Student, Stephanie Sullivan, is acting as curator.

You (and anyone you know who may be interested) are invited to submit objects that mean something to you, along with a card explaining what the item is, and the meaning behind it. Items should be relatively small. We would also like a picture of you and perhaps the person associated with the object. There will be a possibility of filming interviews to create a lasting visual herstory.

The case is good sized, locked and secure. There is a further possibility of displaying needlework, i.e. stitchery, quilting, etc. More information will be provided to interested parties. Please get in touch with Stephanie, if you have any ideas, contributions, or reactions. Stephanie can be reached at momers@pacbell.net

We hope to make this a beautiful and poignant display. Thank you.

CSU SAN MARCOS
CALENDAR OF EVENTS

Tuesday, February 22, 4:30pm
2000 University Hall 101

saved to disk.
11:30am
Commons 206

Thomas E. Kennedy
O. Henry and Pushcart
Prize-winning novelist and
short story writer will read
from his works.
12:00pm - 1:00pm
ACD 102

Thursday, February 24,
2000

Ivar Antonsen Group
Norwegian jazz pianist/
composer, Antonsen, blend
his American jazz quartet
with world renowned
Indian tabla artist, Abhi-
man Kaushal, who has per-
formed and recorded with
Ravi Shankar.
7:00pm - 8:00pm
ACD 102

Application Deadline for
Fall 2000 Graduation
(without late fee charge)

Wednesday, February 23,
2000

Germany and the Euro-
pean Union--What has
changed since the fall of
the Berlin Wall ten years
ago?
Margit Häberle, Consul for
Media and Economic
Affairs, German Consul-
ate General, Los Angeles,
will give a presentation (in
English) on the up-to-date
issues of Germany fol-
lowed by a discussion. Free
and open to the public.
German appetizers will be
provided.

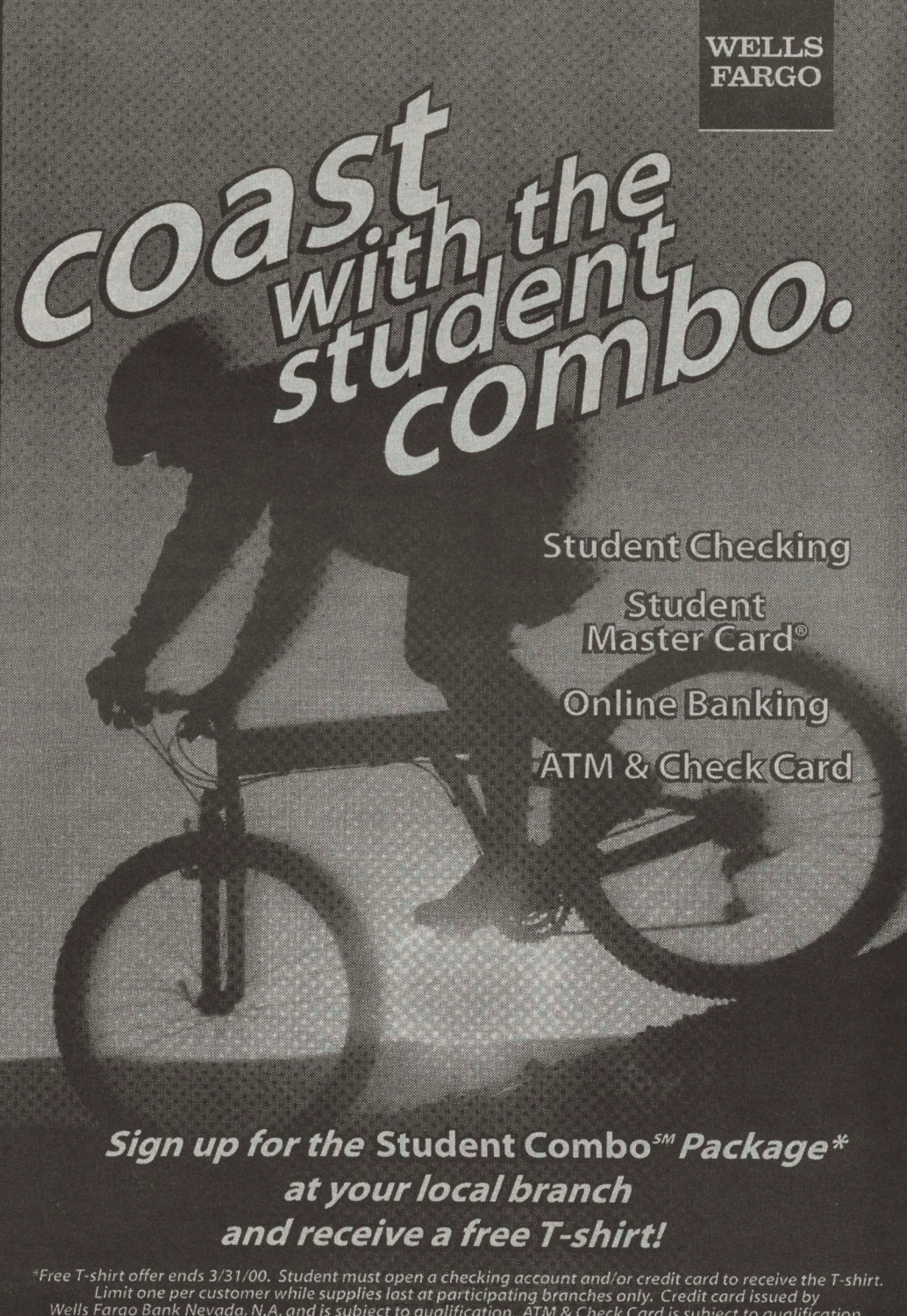
Friday, February 25,
2000

SMART Board Demon-
stration
The SMART Board is a
white board interfaced
with a laptop computer so
that any notations made
on the whiteboard can be

Saturday, February 26,
2000

Y2K Symposium
8:00am - 5:00pm
California State Univer-
sity, San Marcos

"Less is Less: Cutting the
Writing Requirement
Before Students Discover
What Their Writing Has
to Say"
Presenters: Brandon
Cesmat and Dawn Formo,
Literature and Writing
Studies
2:15pm
UH 460



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