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PLUS THE BURR E-BOOK, PHOTO GALLERIES, VIDEO & ADDITIONAL SIDEBARS

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FROM THE EDITOR

This page is my chance to speak out, which is exactly what I wanted this issue of *The Burr* to be about — not a chance for me to have my thoughts heard, but a chance to be able to tell the experiences of those who may not always have a voice.

This issue proves *The Burr* is a forum that has the ability to make each voice significant, through thoughtful stories, photographs and a collaborative effort from a talented staff. This issue is a voice for the students, a voice for the university and a voice for the community.

We wanted this issue to make you, the reader, think, with stories about real people, trends and issues that affect us.

For our cover story, Rachel Abbey takes us inside the lives of Kent’s homeless, a problem that often goes undetected because it is not always visible.

From a lighthearted story about student bartenders to a compelling feature on a Rwandan refugee, the stories in this issue are as diverse as the university.

The concept of speaking out came through the staff of this issue as well, with a magazine that had a mix of both experienced and up-and-coming writers, photographers and designers. Their talented ideas and opinions were expressed every step of the way in creating *The Burr*.

This issue has taught me to look more closely, to listen and to allow my own voice to be heard. While you read, you will be able to hear the voices of those in our stories as well — on these pages, it was their chance to speak out.

Katie Phillips
WITNESS TO RWANDA

Rwandan refugee Jean-Marie Kamatali teaches life lessons about surviving genocide to his Kent State classes

APRIL 6, 1994, WAS LIKE ANY other day for 28-year-old Jean-Marie Kamatali. In Kigali, the capital and largest city in Rwanda, he and his family had gone to bed after a night of watching soccer, or football as it is called there, on television.

The next morning, shock spread through the city over the Radio Télévision Libre des Mille Collines. During a two-hour time span, the national AM radio station would not broadcast, and "hate radio," as Kamatali calls it, would play. Hutu extremists were in charge of the radio at this time. The message they delivered was a daunting one. "They said, 'The president has been killed, and some people have to pay.' We kept thinking, 'God, what is going to happen?'" Kamatali says.

During a period of 100 days, an estimated 800,000 Tutsis and moderate Hutus were killed, according to an article from the BBC News.

The Tutsi are one of the native peoples of the nations of Rwanda and Burundi in central Africa. The Hutu are a people of Bantu origin. Their division is based more on class than ethnicity because there are no significant language or cultural differences between the Hutu and the Tutsi. The major differences are average height and physical appearance.

An inter-ethnic rivalry since colonial times, when Tutsis had privileged status under Belgian rule and were able to acquire better jobs and education than Hutus, caused economic and political struggles leading to the violence and escalation of Hutu nationalism.

The Radio Télévision Libre des Mille Collines, owned by top government leaders and newspapers, initiated an operation of hate and fear. It broadcast messages calling the Tutsi "subhuman" and calling for violence. Radical Hutu groups, organized and funded by members of the government, began gathering weapons and starting training camps.

Kamatali, his parents and his three sisters prepared for what was to come and tried to grasp the severity of the situation they were facing. The rebels had made a list of two sets of killings to be carried out by April 20. The murders on the first list were to be performed as soon as possible. The rest of the murders were to be executed after the president, whose plane was shot down, was buried. Those bodies were to be placed on top

Above, within three years of escaping Rwanda, Kamatali learned all members of his immediate family survived the genocide. The photograph he holds was taken in Rwanda at his parents' home. Right, Kamatali holds daughter, Julia, 2, who just had an operation on her ears and was very shy.
of the president and buried with him. Kamatali and his father, who were of Tutsi blood, were on the second list.

The now 40-year-old professor speaks with a sense of calm and maturity that leads one to believe he has seen more than his fair share of life's experiences. And, in fact, he has.

Kamatali came to the United States in 2004 through the Scholars at Risk network, an international group of more than 100 universities and colleges working to promote academic freedom to defend the human rights of scholars worldwide who have suffered violence and threats in their home countries.

