All the Rave
The Burr continually strives to cover the people, events and issues that shape our university community. College life includes studying, working — and stress. Students coping with alcoholism often find the struggle is made more difficult in an environment that encourages drinking as an acceptable release. In this issue, we meet students who are battling alcoholism — and winning.

Starting a new relationship can be a little frightening for some. But for children of divorce, this fear is often compounded by a fear of commitment. The Burr talked with children of divorce to discover their methods for overcoming this anxiety and developing happy, healthy relationships.

In this issue, we also examine Roe vs. Wade. On the 20th anniversary of this controversial ruling, our nation and our community continue to grapple with the sensitive and personal issue of abortion.

Few leaders are able to influence the lives of generations to come. The Burr examines the life of slain civil rights activist Malcolm X. With the release of director Spike Lee’s epic film, many are taking another look at the man and his powerful message.

On the lighter side, we examine some trends sweeping campus. Our cover story features raves, parties combining music, fashion — and sometimes drugs — to create an environment like no other. Although not all raves feature drugs, some students argue that a true rave experience is heightened by their use. Others believe raves are the ultimate dance and fashion experience — alcohol- and drug-free.

This issue also features colorful Latin American clothing, the Kent State University intramural fencing club, the growing coffee-house trend and changes in dating through the decades.

We hope you enjoy this issue of The Burr.

Jennifer A. Scott
Editor
ON THE COVER
Tent Ricciotti, a Kent State student and a fashion merchandising major, models one of her favorite rave outfits. Photo by Erik L. Andryszak.

Burr Correction
The Fall Burr mistakenly reported that Bill McGonigal is the owner and manager of Hudson Auto Brokers in Stow-Kent. The article should have said that Gary Bost is the owner. The Burr regrets the error.

About the Burr
The Burr formerly the Chestnut Burr, is produced by students at Kent State University. Nothing in The Burr may be reprinted without permission. Readers are encouraged to send letters and feature articles to The Burr, Room 101 Taylor Hall, Kent State University, Kent, Ohio 44242 © 1993, The Burr.
Sobering Thoughts

College life often includes studying, working and drinking. This can pose serious problems for students struggling with alcoholism
by Cheryl Powell

Chris Baggott finally came face-to-face with what he had become behind the bars of a 7-by-9 foot jail cell.

The reflection staring back at the 17-year-old mirrored in a cheap piece of stainless steel was that of a drunken addict. His eyes were sunken. His stomach was bloated. His urine and vomit were filled with blood.

For the first time in four years, he realized alcohol and drugs had become his master. They told him when to get up in the morning, where to go and what to do.

“It beat me, and I surrendered,” Chris said of his addiction. “I didn’t have a choice anymore.”

Chris said he was lured into drinking by peer pressure and a need to feel invincible.

Liz Toth, a service provider at Townhall II crisis intervention center, said Chris is not alone. People often turn to alcohol and drugs had become his master. They told him when to get up in the morning, where to go and what to do.

She said alcoholics at Kent State face the difficult challenge of conquering their addiction in an environment that encourages drinking. The college alcoholic can become easily frustrated at the idea of staying sober, Toth said.

“In many cases, it’s more difficult for them to stay sober,” she said. “I’ve dealt with students who can’t enjoy themselves in those environments if they’re not drinking.”

Kerry Redmond, a counselor at Portage County Alcohol Services in Ravenna, agreed, saying that socializing often seems easier for college students when they’re intoxicated.

“People drink to change their feelings,” Redmond said. “It’s easier to talk to women, to dance better.”

Only about 10 percent of people who pick up a drink will eventually become alcoholics, Redmond said. No one really knows what triggers the disease. Generally, the younger someone starts drinking, the more likely he or she is to become an alcoholic.

That was the case with Chris. Chris’ first taste of alcohol seemed rather innocent. When the precocious fifth-grader sneaked a cold beer out of his parents’ basement refrigerator, it was unappealing and unrewarding.
"It tasted horrible," Chris said. "I was just curious. After that — nothing. There was no sensation at all."

For the next two years, Chris didn't touch a drop of alcohol. Meanwhile, however, his insecurities and lack of self confidence were building to a dangerous peak.

Chris was fairly popular with his classmates. He did well in school, earning mostly As and Bs. But, for reasons he still can't explain, Chris never felt he was as good as his peers.

Then he found a magic potion to boost his ego — a bottle of pink champagne stolen from his parents and shared with a seventh-grade buddy.

"Let's get drunk," Chris' friend said.

After several swigs, the bottle was empty, and Chris and his friend were up on the roof of Chris' house, staggering about and screaming at the top of their 12-year-old lungs.

"We got really drunk," Chris recalled. "But I liked the feeling. It was fun. I felt like I wasn't equal with my peers. When I drank, I felt like their equal. It gave me a false sense of security, a false sense of worth."

What began as a simple bottle of bubbly for Chris quickly escalated to a serious addiction. The champagne led to beer. The beer led to whiskey. And over several years, the drinking led to smoking pot.

During this time, Chris had family problems to cope with as well. His father died, and his mother remarried. He sought a "distortion of reality" through the use of harder drugs, including

"You have a whole culture that says, 'If you want to be accepted, you have to party hearty with us.'"

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cocaine, downers and acid.
By ninth grade, he was a daily, if not hourly, user. He smoked dope before school, during school and after school. He got alcohol by whatever means necessary, including stealing from a neigh-
borhood store.
Chris had many heated encoun-
ters with his parents, teachers and friends. But because of his drug- and alcohol-induced stupor, those incidents are now just a blur.
“I don’t remember a lot of things from that time in my life,” he said. “I was living too fast.”
When alcoholics are at this stage, they’re blind to their addiction. That’s why Redmond said the first step toward recovery is
getting the alcoholic to admit his or her addiction. This is especially difficult for many college stu-
dents, who often encounter peer pressure to drink.
“We try to get them to look at the consequences of their behavior

“I liked the feeling. It was fun. I felt like I wasn’t equal with my peers. When I drank, I felt like their equal. It gave me a false sense of security, a false sense of worth.”

Realizing their son had a prob-
lem, Chris’ mother and step-father
admitted him to several treatment centers.
“None of them worked because I didn’t want to stop,” he said. “I didn’t think I had a problem.”
Chris also had many run-ins with the law. His list of offenses was lengthy: possession of contra-
band, curfew violations, posses-
sion of drug paraphernalia, under-
age consumption of liquor and driving under the influence.
Finally, during Chris’ junior year of high school, a judge had had enough.
“I’m tired of seeing you here,” the judge told him. “You’re going to go for a little vacation.”
On May 15, 1988, Chris began serving a 45-day sentence in jail.
It was a trip unlike any he had had through alcohol or drugs.
His dingy cell had only the barest necessities. The sink was stained, and the toilet was without a seat. Chris’ bed was a rubberized mattress resting on cinder blocks.
He was constantly sick from

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"CLOSE TO CAMPUS, BUT FAR FROM A DORM"
withdrawal. He said most of the jail guards were "bastards," not caring that he was nauseated, sweaty and shaky.

But one guard cared. And he gave Chris a piece of advice he will never forget.

"You're never free when you're out there," the guard told him. "Out there, you're a slave to alcohol and drugs."

Chris immediately looked in the mirror and said he saw death in the reflection. At last, he realized he needed help. Finally, he was ready for treatment.

"The reason I'm not dead today, I can't tell you, Chris said. "Lucky? Maybe. Too stubborn? Probably."

Chris credits a 12-step program for his recovery.

"It's one alcoholic helping another alcoholic not pick up another drink, one day at a time," he said.

Redmond agreed programs such as Alcoholics Anonymous can offer social and emotional support for those with drinking problems.

### When drinking becomes a problem

If you can answer yes to any of these questions from a pamphlet distributed by Alcoholics Anonymous, the group urges you to take a serious look at what your drinking might be doing to you.

- Do you drink because you have problems or to face up to stressful situations?
- Do you drink when you get mad at other people?
- Do you often prefer to drink alone, rather than with others?
- Are your grades starting to slip? Are you goofing off on the job?
- Do you ever try to stop drinking or drink less — and fail?
- Have you begun to drink in the morning, before classes or work?
- Do you gulp your drinks as if to satisfy a great thirst?
- Do you ever have loss of memory due to your drinking?
- Do you avoid leveling with others about your drinking?
- Do you ever get into trouble when you are drinking?
- Do you often get drunk when you drink, even when you do not mean to?
- Do you pride yourself in being able to hold your liquor?

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problems. This is important, he said, because no alcoholic can face the disease alone.

“It’s people helping people know what the problems are,” Redmond said. “Most people don’t understand the disease. These people have been through it.”

During meetings, people discuss the problems they face overcoming their addictions. Some are recovering alcoholics who have been sober for many years. Others are returning to sobriety after a relapse. And many are just beginning, not yet admitting they are alcoholics.

While many recovering alcoholics find the meeting environment to be safe and comfortable, they said the college scene isn’t so understanding.

Alice, an 18-year-old freshman who asked to be identified only by her first name, knows firsthand the pressures a recovering alcoholic faces at Kent State.

After drinking steadily for nearly eight years, Alice became sober Jan. 4, 1992. Since then, she’s worked to surround herself with “dry people and dry places.”

Alice said it’s not difficult finding fellow recovering alcoholics on campus. Nearly 40 Kent State students attend local AA meetings.

“I don’t go to bars,” she said. “I stick to situations where I don’t see alcohol. It’s not an option anymore. I stick to people in the program.”

“We have parties. We dance a lot. We went hiking in Pennsylvania one weekend.”

“I still party now. I just don’t use chemical substances.”

Alice said when people ask her to go out drinking with them, she simply tells them: “I don’t drink.” Occasionally, she’ll explain to them that she’s an alcoholic, but she said most people simply don’t understand the disease.

“It’s definitely hard,” she said. “There’s no doubt about it. I’ve had to change my life drastically.”

Although Chris has encountered pressures to drink numerous times since coming to Kent, he has arrived at the point where he can go to the bars downtown for socializing and dancing — alcohol free.
Chris Baggott, standing inside the hangar at the KSU Airport, hopes to become a commercial pilot after he graduates.

“I’ve had people say I’m not a man because I don’t drink,” he said. “I didn’t say anything. I didn’t argue with that kind of logic. You can’t.”

But Toth said many college students who are recovering alcoholics don’t accept their fate as well as Alice and Chris. Many go through a grieving process because they feel they’re missing out on the “college experience.”

“The students feel like they miss out on some of the socializing that goes on,” Toth said. “Some of them are angry and ask, ‘Why couldn’t I have kept drinking for two years so I wouldn’t be missing out?’

“It takes a lot of quick growing up to realize sobriety is more important.”

And in order to reach it, he knows he must keep his addiction in check, day by day.

He’s survived the pressures of college without returning to his old friends — alcohol and drugs. It’s been four years since he picked up a drink.

Chris admitted it isn’t always easy. He said he knows he’s just one drink away from returning to his former state of alcoholism. But today, Chris Baggott is finally free.

“If you can’t accept me for who I am today, then I don’t have time for you in my life,” Chris said simply. “Why would I have to change for you?

“I’m who I am today. I don’t have to pretend. I’m Chris Baggott. That’s me. I don’t have to prove anything.”

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In 1955, the Chesnut Burr read, "She's five minutes late, but it's the BIG night, so he doesn't care."

The Way We Were

Dating through the decades has gone from big bands and bouffants to concerts and parties

by Betsy Eley

In the 1940s, the homefront was busy supporting troops overseas. In the '50s, rock 'n' roll and the teen subculture emerged, unraveling the link between parent and child.

The '60s continued the changes from the structured society of the decade before. By the '70s, war was out and free love and peace were in.

The conservative Reagan years and the AIDS scare made the '80s look pristine by comparison. In the 1990s, things are again different.

Over the last 50 years, one thing has remained constant: love and dating. They never go out of style, yet the dating scene has changed dramatically on college campuses.

The 1940s

With the country at war, girls from local churches became members of Hearts in Service (H.I.S.) and held bake sales to raise money for their boyfriends and husbands overseas. Red Nichols and His Five Pennies was a popular group on the radio, and women swooned over Clark Gable.

At Kent State, women living on campus had 10 p.m. curfews during the week and midnight – or 1 a.m. with special permission – on the weekend. If a girl was late getting in she would get "campused," which meant serving a study hall-like detention held from 7 to 11 a.m. in her dormitory's cafeteria. The boys didn't have curfews, but if they got a girl campused, they would be expected to send her flowers as proper penance.

Emeritus Professor of Sociology Marvin Koller, a 1940 Kent State graduate, said Lowry Hall, where his office is now, was a dorm for women.

"They were called the Lowry Lasses," Koller said. "No man was to see their room. At that time I was invited to speak in Lowry Hall. When I came down the hall, they would shout to each other, 'Man in corridor!' and I was embarrassed."

Not only were the dorm policies strict, but also the dating patterns, Koller said.

"To have a date years ago was a much more formal setup," he said. "Girls would prepare for a date. Nowadays they go places on the spur of the moment. A boy used to make sure he had a clean shirt on and a tie and something we called his best foot forward."

Vera Sterling, a 1938 Kent State graduate, said dating was more exciting then.
"Dating was much more thrilling and romantic," Sterling said. "You wanted a certain guy to ask you out, and you were thrilled when he did. And you'd go for a walk or out for a sundae — not just anything goes like today."

Sterling said drinking was not as important socially as it is today, especially for women. She recalled a date who pressured her to drink.

"I had a date for the homecoming dance at Kent State," she said. "We went to The Deck on Main Street with his older brother and girlfriend.

"We were driving around trying to decide where to go, and they all wanted to go to a bar on Front Street (in Cuyahoga Falls). Girls just didn't go in there! Finally they took me home because I was a wet blanket on the party. But if someone I knew saw me go in there, my reputation would be ruined!"

The 1950s

Following a successful war, employment was up, the economy and big bands were swinging and a baby boom swept the nation.

Bill Barrett, editor of Alumni Publications and a 1954 KSU graduate, remembers his college days fondly. Every Friday evening there was a dance in the Memorial Gym, he said, occasionally bringing in the likes of the Glenn Miller or Tommy Dorsey bands. Everyone would pile into the cars, which were hard to come by, and head out to The Big House, a night club at Brady Lake.

"One thing that's obviously different is women are much more aggressive (today)," Barrett said. "It used to be always the guy calling for a date."

Koller, who teaches Family and Other Intimate Lifestyles, said women's changing role in society changed their role in dating as well.

"I think it's what they call equality," he said. "I think we're letting women be people."

But the past has its merits, said Ann Hildebrand, visiting associate professor of English and a 1955 Kent State graduate. She said young people had a structure to lean on in the '50s.

"People knew more where they stood because of the societal structure," Hildebrand said. "It's very hard on young men and women these days with the clouding of roles. Dating was a little more structured process, not stiff or unnatural, but sort of a sensible way of getting to know each other."

Barrett said the dorm rooms being off-limits to men accounted for another difference in the dating process — fewer people engaging in premarital sex.

"The urges were still the same, but availability of places were scarce," he said. "Yeah, it definitely was going on — always has been — but not as prevalent as it is today. People's morals change, and views of morality change."

The family unit of the '40s and '50s and their morals were beginning to unravel due to a number of factors, said Robert West, assistant professor of journalism and mass communication. West has taught several film and music
courses dealing with popular culture.

"With the end of censorship in 1956, movies began to reflect teen culture," West said. "TV messages weren't relevant to teens. TV in the '50s reinforced parents conservative values."

West said the dissolving of the common culture had a definite effect on the dating scene.

"The dating scene used to be dictated by the parents out of necessity to survive the depression and wars," he said. "Under the subculture, teens dictated their own dating rules which were usually anti-parental."

Hildebrand said society's different approach to sex has changed the dating scene since she was a student.

"You used to worry if you should kiss a guy on the first date, much less go to bed with him," she said. "You didn't feel strange not to go to bed with a guy. Society supported a girl's decision not to then."

The 1960s

The decade of the 1960s was the playground for transition from the more structured societal influences of the '40s and '50s to the "let it be" '70s.

Sandra Dee and Troy Donahue beach movies shared the screen with movies like "Dr. Strangelove," which reflected the fear of nuclear power getting out of hand. Bob Dylan was at the pinnacle of folk music's popularity on campus, reflecting students' growing political interests.

The Deck, which is now Screwy Louie's, was popular among the "I Wanna Hold Your Hand" crowd. But others preferred meeting for a cup of coffee and live music at The Blind Owl on North Water Street.

Pam Silliman, secretary of safety and security, and student and staff development for KSU Resident Services, remembers her time on Kent's campus in the mid-60s. Halls and cafeterias were segregated by gender, she said.

"When I was in the dorms, it was just unheard of to have men on the floor," Silliman said. "The dorms would have mixers to meet guys, but you never met guys."

Tom Blair, director of Physical Facilities and Resident Services, said dorm policies were stricter for women.

"It was a double standard, definitely," Blair said. "Women had house mothers that were like mother hens, and girls' dorms were all locked up and they had to be back by a certain time. Men had resident directors and we had total freedom. Men's halls were wide open."

But the dorms were about to be liberated as the Vietnam War draft started to bit closer to home, Blair said.

"In the late '60s, when a lot of people didn't want to be involved in the Vietnam War, things..."
changed on campus,” he said. “Nobody respected anybody, there was 24-hour visitation. There was violence on campus and in the streets – rioting, drugs. There was bitterness and anger over the war and the draft.”

West said the Vietnam War further fragmented society and common culture, and the dating scene continued to stray from parental ideals. In the past, wars had united families and held them together. Now, it did the opposite. “Common culture was briefly held together by World War I,” he said. “With the end of World War II, morals and ethics began to fall apart.”

The 1970s

Coffeehouses and the sound of acoustic guitars were plentiful in the ‘70s, and free love was in full swing.

Karen Fuller, a 1973 KSU graduate, said many couples were living together and sleeping together in the early ’70s. “Premarital sex was becoming very common place,” Fuller said. “It was following the Nixon years of lying. We questioned the war, the need for a marriage license – we were questioning everything. There was a whole generation questioning what always was.”

West said teens saw an incongruity in what their parents did and said, which helped lead to the
rebellion and free love of the hippie movement.

"In the '50s and '60s, parents were saying don't smoke, but they smoked," he said. "Parents said don't drink but they drank. They said don't listen to rock'n'roll but they had their dirty records. The hippie movement, ultimately was the result of the separation of parents' views from their children's, and it certainly changed the dating scene. Make love not war, it was youth versus old."

Chas Baker, an assistant professor of music who attended Kent in the early '70s, agreed that sex had become a prevalent pastime.

"It wasn't uncommon to meet someone, and that night go home and sleep with them," Baker said. "I think, if it does happen now, it's taking a big chance."

"In the '60s and '70s, there were no spokespeople for virginity. Now there are."

The 1980s

In the '80s, Kent's campus continued to be segmented musically and socially. By 1980, disco was all but dead, and punks and nature lovers shared the campus. The Clash and Jackson Browne were hot, bell bottoms were cold, and clogs and straight-leg jeans were in.

Lisa Higgs, a 1980 graduate with a degree in journalism, said she remembers being amazed at the prevalence of drugs on campus at the time.

"I was a sheltered little freshman and I moved in with three juniors," Higgs said. "I was just surprised at all the drinking and drugs. The drug culture was pretty much across the board. The people who didn't smoke marijuana were few and far between."

By the late '80s, when the Boss was big and stone-washed jeans first appeared, homosexuality was becoming more accepted.

Rini Paiva, a 1987 Kent graduate in English, said her group of friends was on the progressive side.

"We were pretty liberal thinkers," Paiva said. "Nobody had a real problem with (homosexuality). It was definitely out there."