Kamatali joined the Kent State faculty for the 2005-2006 school year, using his personal story to instill awareness and passion in his justice studies and political science classes. During the 1994 Rwandan genocide, Kamatali lived in the center of the controversy and managed to make it out alive. In a life peppered with tragedy, struggle and strength, he uses his experiences to spread peace, not only for the benefit of the people his words touch, but as therapeutic aid to himself.

As one of thousands with stories from that attack on human rights, this is his.

Immediately following President Juvenal Habyarimana's assassination, militia groups began accounting for and killing Tutsis and politicians. National embassies closed their doors as the violence escalated, and the murders quickly seeped to the rest of Rwanda.

Kigali, located in the center of the country, seemed like a death trap. Borders to the city were blocked, and escape seemed next to impossible. "I wanted to stay at home and be killed, rather than die in the street if I ran away. I felt like life was not worth living," Kamatali says. "I thought about the time I had spent working and becoming somebody, and look at what everything was reduced to."

Kamatali's parents desperately tried to find an escape route for their children. Meanwhile Kamatali saw acts of horror being performed by his neighbors on his neighbors. He was forced to do something that will forever haunt his mind. "We had to take, what do you call them here, wheelbarrows, and carry people we knew and bury their bodies," he recalls, his head low and eyes averted on the floor. "We had to do it or we would be killed."

Some victims were shot, and many were killed with machetes. Some were crammed into churches and schools where Hutu gangs massacred them. Many who refused to kill or bury the dead were killed themselves.

Influential families in Kamatali's community began to find ways to move and get out. "Our neighbor happened to be a politician with money. He and his family found a way to leave, and I decided to use this opportunity to get out," he says. The 28-year-old's youthful face
helped him pose as one of the politician's children. The morning after the family left Kigali, people asked Kamatali's parents where their son was. They answered, at their own risk, that he already had been murdered.

Kamatali left the politician's family and spent the next few months hiding and running as far away from the center of the country as he could. While trying to find a way to cope with separation from his family, along with images of murder and questions of whether he was going to live to see the sun rise again, he had to find a way to sustain the life he already had. “Sometimes I had to dig in the ground for food. Leaves, grass, whatever could fill me,” he says.

The possibility of life after genocide gave Kamatali a glimmer of hope. “I knew whatever death I should face, I was going to die heading toward the border,” he says. “Somehow in bad situations we are strong.”

Throughout his journey to safety, the young man relied on the natural force inside him, which was something he didn’t realize he had until he was running for his life. “Everyone has instinct. You just have to listen to yourself,” he says. “I had to sense and feel. It protected me day and night.”

About eight months after the announcement of the death of the president, Kamatali made it to a city that bordered Rwanda and the Democratic Republic of the Congo. Here he lived with a Tutsi family who provided food and shelter for the worn-out runaway. When Kamatali was spotted by several Hutu militia, he faced one last obstacle. About midnight, the family drove Kamatali to the edge of Lake Kivu, which flows into the Congo River. In the dark of the night, he braved the lake’s cold waters to swim to freedom in the neighboring Democratic Republic of the Congo.

The swim would normally take a person about 20 minutes, Kamatali says, but for a person consumed with fear, it could have taken a lot longer — such was the case for him. “I had a choice: swim or die,” he says. “I heard every sound, everything. My guard was up so high.”

With his jeans and shirt tied with shoelaces, Kamatali made the swim. “As soon as I crossed, I made the decision to never go back to Rwanda again in my life,” he says. “It was the highest moment in my life.”

After Kamatali crossed the lake, he struggled to find a place to go. The Red Cross helped out initially, but he couldn't stay in the Congo long because Hutu militia were kidnapping those who had escaped and returning them to

"I WANTED TO STAY HOME AND BE KILLED RATHER THAN DIE IN THE STREET IF I RAN AWAY"

Julia and Nicholas love being around their father, Siglinde says, but it is hard on them when he is away for the majority of the week. Kamatali is in Kent from Monday through Friday teaching classes. To Nicholas, Kent is a bad place because it means his father will not be home.
Kamatali fled to Austria after escaping from Rwanda. In Austria, he met his wife, Siglinde Poelzer-Kamatali, while working at a law firm. Finding that job, however, and trying to prove who he was, was very difficult. "I had no papers. Nothing," he says.