Despite many social changes, the
goal for many women remained the same as 40 years earlier, Paiva said.

"A lot of people didn’t want to admit it, but their dream was to get married, at least as far as the women were concerned," Paiva said.

The 1990s

With the arrival of the '90s, partying at the bars is still the thing to do, but the marriage perspective has dimmed, Marvin Koller said.

"It isn’t a goal to get married anymore," he said. "Dating was usually the prelude to getting serious. Now, repeated dates or seeing each other isn’t that serious."

Jane Evely, a senior therapeutic recreation major, said she is never getting married.

"I don’t believe in marriage," Evely said. "I think it’s a piece of paper that’s just for other people to see. You don’t need it to prove you love someone. Marriage is just religious."

Koller said religion is becoming less of a priority in the lives of many people and that may contribute to some changes in dating relationships.

"In the past, people were much more tied to faith, and there was a high emphasis on the mystical and traditional," he said. "Today, religion is another part of a mosaic. There were traditional standards—right or wrong—they were there. I think there is a greater sensitivity to diversity now."

One example of this diversity is the emergence of homosexuals from the dating closet.

"We’ve had a commitment in our society to freedom and individual dignity," Koller said. "Since we proclaim an interest in freedom, now we’ll have to grant it."

Byron Luther, a junior education major, said past views of dating and relationships are too restrictive for the '90s.

"Old-fashioned tends to be narrow-minded," Luther said. "I tend to be pretty open-minded. I believe in two men dating. I believe in two women dating. Those with old-fashioned views probably tend not to."

Luther said many people are more open-minded today because of their changing needs.

"The moral and ethical codes of the past generations are becoming obsolete."
Nationally and locally, society continues to grapple with the issues surrounding abortion.

DIVIDED

WE STAND

by Jodi Andes and Christine L. Ridarsky

Twenty years after Roe vs. Wade, the battle lines are still drawn. Pro-life advocates say they are enflamed over a ruling that they believe allows murder. Pro-choice advocates say the fetus is dependent upon the woman, and thus entrusted to her will. This year marks the 20th anniversary of this United States Supreme Court ruling that legalized abortion. During the past two decades, state laws that restrict access to abortion have been debated in the lower courts, with some reaching the Supreme Court.
A pro-choice advocacy group demonstrates in front of the United States Supreme Court in Washington, D. C.
But instead of taking a firm
stance on the issue, the Supreme
Court has wavered in its decisions.
Rulings such as Bellotti vs. Baird
II (1984), which allowed states to
require parental consent or a judi-
cial exception before minors can
receive an abortion, have left nei-
ther side with a sense of total vic-
tory.

With the resignation of
Supreme Court Justice Byron
White, pro-choice advocates are
left hoping that President William
Clinton will have a chance to
appoint a liberal justice, making
further restrictions and the eventu-
al over-turn of Roe vs. Wade
unlikely. Right-to-life advocates
hope the court can maintain its
status quo until an appointment
can be made to tilt the court to the
right.

But the battle over abortion
continues locally and across the
country.

On the anniversary of Roe vs.
Wade, Clinton signed an executive
order lifting a gag rule implemen-
ted during the Bush administration
that prevented federally funded
clinics from providing abortion
counseling. He also lifted a ban
which had prevented federal funds
from being used for fetal-tissue
research.

Pro-choice advocates from
around the country celebrated the
executive order with a march in
Washington D.C. Locally, mem-
ers of Right to Life and other
pro-life advocates held a candle-
light vigil on the steps of the
Portage County Courthouse, offer-
ing moments of silence for the
unborn child.

These national legislative bat-
tles have served as a catalyst for
the formation of local advocacy
groups, such as Kent State’s Right
to Life and Students for Reproductive Choice, which were
both formed on campus during the
'80s.

Both groups have increased
their membership over the years,
but neither group’s average atten-
dance has exceeded 50 people.

Despite the fact that abortion
is a legal issue at the national and
state levels, it is still a moral issue
for many people—a matter of pri-

date and personal choice.

For Bill Radford, pastor for
Camus Crusade for Christ, abor-
tion is both religiously and morali-
ly unacceptable.

"That is the reason why I’m
anti-abortion," Radford said as he
lay down a picture of his wife and
three sons. "And we have another
one on the way.

"I believe life begins at con-
ception. You don’t need to add
anything. The 46 chromosomes
are there, and it will develop and
become an adult person."

Radford said he also bases his
anti-abortion beliefs on a biblical
passage from Psalms 139:13.

For thou didst form my
inward parts; Thou didst weave
me in my mother’s womb...My
frame was not hidden from Thee,
when I was made in secret, and
skilfully wrought in the depths of
the earth. Thine eyes have seen my
unformed substance; And in thy
book they were all written, the
days that were ordained for me,
when as yet there was not one of
them.

But for Jen, a Kent State
junior, scriptures are not reason
enough to outlaw abortion. Her
step-father first raped her when
she was 8 years old. At age 12,
she conceived her step-father’s
child.

"I see religion as a cop-out,"
Jen said. "I hate it when people
base anti-abortion views on reli-
gion, because it is assuming that
everyone is Christian."

When her mother learned Jen
was pregnant, she kicked the step-
father out of the house. Jen and
her mother decided to give the
baby up for adoption.

"I didn’t have the courage to
tell my mother (at first)," Jen said.
"I wanted to have an abortion, but
I didn’t know where to go. No one
could tell (I was pregnant). I hid it
well. When I was 8 1/2 months,
(my mother) took me to see a
gynecologist.

"The doctors didn’t care about
me (once I decided to give the
baby up). They cared about that
child who was going to someone
else. They decided when the child
would be born...I was an incubator.
I was trapped."

Radford agreed that abortions
involving incest and rape pose
difficult questions. But he said his
biggest objection is to the 95 per-
cent of abortion cases where he
said the mother’s life is not in dan-
ger, and the pregnancies are not
related to rape or incest.

"Today, there is no taboo of
being unwed and having a baby,"
Radford said. "It's being celebrated in Hollywood. We are using federal money for people to counsel (other) people on the availability to kill their child."

But Jen said her current situation isn’t acceptable. The pain of having had the child is reinforced by the fear that she may not be able to have any more children, and that someday the child she gave up will learn how she was conceived.

"My body is now screwed up," Jen said. "I've had a lot of problems after having a child at such an early age, and there is a good chance I can't have children now. (The doctors) didn't care how I'd become pro-choice. After that I immediately became pro-choice.

"It's essential that women have the right to choose and not become an incubator. That is what I was. Private adoption is not what it's cracked up to be. I want children, but if that child comes back, what am I supposed to say? 'You are the product of molestation?'"

"Unless (someone) has been there, they don't know," Jen said. "My goal is to see that no woman has to die in the hands of a butcher, because no one is pro-abortion."

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For Alex, who considers himself pro-choice, the abortion decision he and his girlfriend made was a difficult one.

Alex said the first three months of their relationship was wonderful. He was in his first year of college and his girlfriend was entering her senior year of high school when she became pregnant.

"I had sex with four other girls before (her) and rarely used a condom," Alex said. "But they had never become pregnant, so I thought it was me. I thought I had something wrong with me."

After his girlfriend missed her period, Alex began to worry. After she missed her second period they bought a home-pregnancy test and escaped to a local McDonalds so she could take the test in privacy. The test was positive.

"She told her parents, and we talked to them," Alex said. "They had had a sense something was wrong. They even bought her a home pregnancy test to take."

Collectively, they decided she would have an abortion.

"I was pro-choice then, and I am pro-choice now," Alex said. "I don't see how I can tell anyone else what to do with their body. But there is not a day that goes by that I don’t think of it once."

After the abortion, Alex and his girlfriend stayed together for another three years.

"It became a big problem in our relationship," Alex said. "We never had normal sexual relations after that. She didn’t want me to touch her anymore. I think the abortion had a large part to do with our breaking up."

"It always held her back. There were times when I think she talked herself out of the mood because she became overly worried. She became cold and distant."

"Realistically, I can’t understand anti-abortionists. (Having the baby) leads to so many more problems, but I don’t think abortion should be used as a contraception. If you’re not fit to have (a baby), you shouldn’t. Because at 18, I wasn’t ready."

But for Kent State Right to Life President Elizabeth Donnelly abortion is not an option. She considers it murder.

"By 18 days there is a heart-beat; at 43 days there is a brain wave," Donnelly said. "By 8 weeks they have fingerprints."

"If (pro-choice advocates) tell the mother this is just a blob of tissue, how come it has limbs? It's a scientific issue. In the U.S. there is one abortion every 22 minutes. It's a case of convenience, and that's ridiculous. Right to Life is outraged by the
mass abortions, not the rare cases that endanger the life of the mother.

"The abortion movement is a movement to make money," Donnelly said. "We don't get tax support; Planned Parenthood does."

Roberta Aber, director of Planned Parenthood for Portage, Medina and Summit counties, said money is not a concern. Patients are seen on a sliding-fee scale, because many have low or moderate incomes.

"We never advise someone to have an abortion, and we don't perform any abortions," Aber said. "We are a resource to people who do not have (health) benefits. Our typical patient is young and in school or in positions without medical benefits.

"Our volume of use goes up when the economy gets bad," Aber said.

From 1988-91, the number of abortions performed in Akron decreased from 6,489 to 5,595. Aber said. Of who had abortions, the percentage of those who had used contraceptives increased from 35.3 percent in 1988 to 42.1 percent in 1991.

Aber said the statistics show that between 27.4 to 30 percent of the abortions during this time were performed on women who had had one or more abortions previously.

Ohio laws governing abortion require parental consent or judicial bypass before abortion can be performed on a minor. In Portage County Juvenile Court, Judge Thomas Carnes said there have been six judicial bypass cases since the Supreme Court upheld the law in 1990. These have been the only abortion cases heard in Portage County for more than ten years.

"In juvenile court, the child has an option to file a request suggesting she is pregnant and she wishes to seek an abortion without notification of her parents," Carnes said. "We don't authorize the procedure. We offer the juvenile the authority to make the decision without notifying the parents."