By December 1994, Kamatali says everyone assumed the Tutsis in Rwanda had been wiped out. In a three-year time period, he learned of the fate of his family. His sisters had survived, and his parents had hid and locked themselves in his father's office building shortly after Kamatali left. "They stayed there the whole time," he says. "Maybe it was a miracle."

Even though his immediate family had survived the genocide, his mother was the only family member left on her side — the rest had been murdered. A number of relatives on his father's side also had been killed. "He lost 30-something and generations down," Kamatali says he remembers.

In 1996 Kamatali broke his vow to never return to the scarred country that had once been his home. He was amazed at the comeback of the city despite what had transpired only two years before. "I went there to see my parents, but it was therapeutic," he says. "I never believed people could forget what happened there."

The therapy of seeing his home somewhat stabilized could not lock away the memories he had wished to keep subdued. "I heard voices and saw people as if they were not dead," he says of the dreams he had years after making it safely out of Rwanda. Those dreams made him question if the genocide was real, and he struggled with defining himself again. "I was traumatized," he says.

The genocide in Rwanda is infamous not only for the quick, brutal murders, but also for the lack of international intervention to stop
the violence, despite media coverage and intelligence prior to the massacres. The genocide finally halted when the Rwandese Patriotic Front, a Tutsi-dominated rebel movement, claimed power from the Hutu government in July 1994.

Thousands of Hutu extremists who committed genocide fled to eastern Zaire, now the Democratic Republic of the Congo, in order to avoid accountability.

After his return, Kamatali remained in Rwanda, and in 1998, he once again was practicing law. That same year trials began for those suspected of genocide. Kamatali was one of a few lawyers in the city during that time, and he and others were assigned cases either on the side of victims or on the side of defense, he says.

He struggled with the idea that he had to defend those who had committed the murders. Kamatali threw himself into 15-hour work days, but investigating the murders brought more questions about himself and his courage. "Was I a coward for fleeing?" he says. "But the fact that I survived made me feel the need to keep a maximum self. The trauma and the fighting made me want to find ways to make a difference." While most of the trials ended in plea bargains, many cases ended with prison sentences.

Kamatali changed hemispheres in 2004 and went to Notre Dame University in South Bend, Ind., to work with International Peace Studies through the Scholars at Risk Network. By this time, he had coauthored two books and a number of articles on human rights, transitional justice and international criminal law. He was the former dean of the law school at the National University of Rwanda and served as a visiting fellow at Indiana University and School of Law at Indianapolis.

Last year, Kamatali was approached by Scholars At Risk to teach at another university. Kent State was an easy choice, but one man made the difference in his decision — Charles Nieman, a professor of political science. "We spent the whole night talking about Kent State," Kamatali says. "He gave me a sense I could really fit in here."

Kamatali makes a 4 1/2 hour trek to Kent State every Sunday, living with the Nieman

Reflections from Rwanda

Early years

The causes of the Rwandan genocide date back to the country's colonial history, with the emergence of the Hutu and the Tutsi groups.

A wedge between the two groups was drawn after World War I when parts of Rwanda were given to Germany and Belgium. "The Tutsi-Hutu situation was more or less divide and conquer," says Christopher Williams, associate professor of Pan-African Studies at Kent State. "The Belgians played one group against the other. The end result was the emergence of the Tutsi elite."

Post World War II

Belgium released colonial control of Rwanda after World War II, and the country was placed under the trusteeship of the United Nations to further prepare Rwanda for independence. A referendum of power was given to the Hutu, who were the majority of the population.

In 1959 the Hutu Nationalist Party of the Hutu Emancipation Movement became the dominant governing party in Rwanda. U.N. peacekeeping troops and Tutsis became the targets of violent attacks from the Hutus.

"At this time, what was happening in Rwanda was staticism," Williams says. "The government was perceived as having abundant power. Because the Tutsis were the government, when the tables turned, they were seen as a problem."

1990s

The war erupted in April of 1994, when a French jet carrying President Habyarimana was shot down. The president was killed. "This problem was so deep rooted that things became explosive," Williams says. "However the president's death was the occasion to fight, not the cause of the conflict."