Carnes said the court ruled in favor of the juveniles in all six cases. He said a judicial bypass can be granted if the juvenile proves she is mature enough to
to grapple with their own inner beliefs about the morality of abortion.

However, the next time the chance arose, the court surprised many people by upholding Roe.

"In (Planned Parenthood of Southeastern Pennsylvania vs.) Casey (1992), the moderates (Justices O'Connor, Kennedy and Souter) seemed to have taken control and refused to overturn Roe, recognizing it still as a fundamental right," Hensley said. "But they introduced a new standard that the state can regulate as long as it doesn't make the decision on her own or if notifying the parents would put her life in danger or cause extreme emotional distress.

To understand the philosophy of abortion views today, Aber said it is important to first realize how things were the decade before the Roe vs. Wade ruling.

"(The pill) was a technological break through," Aber said. "People began to understand that we could control birth rates. It wasn't something we discussed in public. But with the pill, suddenly it was something that everyone knew about, and it brought it (the pill) into the realm of public debate.

"When this became public, women began to demand the right to use them," she said. "Then abortion became a subject as well. When the Supreme Court ruled, public support changed dramatically in favor of abortion. As long as it was illegal, it was hard to support. But when the court said that abortions can't be made criminal, options swung dramatically in favor of the decision."

Gertrude Steuernagel, Kent State associate professor of political science, was a student in Pennsylvania during the Roe vs. Wade ruling. At that time, abortion laws varied from state to state.

"It really depended on what resources you had, because if you had the money you could go to Europe," Steuernagel said. "Abortion was illegal in Pennsylvania. Many of my classmates - and it did happen - who wanted an abortion would have to go to New York. There were often midnight trips up there and back, often on the same day. There were often back-alley abortions."

But everyone doesn't remember the pre-Roe years the same. Political Science Professor Thomas Hensley said he doesn't remember abortion as a major issue before Roe vs. Wade.

"As I remember it, there was certainly a great deal of ambivalence," Hensley said. "In general, most people accepted the abortion laws. But there was an enormous amount of change going on. Attitudes were changing, and laws were starting to be more permissive about abortions.

"But there were also terrible, terrible stories about back alley abortions - women being mangled...coat hangers."

Before the Roe decision, the Supreme Court had recognized a general right to privacy. Decisions leading up to Roe said that states could not regulate the sale of contraceptives. But Hensley said the Roe decision shocked the public.

"The court now recognized the abortion decision as being a constitutionally accepted right," Hensley said. "Nobody really knew what it meant. It was not an unqualified guarantee, and that's where the trimester formula kicked in. At most, states could only regulate in terms of health, up to six months - when the fetus achieved viability."

The 1973 decision established three stages for abortion regulation. During the first three months of pregnancy, states could not regulate abortion at all. In the second three months, states could regulate only to protect maternal health. In the last three months of the term, states could regulate or prohibit abortions except in cases where the life or health of the mother was endangered.

However, pro-life advocates do not think these protections were strong enough. Kent State Right to Life Adviser Ray Adamek said the language in the trimester formula was vague, making it easy for women to circumvent the law.

"In the second trimester, the woman can still have an abortion, but the state can say it has to be a doctor who does it, because if you let a non-medical person do it, it could be bad for the mother," Adamek said.

"In the third trimester, if you want to kill the unborn child all you have to do is say 'it negatively affects my health.' "

In Webster vs. Reproductive Health Services (1989), which allowed states to further restrict women's access to abortion, some people said the court took steps toward reversing Roe by throwing out the trimester formula. Hensley said many experts felt it was only a matter of time before the court overturned Roe.

"For all intents and purposes, Roe is dead. And if we're going to go back to that, it's going to take the Freedom of Choice Act."

"If we're going to go back to that, it's going to take the Freedom of Choice Act. Unless there is a Freedom of Choice Act, abortion policy will be set on a state-by-state basis."

The Freedom of Choice Act is a proposed Congressional bill that has been on the books since the Reagan era. Presidents Reagan and Bush both threatened to veto it. If passed into law, it would prohibit states from banning abortion and prevent them from placing a number of restrictions on abortions. The 103rd Congress is expected to consider the act.

Regardless of the fate of the Freedom of Choice Act, the national battle over abortion is likely to continue as courts wrestle with the legality of abortion and try to interpret new laws.

And the personal battles will probably never end. Individuals will continue to grapple with their own inner beliefs about the morality of abortion.
Outside, a line of more than 100 people wait on a chilly winter night at the back door of a musty, old restaurant. Inside, decorations set the mood: Mannequins dressed in leather and chains hold little dolls, bound and gagged. Fluorescent posters glow under black light. The ceiling of the dance floor is decorated with changing projections from Madonna’s book *Sex*. Bondage movies from the 1950’s play on the side wall. Party-goers dance on one floor, chat at cocktail tables upstairs and have their tarot cards read in the loft.

A man in black jeans and a baseball cap wears plastic wrap woven around his chest and neck. He stands with a video camera in the center of the dance floor capturing the theme of this rave: bondage.

Leaning against the bar, Michael, who is visiting from England, points to the left side of the room where groups of dancers dressed in leather and fishnet stockings congest the walkway.

“Their Ecstasy has kicked in,” he says. Glancing at the other side of the room, where most people are quietly talking, he adds, “Theiris has not.”

Raves, featuring techno music, dancing, club fashions and often the drug Ecstasy, have become a part of the dance club scene throughout the United States. Thousands, including many Kent State students, have become infatuated with the rave scene, frequently attending the parties and dancing until they’re dehydrated.

Many who frequent raves argue that the techno music, often clocked at 150 beats per minute, and the drug Ecstasy are quintessential to the atmosphere.

“In a club setting, it’s like a big, huge party,” said Angela Ver Duyn, owner of Smart Bar in Cleveland. “Raving is all about the music. We’ve (dance clubs) done a lot for the scene here. Techno bands on tour want to come to Cleveland.”

Rob Sherwood, a Cleveland disc jockey who works at Smart Bar, Alterhouse and Metropolis, said most raves last about eight hours. He said techno music’s blend of different sounds produces a lot of energy, keeping people on their feet the whole time.

“Techno music is a kind of odd fusion of alternative, industrial and house music,” Sherwood said. “It offers the hard-edge noise of industrial music combined with the non-stop groove of house music, which is a lot like disco.”

Kent State junior Bill Tarulli, a theater major, said the music makes the rave.

“Music is the most important function at a rave,” Tarulli said. “Any type of music changes your attitude. Techno transports you to another place where you don’t think about anything but the beat you’re dancing to.”

Kent resident Ed (who asked his last name be omitted because he admits to using the drug Ecstasy) agreed that techno music is meant for dancing. It influences the mood at a rave, he said. While techno music isn’t heavy with deep, disturbing lyrics, it makes people think about themselves and their feelings.

“Rave music is based on having a good time, not on politics or anything like that,” Ed said. “It allows you to be comfortable around people. It helps you to express your feelings.”

Ed’s experiences with rave parties began about four years ago in Europe. Traditional raves first became popular there before coming to America about two years ago. He said European raves differ from those in the United States.

“A ‘real’ rave is at a secret place,” Ed said. “You received a flyer and called a ‘rave line’ phone number the day before the party. The next day, a bus...
picked you up and took you to the place.”

Rave-goers didn’t know the destination until arriving at the party. Ed said not knowing where he was going added to the excitement of the party.

Traditionally, raves were attended only by people who were privy to the scene. A phone number on a slip of paper was often circulated only among those who were known to go to raves.

Clubs in America have changed the rave scene dramatically. Most raves are heavily promoted and open to anyone who wants to go.

Some people involved with the production of “traditional” raves feel the word “rave” has been abused. Sherwood said the word has been stripped of its true meaning and adopted by club promoters as a trendy way to make money.

Occasionally, there are still traditional raves in this area, requiring attendees to play a cloak and dagger game to get the password for access to maps and directions. The secrecy serves a double purpose, adding excitement and keeping police away.

“Around here, there is no such thing as a real rave,” Tarulli said. “There are underground parties, but not actual raves.”

Although the parties are popular, raving isn’t for everyone.

“These are underground events, and they aren’t for every John Doe and his sister Jane to go to,” Tarulli said. “They’re for people who get into the scene and know what’s going on. Raves are geared toward like-thinking people because no one wants violence. The idea is harmony.”

Sean Devereaux, a Kent State sophomore majoring in anthropology, said there is a distinct group of people at raves.

“It’s very popular with people who were into the punk scene of the early ’80s and more recently, the gothic movement,” Devereaux said.

Karen Schmidt, a junior radio/television production major, agreed.

“People have replaced religious concert-going with religious rave-going,” she said. “The people you find at raves now are the people who have always been into the music scene, especially from the early ’80s on.”

Although some people viewed the punk scene as violent due to the harsh music, many punkers became part of the more mellow gothic movement, based on slow, melancholy tunes. The same people are often involved in the rave scene, which differs from the two in music, fashion and attitude.

While the punk era dictated a rough style of fashion including leather, safety pins and combat boots, the gothic movement popularized all-black clothing. Rave fashions range between the flamboyantly dressed-up and the conspicuously dressed-down.

“When you go, it’s like going
that lowers emotional barriers and increases interaction. Others say they feel a sense of closeness because everyone is there for the same reasons: to dance and have a good time.

"The rave atmosphere is totally friendly," Tarulli said. "You let people into your space and break down emotional barriers. Everyone becomes more personal with people than they normally would."

Whether or not they use X, most rave-goers find the atmosphere exciting.

John DV9 (a club alias, pronounced "divine"), a former Kent State student, plans and promotes rave parties in Akron. A punk rocker of the '70s and '80s, he said he enjoys raves because the music scene is central to his life. In the past, he has promoted drug- and alcohol-free raves.