For 100 days Hutus killed every Tutsi they encountered. "The Hutus were killing indiscriminately," Williams says. "When folks are upset, they don't care about anything. They just do things."

The Hutu military's flawed disorganization led the structured Tutsi forces to attack and successfully end the war.

Modern-day Rwanda

The Tutsi-run Rwandan government implemented national security and adopted a policy of eliminating ethnicity from identification cards to help heal the relationship between Hutus and Tutsis.

"All that is left to do now is heal," Williams says. "It's a process of mending fences, healing wounds and moving forward."

_Sasha Parker_
family during the school week, and returning home to his wife and three children every Thursday.

The bond between Kamatali and Nieman is obvious. “He has enriched our home,” Nieman says. “We started as friends, but it grew to enjoying him as family.”

Nieman and his family have been supporting international students for the past 13 years and have welcomed a variety of scholars and people in need. Kamatali, however, has been a first for the Nieman family. “Jean-Marie brought something we had not personally confronted before,” he says. “I can’t imagine not feeling safe enough to close my eyes. He is an extraordinary person.”

In Indiana, Kamatali lives in a small yellow house with his wife, Siglinde; his 16-year-old stepdaughter, Lisa; his 4-year-old son, Nicholas; and his 2-year-old daughter, Julia. He finds it hard to be away from his wife and kids, but he spends all the time he has with them having fun. “I draw, sing and play with my 2-year-old’s toy trains. We also watch Sesame Street,” he says and laughs. “I didn’t know anything about it, and it took me only a few months to memorize the songs.”

Kamatali’s compassion as a human being is obvious in his parental nurturing, Siglinde says. “He is calm and an exceptional person,” she says. “Knowing what he went through, it is amazing to see how hard he works to make others feel comfortable. He is not bitter. He is not brokenhearted.”

Even though Kamatali’s family is miles away from Rwanda, he teaches African culture to his children and other children who live in the area. The community holds events to teach cultural dances and soccer, a sport Kamatali desperately misses. “When I worked at Notre Dame, I was surprised by the lack of knowledge or appreciation for the game,” he says with disappointment, as a poster that reads “Soccer lives in June” stares down from the wall of his Kent State office.


Kamatali’s discussion-oriented style of teaching and his personal experience are invaluable, says Jamie Gill, senior international relations major and student in Kamatali’s Human Rights class. “He is able to relate every aspect of the material we are covering in his class, which allows me to indirectly share in
the first-hand exposure and delve into the knowledge he has acquired," she says. "He does not simply teach, but he has lived and is passionate about spreading his knowledge of human rights and social justice."

Kamatali has his classes look at case studies and incorporates justice studies to see if genocide is preventable. They also look at transitional causes while he pushes them to analyze genocide from a different stance, rather than as a historical event. He also makes it a point to work on prevention and understanding, rather than only analysis. "Genocide is not necessarily committed by evil people. There is a good and bad within all of us. I saw people committing genocide I never thought would do it," he says. "In humans, love and hate coexist. We should not be controlled by hate, but love. Struggles happen when a government aligns itself with evil."

As a colleague, Nieman finds Kamatali's personal story to be essential for students to hear and learn from. "He is relating his personal story. The students can see him as real," Nieman says. "With Kent State's legacy of May 4, it is important to have other personal examples of freedom of speech."

Kamatali applied for three teaching positions at Kent State for next school year, but he was not hired — a blunder on the university's part, Nieman says.

"The university missed a great opportunity," he says. "It is very easy to view a scholar in exile as another body who will take over a temporary teaching position ... but imagine living a nomadic life not by choice and not having somewhere to call home in at least 12 years. At which point do we stop acting as exploiters and start acting as human beings? That is my question for the university."

Kamatali, who will finish teaching at Kent State at the end of this semester, is looking for teaching jobs in Indiana. He hopes to continue spreading awareness and understanding about his nation's tragedy.

With only a few photographs documenting his life in Rwanda, Kamatali plans to forge ahead in the United States with his wife and children. A life once threatened has been transformed to a life of progress. Those he taught at Kent State say they have been affected by his message — one he plans to continue spreading. "The genocide changed the way I move and the way I want to carry my life," he says. "I revised my goals more to the fight for humanity than materials."