"I don't drink, and I don't do drugs," said DV9. "I get my high from dancing. I find that I can

"Nivek Tek," a former KSU student, often dresses in costume for raves at various locations, including the Smart Bar in Cleveland and the Limelight in New York City.
reach the same point of blissfulness by dancing. I try to spend as long as I can on the dance floor and get to that point where your body falls away, and you become one with the music.”

Schmidt, who started going to raves about two years ago, said she has never taken Ecstasy. It is not necessary to have a good time at a rave, she said.

“When I go to a rave party, a lot of energy and makes you want to dance and have fun with other people.”

Dr. Martin Schechter, chairman of the pharmacology department at Northeast Ohio Universities College of Medicine, said Ecstasy is a physically non-addictive drug that affects sleep, senses, mood, sensitivity to pain and aggressiveness. It can also cause neurological damage. It’s usually sold as a small white pill, costing between $20 and $30.

Most Ecstasy users say it lowers emotional barriers and allows easier self-expression. Combined with the music, it provides an overall good feeling, they say.

Ed said the unity found between people at rave parties is rarely found anywhere else in the music scene.

“Most people are afraid to express their feelings, especially in America,” Ed said. “The drug allows you to get your feelings out and to tap into the things you’re usually afraid to show other people.”

Ed said although many people feel taking X could lead to spontaneous sexual encounters, he thinks the physical intimacy found at rave parties is almost always a platonic closeness.

“Love and Ecstasy are synonymous.” Tarulli said. “Sex and Ecstasy are not. People who take X become more physical in a platonic way. As with any drug, their inhibitions break down, but it’s in a good sort of way.

“They’re still in a mind frame where they’re in control of themselves. They just feel more comfortable around people in general.”

Sherwood, a Cleveland DJ, called Ecstasy a “social drug.”

“It goes with the whole unification thing at rave parties,” Sherwood said. “Kids dropping X are twice as likely to talk to different people.”

Ecstasy not only affects the interaction between people at a rave, but it also enhances the

**“People have replaced religious concert-going with religious rave going.”**
music, Schmidt said. Although Schmidt said she’s never used Ecstasy, she has seen how it has affected her friends who have.

“With techno music, every song has the same consistent underlying beat,” Schmidt said. “Many people find that boring, which is where the X comes in. X enhances the sounds they hear. Since they’re in a good mood already, the music complements what they’re feeling.”

Sherwood said X is not necessary to have fun at raves. Ed, who uses the drug regularly, agreed. X complements the music, he said, but he doesn’t use it every time he goes to a rave. He said he has never had a bad experience with X.

He said he’s been taking the drug for about four years and he uses it once or twice a month. Ed said he knows the risks of abusing Ecstasy and the danger he faces every time he uses it.

“When you do too much X, it screws up your brain like acid,” he said. “I have friends who have done too much, and they don’t feel anything anymore.”

Schechter, of NEOUCOM, said the possible side effects of Ecstasy include appetite loss, vomiting, nausea, muscle tension in the jaw, blurred vision and sweating. He said the long-term effects aren’t known yet.

Alcohol is unpopular at most rave parties, and it is usually only served at raves held in bars. Many rave-goers say that, unlike alcohol, Ecstasy doesn’t provoke violence.

“It’s not a dangerous atmosphere at all,” Ed said. “Rave parties have nothing to do with aggression. Here in America, they mix rave with a lot of art and many people who go are ‘artsy’ and open-minded.”

DV9 said the off-duty police he hires to monitor his parties are amazed at how little violence there is.

“At my last rave, the off-duty cop couldn’t believe how well-behaved the people were,” DV9 said. “It’s not what you’d expect from an alternative crowd. The
emphasis is on harmony and not on violence at all."

Club-goer Schmidt said the atmosphere at a rave is like being with a group of friends. Even when she doesn't know everyone personally, she said she feels a certain rapport.

Schmidt encourages people who have never been to a rave to try one, but only if they can handle new and different situations. "To go to a rave, you have to be at least slightly open-minded," she said. "There's a lot of bizarre, fun things that may shock some people if they've never seen them. They're meant to be fun, happy things. People just want to have a good time."
Ecstasy

Doctors and scientists examine the popular drug, also known as X, to determine its side effects

Rave parties of the past few years have introduced a new drug to the club scene – Ecstasy, also known as X.

First identified in 1914, the drug’s chemical name is MDMA (short for 3,4-methylenedioxymethamphetamine).

Dr. Martin Schechter, professor and chairman of pharmacology at the Northeast Ohio Universities College of Medicine, has been studying Ecstasy for about five years at NEOUCOM, one of the few institutions in the country granted government permission to use the drug for experimentation to determine its long-term effects in humans.

In 1985, the government classified MDMA as a Schedule 1 drug, which defines it as “prosecutable” drug. This rating also designates Ecstasy as having no medical use and labels it addictive. But Schechter said when that happened, psychiatrists spoke out.

“When the government said there was no medical use, 20 psychiatrists came out of the woodwork and said they had successfully used the drug in psychotherapy,” Schechter said. “These private psychiatrists had informed consent and found that it made their clientele more talkative and gave more insight.

“In the real world, it’s used in night clubs at rave parties,” he said. “People call it a happy, peace-loving drug. To its users, Ecstasy is all the things LSD was supposed to be in the ’60s but wasn’t.”

Users usually take X a couple times a month and pay about $20 for each pill, usually 75-115 milligrams. There’s no evidence that the drug is physically addictive, despite its Schedule 1 classification. Schechter warns that X could be emotionally addictive, however.

Schechter explained that the drug has neuro-toxicity. It affects the serotonin in the brain, a substance associated with areas like eating, sleeping, short-term memory, mood and sexual functions.

But there are two sides to the drug, he said.

“It can act as a catalyst to decrease emotional defenses in verbal psychotherapy and help lower a person’s fear of emotional injury,” Schechter said. “But on the other side, reactions to it are unpredictable. It’s not safe and it should not be freely used and dispensed in medicine.”

He said side effects that include loss of appetite, vomiting, nausea, blurred vision and sweating occur. Perhaps the oddest side effect is muscle tension in the jaws, which Schechter said sometimes lasts for days.

Long-term effects can’t be gauged because people haven’t been using Ecstasy long enough for accurate testing, Schechter said. He cited possible long-term effects as paranoia and psychosis.

No one has ever died of an overdose, he said. But in England, six people who had taken X died from dehydration and exhaustion, according to the Journal of the American Medical Association (JAMA).

They started to convulse while dancing and later arrived at hospitals with body temperatures of up to 110 degrees, according to JAMA. There is no proof the drug elevates body temperature. Therefore, many blame the atmosphere at rave parties.

Dr. John Henry, consulting physician for the National Poisons Unit at Guy's Hospital in London, recently reported in JAMA that club dancing can raise body temperatures to fatal levels.

"The hot, poorly ventilated environments of some nightclubs, together with inadequate fluid replacement, may be sufficient to elevate body temperatures to lethal levels...,” Henry said.

But Schechter said many people realize the more they use it, the greater the side effects and less the drug's good effects. It becomes less fun and more dangerous.

“Freshmen love it, sophomores like it,” he said, “juniors use it and seniors hate it.”

--Jenn Steff
Civil Wars

For children of divorce, commitment can be frightening. Many are discovering they don’t have to pay for their parents’ mistakes

by Michaela Fields

When Robert was 9 years old, his mother left after a bitter divorce. She never told him she was leaving.

Without knowing what was happening, he helped her pack a suitcase. He carried it down to the car and held the door open for her when she walked out.

He didn’t see her again for four years.

Last night, Robert, a University of Akron senior, slept with a young woman from the university. He does not know her last name. He held the door open for her when she left.

He does not intend to see her again.

Robert (not his real name) admits he uses women, although he says he’s not proud of it. He also says he does not know how to stop.

“I don’t know why I do it — sleep with all these women,” Robert says. “Well, that’s not true, exactly. I think I do know why I do it, at least sort of. I think it might have something to do with getting back at my mom for leaving. I just know that I really can’t stop.

“I understand that not all women are like her, but I think it might be too late. It’s so deeply ingrained now — this distrust of women, this distrust of romantic relationships.

“I’m not sure I could ever love a woman enough to marry her. I’d always expect her to leave... just like my mother left,” Robert says. “I still don’t trust her (his mother) even though she’s trying to be a part of my life now.”

Robert says he doesn’t ever expect to get married — not because he doesn’t think happy marriages exist, but because he believes himself emotionally incapable of having one. He blames that attitude on his parents’ divorce.

“I can’t trust women,” Robert says. “And you can’t have a marriage or a relationship based on feelings like that.”

However, it is a child’s relationship with his parents before and after a divorce — and not the issue of divorce itself — that can affect his ability to commit later, says Janet Dix, a counseling psychologist for Western Reserve Psychological Associates in Stow.

“We should be careful not to draw conclusions that if your parents are divorced, you’ll have problems,” Dix says. “The relationship with the parents is what will affect the child. The parents could even stay together, and there could still be commitment problems.

“You’ll see just as many children in therapy whose parents didn’t get divorced as did.”

Jennifer Kozloski, a senior advertising major at Kent State, does not believe her parents’ divorce has affected her ability to commit to long-term romantic relationships. She moved in with her mother after her parents divorced when she was 11 years old.

“I stayed really close to my father after the divorce, despite the perceptions by some people that when parents divorce, the kids are abandoned,” Kozloski says. “We still had a great relationship — we became more like friends than parental figure and daughter. My mom and I are more like mom and daughter, really close but with the tension that comes with living together.”

Kozloski says she doesn’t consider the divorce an obstacle.

“I don’t have any bitter feelings about it,” she says. “Divorce was really prevalent where I came from. I only had one friend whose parents were still together. When I came here, I was amazed at how many people had parents who weren’t divorced.

“It (the divorce) really doesn’t bother me. I don’t think parental divorce has to affect the kids. I’m different than my parents and I have different relationships than they do. I always look at my parents’ divorce like, ‘Hey, it was their mistake, not mine.’”

Keri Keogh, a junior fashion merchandising major at Kent State, says divorce has always been a natural part of her life. Her parents separated when she was 2 years old.

“I can barely remember ever asking my dad about it when he would come to visit or take me to
his house,” Keogh says. “I know I
did ask for a little while, but mostly
divorce was just a way of life.
“I never really thought about it
until a while ago, when I started
thinking about who I was and
what I wanted out of life.”

Keogh, who lives with her
mother, says her relationship with
her father has been close despite
the divorce. Her parents’ divorce
has given her a healthy, realistic
perspective about relationships,
she says.

“When your parents get
divorced, it makes you think
twice,” Keogh says. “It makes you
think hard. You see things that
people who have never been
through divorce don’t see. You
tend to be a little more realistic
about relationships and what you
have to do to make them work.

“My cousin says he’ll never live
with a woman until he gets mar-
ried,” Keogh says. “I think I
would want to live with someone
first because that’s the only way
you really get to know them. If my
parents had lived together first,
maybe things would have turned
out differently.

“I just know that I wouldn’t
want that (divorce) to happen to
me or to anyone.”

Keogh says despite the divorce,
she expects to marry someday.
She says she dates “actively” but
has never been in a serious rela-
tionship longer than six months.

“I go through guys like it’s
going out of style,” Keogh says.
“Usually the guys break up with
me first, but I think I might still
have something to do with it. I
hold things in rather than tell them
what I’m thinking, and that puts a
strain on things.

“Everybody looks at marriage
like it’s a fairy tale, but it’s not. I
know what to look for and what
not to do. I also know what I like
in a man.

“I think the first guy I have a
real long-term relationship with will be ‘The One.’"

D.J. Wallace, 19, and Carrie-Leigh Zepernick, 21, say the experience they each gained from their parents’ mistakes actually helps them in their relationship, despite difficulties it can also bring. Wallace’s parents divorced when he was 13, Zepernick’s when she was 6. Both had strained relationships with one or both parents for several years.

Wallace and Zepernick, who are living together in Kent, started dating a year ago when they were both KSU students. The beginning of the relationship was rocky, Wallace says.

“When Carrie and I first got into the relationship, I knew that I was willing to really work on this one — that I really wanted it,” Wallace says. “But it was still really hard. I was on edge most of the time. I wasn’t used to two people wanting to be together as much as we did.

“I was scared of her leaving. Relationships in my family weren’t ever stable. There was always someone threatening to walk out the door. I never wanted to be in a relationship where one person could do that to you.

“After a few months, the fear went away. Now I know that, unlike our parents — or maybe because of them — we can make it through anything,” he says. “We can work through any problems we have and still be all right.”

Zepernick says she, too, experienced the fear of abandonment. “When we first got together, I was very skeptical and nervous,” Zepernick says. “I’d never had a relationship where someone want-

“When your parents get divorced, it makes you think twice. It makes you think hard. You see things that people who have never been through divorce don’t see.”

When the relationship pro-

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On Campus Living at Kent State University

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progressed past the short term, Zepernick says she began panicking.

"He became more serious — and I became more scared," she says. "It became extremely apparent to me that eventually he would become my father and he would be abusive to me and leave me. It wasn’t logical, it was just all I’ve ever known.”

Zepernick says she began setting “deadlines” for the relationship: after two months they would stop to evaluate, then again after four months and then again after six.

“I couldn’t figure out what the hell I was doing this for, and one day I realized, ‘Why am I so afraid? I’m afraid he’ll leave,’” Zepernick says. “After a while, I grew accustomed to the fact that he’s not going to leave. It’s been a good four months since I’ve had that feeling.”

Wallace and Zepernick say they have both been in counseling to deal with fears and issues their parents’ divorces have raised in their lives. They say it has helped improve their relationship. For the first time, Zepernick says she has been able to seriously consider complete commitment. The couple has set a November 1994 wedding date.

The most important thing in working through their relationship, Zepernick says, was remembering that their parents’ divorces have set an example for them — they’ve been a veritable lesson in what not to do.

"Being in a relationship when you’re a child of divorce is very trying, but not necessarily difficult," Zepernick says. "We see more what can go wrong with a relationship than other people do, but that’s not a bad thing. They (others) might have the tendency to slough off little problems, but we know that little problems can develop into big problems. "I see my parents’ divorce almost as a blessing, because I see what could go wrong and fix it.”

According to Dix, divorced parents can best help their children by maintaining a positive relationship with them after the divorce and by helping their children feel as secure as possible.

"There are a lot of children who have some anger, some unresolved issues with their parents after a divorce, and that’s normal,” Dix says. “What isn’t healthy
is when a child feels fear, feels abandon-
ment from one parent — those are the
kinds of emotions that could affect that
child's adult relationships.

"There may be some tendency to gen-
eralize that parent's behavior onto an
entire gender or entire group of people,
and that could affect an adult's romantic
relationships. But more than that, it could
hinder other parts of his life, including
his work."

James Siddall, a psychologist with
Behavior Consultants in Akron, says it is
the parents' inability to communicate
with each other that has usually led to the
divorce in the first place. Therefore, it is
generally difficult for them to talk openly
with their children, adding to the prob-
lems many children of divorce may expe-
rience later in life, such as distrust of inti-
macy, fear of abandonment and low self-
esteeem.

"Divorce and its intimacy-related prob-
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problem," Siddall says. "Problems and
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down to the next one. When a child expe-
riences a particularly painful divorce, and
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parents and child have been particularly
high, the child in adult life can transmit
similar problems into his own relation-
ships.

"He or she can create problems, can
have problems with intimacy or have
feelings of anxiety or abandonment."

Both Zepernick and Wallace have
sought professional therapy in the last
two years to help deal with their parents'
divorces. They credit the experience with
helping them remain together today.
They are also beginning to rebuild their
relationships with their parents.

"I'm working through some feelings
and a little while ago, for the first time
ever, I really felt like my father and I are
a family," Zepernick says. "He has made
mistakes, and I am no angel either; but
we're starting to understand each other.
It's starting to work out. I have a real
hope for all of us.

"I'm starting to realize that relation-
ships don't always have to end that way
and — more importantly — that even if
they do, I will still be standing. Although
my parents' divorce defines who I am, I
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there's a long pause as the opponents prepare to face each other.

"Fence!"

Suddenly, in a quick, fluid motion, weapons clash as the opponents exchange blows.

No, you're not in Medieval England watching a duel to the death — you're in a remote corner of the Gym Annex and the fencing club is practicing.

Jeff Hudson, a graduate student in the School of Biomedical Sciences and an instructor for the Kent State University intramural fencing club, said he enjoys the sport.

"When I tell others that I fence, I usually get the response that they think I'm like the Zorro character," Hudson said. "They think in terms of movies. They don't realize it's a sport."

Hudson, who has been fencing for 13 years, said the sport requires physical and mental agility.

"Fencing is complete fluidity of action," he explained. "Once you've learned how to fence, you don't even think about what to do; you don't even think about what the next action is. The repetition of practice drills trains your muscles, and it becomes a series of trained instincts."

Fencing originated in the 16th century, when it was one of the most deadly forms of combat. But with the introduction of firearms, the value of the sword as a weapon began to depreciate and the rise of the sword as a sport began to evolve.

The sport's purpose is simple: to touch the opponent with the tip of the blade — maneuvering your weapon until your blade bends upon your opponent's chest.

Fencing can be done with a foil, saber or epee. The sport is relatively safe since the practice
Jeff Hudson, instructor for the fencing club, stand with their weapons in their fencing attire.
weapons have rubber-tipped ends. During competition, electronic weapons with buttons on the end of the point are used.

Lisa Bedford, a 35-year-old graduate student working on her Ph.D. in biological anthropology, became interested in fencing after listening to Hudson talk about the club.

Bedford said the beginner struggles to learn control of the blade and her body.

"In the beginning, I felt a little uncomfortable," Bedford said. "But now, after three years, I can see myself steadily improving and making progress.

"It's a lot more complicated than I thought it would be. I wasn't aware of all of the rules. It wasn't just hack and slash. It's definitely a very skilled sport with speed and precision."

Word of mouth tends to be the club's best advertisement. Hudson and other members convinced graduate student Carrie Stewart to give fencing a try.

"I was looking for some kind of exercise to do and something that was different," Stewart said. "When they told me about fencing, I remember thinking it sounded so crazy. Fencing? Who fences?"

But Stewart soon discovered that the sport was perfect for her.

"I really enjoy it because it's fun and exciting — not boring like aerobics," Stewart said. "It really gives me a workout, too."

The fencing club provides equipment for its members. A beginning package, consisting of a foil, glove, mask and jacket, costs about $100. To dress a serious fencer, Hudson estimated it would cost between $300 and $400.

People become interested in the fencing club for various reasons. Some are drawn to the romantic aspects of the sport and its tradition of chivalry. For those like Bedford and Stewart, it starts with plain curiosity.

Miguel Cortes, club co-manager, said people who seek excitement are also drawn to the sport.

"There's something about that aspect of being engaged in combat but yet knowing in the back of your mind that 99.9 percent — you're completely safe," Cortes said. "It's the same excitement little kids have when they're playing cops and robbers, and they're shooting their guns at each other."

Hudson said he primarily enjoys the mental aspects of the sport.

"There are no distractions," Hudson said. "There's only an engagement, a unification of thought and action."

Along with fencing for fun and exercise, the club also participates in scrimmages and tournaments across the United States. In 1992, Hudson won a gold medal in a team invitational at New York University for team saber. He also took third place at Allegheny College for open foil.

Hudson said there is very little that could force him to give up the sport. What could prompt him to stop?

"An accident resulting in complete paralysis," Hudson said. "But then I'd fence in my mind."
Left: A fencer is reflected in an opponent's weapon.

Below: Two members of the club practice fencing techniques in the Gym Annex. The club meets Monday and Wednesday evenings in the Annex.
Cup of Conversation

Reminiscent of the ’60s, coffeehouses are making a comeback, offering a variety of atmospheres, food, flavors and entertainment

by Kimberly Flash

In an age of fast food burger joints and harried schedules, many people are returning to an age-old tradition of leisurely chats over coffee and pastries. The burger and soft drink are being replaced by espresso and cappuccino — accompanied by a hefty serving of political debate, folk music, poetry or discussion.