Jackie Mantey is a sophomore magazine journalism major. This is her first story for The Burr.

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A Special Message From the President

Dear Kent State Students,

As you know, I have decided to retire as president. Although it will be a while before Kent State's 11th president arrives, and although there will be many occasions for reflections and farewells in the coming months, I want to take this opportunity to share some thoughts with you. This is because getting to know, work with and serve Kent State students - from student-athletes to student senators; from associate-degree students to doctoral candidates; from lifelong locals to visitors from around the globe; and from freshmen who are members of the "Millennial" generation to senior guests who are part of the "Greatest Generation"- will always stand among the greatest privileges of my presidency.

During the last 15 years, I have seen compelling proof that Kent State students are second to none! I have been bowled over by your academic, athletic and artistic talents. I have been buoyed by your enthusiasm for learning. I have been inspired by your perseverance in juggling demanding coursework with on- and off-campus jobs. And I have had my faith in the future renewed countless times by your willingness to support meaningful causes and reach out to those in need within our campus community and throughout the world community.

I will leave this once-in-a-lifetime job with the highest regard for Kent State's student body and for the dedicated faculty and staff members who have made a Kent State diploma a passport to unlimited opportunities. I have personal evidence of that fact, as my youngest daughter found that her Kent State education was a springboard to success in a field she loves. Whatever field you have chosen to pursue, I am confident that each of you has an equally fulfilling future ahead of you. That is because despite the change in who occupies the office overlooking Risman Plaza, Kent State's commitment to student success will not change.

I will miss that bustling office and its birds-eye view of a richly diverse and wonderfully dynamic student body. I will miss regular interactions with students on every Kent State campus. But as I explore my own new path, I will continue to cheer you on as you pursue the dreams closest to your hearts, and I will look forward to hearing about your accomplishments with great Kent State pride.

With best wishes,

Carol A. Cartwright
BACHELOR-ETTE DEGREE

In search of the elusive Mr. Right, three college women discover themselves

KELLEY FUREY IS READY TO DO IT AS SOON AS SHE graduates. Emily Costa doesn't know if she will ever be ready. Carey Downs says she will probably do it one day, but not until she becomes successful.

Marriage.
Kelley, Emily and Carey have different opinions about when and how to do it. But one aspect remains the same: In their search for Mr. Right, they have all discovered more about who they are as individuals.

Kelley: “I wasn’t looking for somebody. It just came along.”

Kelley Furey, a junior communications major, knows her boyfriend, Rick Wittkopp, is her Mr. Right, but she says they need to live the “college experience” — finding first apartments, making their own friends and managing their time and money separately before making a lifelong commitment.

“I feel like I can tell him anything,” she says. “I feel like I can do anything around him, and he won’t judge me. He won’t think less of me for doing anything.”

Kelley says Mr. Right is a person one stumbles upon, not sets strategies to find. She says she met Rick, a junior history major, at a party 2 1/2 years ago and knew immediately she had to get his attention. “I wasn’t looking for somebody,” she says with a smile. “It just came along. I was really, really attracted to him.”

Unlike herself, Kelley says some women do go to college to find a husband. “I think some women are obsessed with finding that Mr. Right, or that guy to go out with on the weekends,” she says. “I think it depends on the person, but I think more often women are the aggressors.”

Aggressive husband-hunters bend under social pressure to find the perfect man, Kelley says. “I think the pressure stems from the media, family and friends,” she says. “I think it is society’s standards, especially if you have other girlfriends who have guys. Sometimes there is an expectation to get married at some point in your life, whether it is at 21 or 41.”

Nawal Ammar, a justice studies professor and interim director of women’s studies at Kent State, says peer pressure is a major factor in many women’s decisions to start a relationship.

“There is always the pressure of ‘pairing’ on women, i.e., to have a partner,” she says. “When a woman is in a peer group where all the women are either engaged or married, then there is always the potential for pressure for her to be paired as well.”

Because of this pressure, some women get married for the wrong reasons. They listen to society instead of themselves, Kelley says.

Society sometimes might pressure people to do things they might not want to, she says. “Marriage should only be about two people, their love and what they share. Nobody should pressure anyone into anything.”