Reminiscent of the ’60s, coffeehouses are making a comeback.

Owners and patrons of three Kent establishments have different theories as to what draws thinkers and dreamers to their shops, but all agree there is a growing demand for places to gather to talk or study.

Suzanne Holt, co-owner of the Zephyr vegetarian restaurant in Kent’s downtown district, said recent global events have prompted people to debate and discuss.

"The main reason is there’s a sense all over the globe that we’re on the brink of something,” Holt said.

"There have been so many changes, and people, whether they realize it or not, are reeling with those changes. People are in a time when they see change as possible and inevitable, and they want to talk about it.

"Maybe there’s more a sense of ‘we can be active.’ I think there’s more of a desire to engage and be engaged . . . to participate in life.”

Steve Godbey, a supervisor at Susan’s Coffee and Tea on Main Street in Kent, agreed that people feel a need to interact with others.

"This is a social place,” he said. "There are a lot of people who come here and get cappuccino or whatever. It’s a nice place to come..."
Godbey said he feels the coffeehouse trend is growing nationwide. The shops are especially popular on the west coast, where outdoor coffee stands are becoming popular.

"Almost every day, somebody comes in here and tells me about another one (coffeehouse)," he said. "There are some that are social places. Some are like a bar and everything is to go. For some people it's just the coffee; for others it's a place of gathering."

Scott Salvaterra, a Kent State student who spends some of his spare time at Brady's Cafe on Main Street, said he enjoys the relaxed atmosphere of the coffeehouse.

"You can sit and talk, smoke, whatever you want to do," he said. "It's my time."

University of Akron student Jerry Adkins agreed.

"It's a comfortable place to do my homework and relax," Adkins said. "Also, everybody here is pretty friendly. You can go up to anybody and just start talking."

Brady's owner Bonny Graham believes it is important for students to have a place to gather.

"College is a time of change and turmoil, and I think it's important for people to have a positive place to go," she said.

While all three establishments seek to provide a comfortable atmosphere, each does so in its own way.

The Kent Suzan's, which is one of four in northeastern Ohio, offers a variety of drinks and pastries in what Godbey calls a "traditional American setting." Light wooden tables and chairs are balanced by floral wallpaper and display shelves full of mugs and canisters of coffee beans.

Although a good cup of coffee may be all it takes to attract some people, the Zephyr also features a vegetarian menu. However, Holt said many of her customers are not vegetarians.

"Die-hard vegetarians get a little exasperated with us because we are not purists," Holt said. "Most of our clientele is people who like wholesome food. We are not fervent about it (vegetarianism)."

"We didn't design the restaurant for a certain type of person. It attracts college students, old people, families, business people. That's what we wanted — a mix of people."
Upstairs at Brady’s, Alliance resident Angie Greathouse places finishing touches on a pepper image of Jimmy Hendrix, while her friend creates a budding flower.

Godbey said many different types of people visit Susan’s, but students provide the majority of business.

“You see a wide variety of people,” he said. “I don’t think they (the owners) are trying to attract a certain type of people. There are groups that get together every morning, and you get to know everyone.

“But when students aren’t here, it’s just desolate. Over Christmas break it was really quiet.”

In addition to their atmosphere, part of the attraction of coffeehouses is the forum they provide for local artists, from musicians to poets.

“Music is pretty traditional in a coffee shop,” Godbey said.

Susan’s periodically hosts folk and classical guitar players or a harpist. Photographers’ work has also been displayed at Susan’s.

Entertainment plays a part in weekend activities at the Zephyr as well. Musicians play against the backdrop of the restaurant’s original brick walls and tiled and wooden floor. Daisies in empty spring water bottles decorate the tables. A painter’s easel announces the daily specials.

“There’s almost always acoustic guitar (entertainment),” Holt said. “It varies from folk to classical to new age.”

Holt said she hopes to see a greater variety of entertainment at the Zephyr in 1993.

Entertainment is the big draw at Brady’s cafe, said Kent State student Anissa Caiazza.

“I like it here because they have fun stuff like psychic readings, poetry and music,” she said.

Each night at Brady’s features something different. Community members and Kent State students read original works at the monthly poetry readings or enjoy jazz night on Mondays.

According to Graham, Brady’s originally began as an effort to capture the flavor of the European cafe.

Housed in a building more than 80 years old, Brady’s was originally a tea house. It was later changed to a hamburger restaurant called Captain Brady’s.

Although the shop has gone through many changes since Graham took over in 1986, the atmosphere remains welcoming. Customers are invited to add their own mugs to the large collection hanging from wall and ceiling hooks.

Kent resident Rico Marero said the growing trend in coffeehouses is encouraging.

“It’s a hopeful sign,” he said. “The cafe in Europe is a civilized thing and extraordinarily pleasant. I find American culture wanting. There’s a softening urbanity in coffee shops.

“People do get together. They are talking,” Marero said. “That’s hopeful.”
Malcolm X signs autographs during a civil rights march near the Justice Department in Washington D.C., on June 14, 1963.
Rediscovering Malcolm X

*Myths and misconceptions surround the slain civil rights activist. With society’s emphasis on the man, many are re-examining his message.*

by Scott Arnold

Twenty-eight years after his death, Malcolm X is larger than life.

Thanks to filmmaker Spike Lee’s 3 1/2-hour, $34 million epic and a $100 million mass-marketing campaign some say even Batman would envy, the grassroots activist is now a household name. For most of the year, a barrage of merchandise—from the X cap to the X air freshener—has made the memory of the slain Black Nationalist inescapable, bringing America to reconsider one of the most controversial men of the 20th century.

“People are recognizing that they may have had misconceptions about him,” said Wiley Smith III, assistant professor of Pan-African Studies. “And they’re going back and reviewing some of the material that has been written about him and getting interested in new publications that are certainly more fair in their evaluations. I think it has helped to revise judgments that may have been erroneous before.”

But for some, the recent phenomenon is more of a fashion statement than a political one.

“To see a person wearing a Malcolm X hat or Malcolm X shirt and see him disrespect himself, black women, our children, or our elders is a slap in the face to Malcolm’s life and memory,” said E. Timothy Moore, assistant professor of Pan-African Studies. “A person has no business wearing that hat or that shirt until he can live up to what they represent.”

What they represent clearly is in the eye of the beholder, for Malcolm X is said to symbolize many things: manhood, pride, courage and self-discipline to name a few. The one constant seems to be that many African-Americans—particularly young ones—revere Malcolm X. A *Newsweek* poll published in November showed that 84 percent of African-Americans ages 15 to 24 consider Malcolm X a hero. Krista Franklin, a senior magazine journalism major and editor of *Uhuru*, counts herself among that group.

“He represents the mental, physical and spiritual evolvement of African-Americans,” she said. “He represents the possibilities of what black people can become.”

To many, Malcolm X is the epitome of the self-made man.

Born Malcolm Little, he was an eighth-grade dropout-turned street hustler sentenced to 10 years in prison shortly before his 21st birthday.

While incarcerated, he converted to the Muslim faith as taught by Elijah Muhammad, the spiritual leader of the
Nation of Islam. Embarrassed by his poor penmanship and limited vocabulary, Malcolm underwent a remarkable self-education, which entailed prodigious reading and copying an entire dictionary by hand.

Upon his early release in 1952, he dropped his “slave name,” adopting the “X,” which represents the unknown.

Malcolm X rose quickly through the ranks of the Nation of Islam, becoming its national spokesman in 1963. As the No. 2 man behind Elijah Muhammad, he preached the superiority of blacks and the innate evil of whites, whom he called “blue-eyed devils.” Such blanket assumptions earned him a reputation for being as racist as the forces he rallied against.

Malcolm X said he saw America through the eyes of a victim, and that what he saw was not an American Dream, but a nightmare.

His father was an itinerant Baptist preacher whose ardent support of Marcus Garvey’s “Back to Africa” movement drew the ire of white hate groups whenever he went. In his autobiography, Malcolm X said his earliest recollection was of the night two white men set fire to his family’s home in retaliation to his father’s “spreading unrest and dissension among the good niggers.”

Two years later, after his father was found bludgeoned, lying across streetcar tracks, a white-owned insurance company ruled that the death was a suicide, preventing Malcolm’s mother from collecting on her husband’s policy. Her subsequent breakdown resulted in, as Malcolm X recalled, frequent visits from white welfare workers who tried to turn her eight children against her, then each other, in an effort to break up the family.

“Sometimes, out of a traumatizing experience, we grow and develop in positive ways,” Smith said. “While that may have had the immediate effect of turning him against America, in the long run, it probably inspired his concern for human rights.”

Malcolm X regarded many of the “victories” for African-Americans, such as the desegregation decision of 1954 – and even the Emancipation Proclamation – as tokenism. He argued that blacks in America were not Americans; if they were, they wouldn’t need amendments to the Constitution to ensure their rights.

To Malcolm X and the Nation of Islam, the only solution to the problems Africans in America faced was complete separation of the races. For that, they were harassed and criticized.

In early 1964, Malcolm X left the Nation of Islam after serving a suspension for a remark concerning the assassination of President John F. Kennedy. That April, he traveled to Mecca, where he wrote that worshipping alongside Muslims “whose eyes were the bluest of blue, whose hair was the blondest of blond, and whose skin was the whitest of white” caused him to rethink many of his long-standing conclusions.

When he returned to the United States, he denounced the teachings of Elijah Muhammad, changed his name, and expressed a belief that whites and blacks could peacefully co-exist. In October, he converted to Orthodox Islam, which rejects all forms of racism. According to David Odell-Scott, assistant professor of philosophy, this is an episode of Malcolm X’s life that is often overlooked.

“We try to homogenize him,” Odell-Scott said. “When you try to characterize him simply as Malcolm X, you violate the dynamic character of his personality and intellect. He didn’t die as Malcolm X. He died as El Hajj Malik El-Shabazz, which is what I prefer to call him. He had the courage to change his ideas, his name, his convictions.”