The social pressure to find a man does not apply to Kelley. Her inspiration to develop a serious relationship with Rick comes from another source: her dedication to Christianity. Kelley says she was raised in a Christian household, attending church on holidays and special occasions, but it wasn’t until she met Rick that she began to take her religion seriously. She says her Christian values help guide her through her relationship.

“Rick really turned me on to the Christian side of things when I started dating him,” she says. “There is another level of love you understand when you are a Christian. We both understand that love, and that’s why we work so well together, and that’s why we want to get married.”

Professor Ammar says many religions lead women to get married for the purpose of starting a family. “The family is where women’s natural role is,” she says. “Religion influences
marriage because in many religions, marriage is the sanctioned institution for having children. It is the institution where intimacy between men and women is seen as not sinful."

Kelley says despite being certain she wants to get married, she is not ready to tie the knot until after she and Rick graduate. "We need to be on our own," she says. "We are waiting to get married because we want to finish school without having to worry about the possibility of having a family too quickly. We want to get as much life experience together, as well as separately, before we start a new life together."

Statistics show waiting until after college may be the right decision to ensure a healthy marriage. The Centers for Disease Control and Prevention cites the age group of 20 to 24 as a risky time to marry, with divorce rates for this group rising to an average of 36.6 percent. The CDC says waiting until a person is at least 25 years old to marry lowers the divorce rate drastically. This older group results in a much lower average divorce rate of 16.4 percent.

Kelley says she will wait to marry Rick because along with the regular stress she encounters as a college student, being in a serious relationship has added additional struggles. She says because of their busy lives, she and Rick have to carve out "date nights" every Wednesday just to make time for each other. "We both have so many classes, and he's got fraternity stuff," she says. "I've got work, and he's got work. So we do have to juggle our time."

Kelley says the biggest struggle comes from her parents, who have had problems accepting her serious relationship with Rick. "I think my parents are still in the set of mind that I should be single in college and should not be pinned down with one person."

Kelley says soon after she graduates, she will make the right decision, and vow to spend the rest of her life with Rick. "I think you know when you want to be with someone for the rest of your life when he fits into your life," she says. "He is the first real best friend I've ever had."

Emily: "It's a waste of time to worry about finding Mr. Right."

Emily Costa, a sophomore anthropology major and vice president of the Kent State Feminist Union, says her feminist beliefs influence her relationship with her boyfriend. College is a time to focus on developing one's individual personality, not melding that identity with a love interest, she says. "It's not high on my list of priorities to impress people based off of my clothing or if my hair is nice — I don't know how to use a blow-dryer, to be honest," she says and laughs as she squirms underneath layers of comfy fabric and a mop of curls. "I am the most important person in my life right now. These four years I'm going to spend taking care of myself and figuring out who I am."

Though Emily's feminist beliefs may lead her away from marriage, Professor Ammar says not all feminists believe this. Ammar, a self-proclaimed feminist, is married. "Feminism is not one unique kind of thinking," she says. "There are lots and lots of feminists. What these feminists have in common is that marriage is a choice."

Emily says college is better spent focusing on education and experience than choosing to earn an M.R.S. Degree. "It's a waste of time to worry about finding Mr. Right when you've got academics and everything else," she says. "If you go to college just to look for Mr. Right, it's like blowing $60,000. It's like paying a dowry for yourself to get into a pool of people you might marry. Tuition is better spent focusing on your studies, just meeting people and being social without the actual intent of finding Mr. Right."

For Emily, college is all about fine-tuning one's personality. It is about discovering one's interests, constructing goals and dreams and composing a promising future. It is about days spent in classes, not nights out on the town — excavating books for knowledge, not trawling bars for men.

Emily says she believes some women want
to find a husband during college so they can start families. Family, she says, is not in her future. Children are too constricting. “I think some women want to have a lot of kids, so getting married is high on their list of priorities,” she says. “I don’t want kids. If I wake up one morning and I’m like, ‘I want to take a two-week trip to China,’ I want to be able to do it and not have to worry about sprawling ‘miniature me’s’ running around.”