“That is one of the lessons to be learned,” Smith said, “that certainly, there are milestones in everyone’s life and everyone is capable of transformation. But that wouldn’t be the lesson I learned from Malcolm. It would be in terms of what he preached. It was a righteous doctrine that he preached. And that shouldn’t be overlooked in favor of, ‘Here’s a man who went from being a hoodlum to becoming someone who embraced humanity.’”

Malcolm X saw the problem in America as something more insidious than what whites thought of blacks. It was what blacks thought of themselves. The American educational system, he said, was designed to “miseducate.” Its history books, which largely ignored the accomplishments of people of African descent, bred a feeling of inferiority in black children.

Franklin agrees.

“Just because you don’t see people hanging from trees doesn’t mean white supremacy no longer
exists,” she said.

“It’s so high-tech now. It’s become a whole mindset that many people aren’t aware of, which makes it easier for them to go through life. But those who are aware of it find it difficult to deal with.

“To sit in class and hear a teacher talk about Egypt as if it’s separate from Africa makes you resentful.”

Malcolm X, who said he lived in a country whose social and political systems were “based upon the castration of the black man,” urged his followers to do for themselves. His message was of particular importance to young males.

“Get off the welfare,” he told them. “Get out of that compensation line. Be a man. Earn what you need for your own family.”

Self-determination was the cornerstone of Malcolm X’s message. He often bristled at integrationists’ talk of a revolution, criticizing them for condemning the system then “begging” to be accepted into it. It was time, he said, for blacks to demand what should have long been theirs. He delivered that sentiment with a ferocity meant to grab white America by the lapels and shake it into submission.

“We declare our right on this earth to be a man, to be a human being, to be respected as a human being, to be given the rights of a human being in this society, on this earth, in this day, which we intend to bring into existence by any means necessary.”

Interpreted in many ways and contorted to fit a number of agendas, that speech has no doubt been a source of much of the controversy surrounding Malcolm X.

“By any means necessary’ frightens a lot of people,” Smith said, “because they anticipate violence, which is a projection of their own actions onto other people.”

Moore said that what the phrase boils down to is pride.

“He was talking about the black man regaining his dignity and standing up for his rights as a man … People read violence into that because of the negative stigma that was associated with him — even in the black community.”

Moore, who feels a lack of understanding of the Muslim movement contributed to that stigma, recalled a time during his childhood when Malcolm X was scheduled to speak at a church near his home in Cleveland.

“We were told not to go,” Moore said. “That was the community perspective. We had a misconception of him based on how the media presented him. The feeling was that he was a dangerous person, and if you were around him, danger might come to you — perhaps a race riot would break out.”

Odell-Scott said that was not what Malcolm X was about.

“He never led a riot,” Odell-Scott said. “He never engaged in any military action against the government or white people. What he was saying was you have the right by any means necessary to self-defense — an American institution. He wasn’t saying you have the right by any means necessary to guerrilla warfare.”

For Franklin, Malcolm X showed that, “it’s not bad to be angry, as long as that anger is disciplined.”

Late in his life, Malcolm X was attempting to have the U.S.
government brought before the United Nations to “let the world see that Uncle 
Sam is guilty of violating the human 
rights of 22 million Afro-Americans and 
still has the audacity ... to stand up as the 
leader of the free world.” During a 
debate in Oxford, England, he said 
African-Americans “are justified to 
resort to any means necessary to bring 
about justice where the government can’t 
give them justice.”

That philosophy stood in stark con­
trast to the one espoused by the Rev. 
Martin Luther King Jr., who was an 
adolescent of the Gandhian principle of 
passive resistance. King saw the use of 
violence as the perpetuation of a vicious 
cycle and unearned suffering as a way of 
appealing to an opponent’s conscience. 

Malcolm X responded by calling King 
“the best weapon that the white man, 
who wants to brutalize Negroes, has ever 
gotten in this country.”

Although Malcolm X was often criti­
cal of King, Darren Johnson, a sopho­
more computer science major, said he 
believes the two enjoyed a mutual 
respect. He said the media dwelled on 
their differences in an attempt to divide 
the black community.

“They were fighting for the same 
thing,” Johnson said. “They just had dif­
ferent ways of going about it.”

Moore doesn’t believe advocacy of 
King and Malcolm X should be seen as 
an either-or proposition. He said it is pos­
sible to embrace one without dismissing 
the other.

“I can reconcile their differences,” he 
said. “I see them as two sides of the same 
coin. And that coin would constitute the 
political, economic, social and civil 
rights of all hummity, starting from the 
center of black folk and encompassing 
the whole world.”

Moore said he believes Malcolm X 
took advantage of his image to startle the 
powers that were into following King. 
Indeed, Malcolm X once advised white 
America “to listen to Dr. Martin Luther 
King and give him what he wants and 
give it to him fast before some other fac­
tions come along and try to do it another 
way.”

“In a sense, he was deferring to King,”
Moore said, "But he was laying in the lines in case King didn't get what he wanted."

On Feb. 21, 1965, Malcolm X was gunned down while addressing a group of followers in Harlem's Audubon Ballroom. Weeks later, he was to have met with King for what would have been their first scheduled meeting.

"I don't think that any black person can speak of Malcolm and Martin without wishing that they were here ...," the late author James Baldwin once wrote. "Our children need them, which is, indeed, the reason that they are not here and now we, the blacks, must make certain that our children never forget them."

David William Radcliffe Sr., a freshman political science major, said he believes history has been kinder to King because King represented less of a threat to white society. He recalled Malcolm X being conspicuously absent from his grade school history lessons.

"Before Black History Month became popular, I remember being in class and hearing the teacher talk about Martin Luther King," Radcliffe said. "Then someone asked, 'What about Malcolm X?' She said he was a great civil rights leader who took another route. And that was it. That was all she said. Obviously, she or the school didn't think he was important enough for me to learn about. So, I went home and asked my mother about him."

Moore is hopeful that Lee's film and the deluge of paraphernalia are not merely a fad, but "are both indicators of a new way in which Malcolm is being regarded and understood." Radcliffe shares that optimism, but still feels an obligation to someday educate his 2-year-old son and 4-month-old daughter the way his parents educated him. He already has The Autobiography of Malcolm X and is waiting for the video of Lee's movie.

"It hurts me that a lot of black kids don't know about Malcolm," he said. "You ask them, 'Who's George Washington?' and they say he was the president of the United States. But you ask them, 'Who's Malcolm X?' and they say he's the guy they made the hats after. It's a shame."
South of the Border

Colorful imports from around the globe have created a fashion trend that emphasizes style, comfort and convenience
by Michelle Breidenbach

In Peru and Guatemala, tradesmen weave threads of cotton and wool to create bajas, hats and knapsacks.

Craftsmen throughout Central and South America string beaded necklaces, braid bracelets and belts and paint earrings.

These imported wares are part of a growing fashion trend on college campuses — a fad that has students sporting colorfully woven bajas and long, flowing “baby-doll” dresses, a fashion trend emphasizing color and comfort.

The imported clothing is not only popular, it is also helping some local merchants build successful businesses.

Chris Todd, co-owner of Tela Ropa stores in Kent and Akron, said the imported clothing helped him start his business.

As a Kent State student, Todd originally invested $100 in his imported goods “hobby,” which has now become a thriving business. Todd said thousands of vendors travel to South American markets to buy the clothing each year.

“It’s a heck of a way for college students to make money,” Todd said.

Dena Szuder, owner of the Mystic Lyzard in Canton, said the imports in her store sell for several times their South American prices. She said a pair of handmade pants that sells for $8 in South America would sell for $16 to $20 in America.

Because of the demand for the clothing, some Kent State organizations sponsor vendors who sell South American imports in the Student Center.

The vendors donate a minimum of $10 or 10 percent of their profits to sponsoring organizations.

The Progressive Student Network sponsored the Vermont-based company Arco Iris last fall. In return, PSN received 15 percent of Arco Iris’ profits from Kent State sales, making it the organization’s largest fund-raiser of the year, said Robyn Herr, former PSN president.

Todd and Szuder said students like the clothing because it’s original and comfortable. Originally crafted for South American field work, most of the clothing is oversized and loose.

Former Kent State student Deena Kotsatos said she likes the clothes because she enjoys wearing something different.

“The clothes are free and interesting to look at,” Kotsatos said.

Laurie Holland, a speech pathology major and Kotsatos’ former roommate, said the clothes fit Kotsatos’ lifestyle perfectly.

“The clothes fit her personality in everything she does, from the clothes she wears to the music she listens to,” Holland said.

“People who wear these clothes are honest, happy people who don’t care what everyone else thinks.”

Szuder attributed the trend toward the colorful garb to the musical group the Grateful Dead.

“Students have a greater sense of ecology and Earth-awareness today that reflects their style as well as their musical choices,” Szuder said.

Kotsatos described Grateful Dead concerts as having a carefree, loving atmosphere characterized by light, flowing skirts and bright beaded jewelry.

“Dead Heads (followers of the Grateful Dead) don’t want to be tied up,” Kotsatos said. “It’s the whole comfortable, loose thing.”

Todd said parents, who were teens in the ’60s, have come to Tela Ropa to buy merchandise for their children.

“Parents dig it that their kids like what they used to like,” Todd said. “They used to wear it when they were kids.”

Todd said people like Tela Ropa’s Central and South American clothing because it is original.

“People like having something no one else has,” he said.
Above left: Former KSU student Deena Kotsatos said the clothes are fun, free and interesting to look at.

Above right: Brightly detailed belts hang from the ceiling of Tela Ropa.

Left: These colorful, durable hand-made items are often connected with followers of the band the Grateful Dead.
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Reservations Requested: Sunday Brunch, 10 A.M.-2 P.M.
Lunch, Mon.-Fri. 11 A.M.-2 P.M. • Dinner, Tues.-Sat. from 4 P.M.