Marriage may never be in Emily’s future, she says, despite being in a four-year relationship. According to the 2000 U.S. Census, more women are choosing the single life. The census reports 25 percent of all women 15 years and older are single.

The census also shows unmarried people living together is common. According to the reports, 4.6 million households are classified as “unmarried-partner households.”

Emily says she may follow this trend and shuck the establishment of marriage and live with her boyfriend on her own terms. “I could just be comfortable being a domestic partner with him for the rest of my life,” she says.

But if Emily does choose to get married, she says she is not going to approach the subject until after she graduates.

“I would rather wait until I’m through with this period of my life — coming out with a clearer picture of who I am as a person, what my beliefs are, what I want in life — and then committing to a long-term, hopefully permanent relationship,” she says. “I don’t want to put down roots while I’m still growing.”

Emily says her boyfriend has accepted that her commitment to her education comes before her commitment to their relationship.

“Right now it’s this huge understanding that I am in college to get a degree,” she says. “My academics come first. He is absolutely understanding of that. He’s kind of an afterthought at this point.”

Carey: “I really want to focus on a career before I get serious with anyone.”

Carey Downs, a 2005 Kent State graduate, says she spent her college years hoping to find Mr. Right, but is glad she has not met him yet. She says she now wants to focus on building a career instead of building a relationship.

“Now that I have realized how silly my little-girl fantasies of trying to find Mr. Right were,” she says, “I’ve found that I really want to focus on a career and getting established before I get serious with anyone. I want to take care of myself before I even think about taking care of a man.”

Both men and women in college just aren’t ready to attempt the deep commitment of marriage, Carey says. “I feel most college students are neither mature nor serious enough to be bothered with dating for marriage,” she says. “Most men were making plans for the upcoming weekend rather than making plans for accomplishing their life goals. As I got older in college, I became more turned off by college men, and I definitely stopped looking for Mr. Right around campus.”

Carey says she was involved in five relationships while in college. She says she used all the regular tricks of the dating trade in her search for the elusive Mr. Right.

Step one: Assuming the position.

“I did what I think most people do,” she says. “I put myself in places where I could make friends, like parties, bars, academic and

“GOING TO COLLEGE JUST TO LOOK FOR MR. RIGHT, IT’S LIKE BLOWING $60,000”

Left, Emily Costa, a sophomore anthropology major, at a meeting of the Kent State Feminist Union. “Marriage is a hard thing for a generation who has had a lot handed to them,” Costa says. “Frankly, I don’t know if I could do it in the near future. I want my marriage to be special and a one-time event.”
University Linked Active Adult Communities

Baby boomers, those born between 1946 and 1964, are once again redefining America as the wave of the largest age segmented population in history continues to mature.

This time the impact is being felt by the housing market. In response to a generation that values staying active and having multiple choices, a new breed of housing and communities are being created. New active adult (55+) communities accommodate the beliefs, values, and changing needs of the boomers.

Active adult communities provide boomers with many of the amenities they currently enjoy in their suburban single-family homes, without the hassle of home maintenance and yard work. For community residents still employed full or part time, 55+ communities support a full lifestyle by providing a myriad of onsite, easily accessible leisure activities.

An underlying philosophy of wellness prevails, reinforced by community amenities providing several exercise, fitness, and recreational opportunities while promoting social interaction, and a sense of community. Community amenities provide opportunities for residents to have fun...a culture that most boomers and recent empty nesters, having paid their dues, embrace.

So where are these communities? Boomers, unlike their parents who fled to the Sun Belt, are opting to stay in areas where they already live, remaining close to family, and maintaining the social, business, and religious affiliations they have developed throughout their lives.

The newest surge of active adult communities is in university towns. Boomers, recalling the social and academic rewards of their college years, are looking to reside in vibrant communities, where lifelong learning prevails. University linked communities support a rich selection of intellectual, cultural, athletic, and volunteer opportunities. This pairing of active adult communities and universities also generates countless financial and non-financial benefits for the university. University linked communities are a source of financial contributions, university volunteers, guest lecturers, and audiences for school activities. Most linked communities target alumni, and current and retired faculty thereby assisting the university with maintaining relationships with these important school supporters.

Once again Kent State University displays its pioneering spirit by affiliating with The Laureate Community, currently in development. For more information about The Laureate, please see our ad located on the front inside cover.
Carey Downs, 2005 political science alumna, feels that she would like to focus on her career right now without worrying too much about finding Mr. Right. After spending her spring semester in Washington, D.C., with the Washington Program for National Issues, she experienced true independence in the work force.

extracurricular groups, clubs and other campus activities.”

Step two: Scoping him out.
“I talk to my friends. They help me scope him out,” she says. “I would mostly mentally size up men first, and if they passed that test, I might introduce myself.”

Step three: Staying real.
“I flirted with the ones I found to be a potential interest, and I acted like myself,” she says. “I just start a conversation. I ask them general questions.”

Despite playing the dating game, Carey says she did not intentionally hunt for a husband. She says she hoped they would just bump into each other. “Before I entered college, I really believed that most people found their potential spouses within those typical four years of college,” she says. “However, I realized within my junior year that maybe that was the case 25 years ago.”

Carey says she does not want to get married until later in life. The college dating scene proved this to her and made her realize her career must come first.

“I do want to get married,” she says. “My ideal age would be 25 or 26. I’m 22 now so that gives me a few years to establish myself in a career.” Carey graduated with a degree in political science and says she wants to find a job in Washington, D.C., doing investigative work for the federal government.

Carey is not alone in deciding to wait before getting married. According to the U.S. Census data report, America’s Families and Living Arrangements: 2003, the median age women marry is now 25.3 years. This figure is quite different from 1970, when the median age when women married was 20.8 years. During this same period, the percentage of women ages 20 to 24 who had never married more than doubled, from 36 percent in 1970, to 75 percent in 2003.

Professor Ammar says women often make the decision to start careers before getting married because they feel the relationship will threaten their independence. “Many women feel that marriage and children interfere with developing their autonomy and hence want to focus on just a career,” she says.

Carey says although she wants to wait before walking down the aisle, she already knows the qualities that make up her ideal Mr. Right.

“Many things influence my search, such as how intelligent he is, how goal-oriented he is, how he values family and friends, how spiritual he is, how his personality is and how well he handles money,” she says.

Carey says women should not worry about graduating from college without an M.R.S. Degree.

“My advice would be to first take care of yourself monetarily, physically, emotionally and mentally before thinking about entering into a serious relationship,” she says. “Don’t ever just settle on a man because you want to be married. It’s OK to be single and love it because you’re definitely not alone.”

Rick: “Most men my age don’t feel the way I do”

Rick Wittkopf, a junior history major, knows what is right for him. He knows he is in love with his girlfriend of more than two years, Kelley Furey, who is a junior communications major. He knows he wants to marry her — but he also knows now is not the right time.

“The struggle is making time for each other,” he says. “Oftentimes weeks get so hectic between school, work and activities that it is hard to find quality time to spend together.”

Along with busy schedules, the added responsibilities that come along with marriage would be too much to handle while going to college, Rick says.

“There are simply too many things that a married couple has to deal with when it comes to going to school married,” he says. “We both want to get our degrees so that when we have children, we can support them. If we got married and a pregnancy occurred, it would be very difficult to maintain a household, care for a child and do the school work and be able to pay for it all.”

Rick is a Christian. He says his religious values help him make decisions about his relationship with Kelley. He uses lessons from the Bible to understand how a man should treat his partner.

“My religion has shaped my relationship in two ways. First, it has taught me that a relationship is a partnership. Both members are equal,” he says. “Secondly, I don’t believe in premarital sex. This has shaped the way the relationship works, as well as making it necessary to get married if we want children.”

Though religion has influenced Rick’s decision to marry one day, he says social pressures lead many men away from the idea of serious commitment.

“I think that most men my age don’t feel the way I do,” he says. “I think society puts so much pressure on men to be ‘players’ that they catch themselves up in that role far too much to feel comfortable with commitment. Eventually I think they see the void that can develop when you rely on ‘random play’ for love. I think this eventually changes their mind on the subject.”

Erin Roof is a senior magazine journalism major. This is her third story for The Burr.
The Presidential Search Committee is in the process of selecting a new president for Kent State. The committee compiled an extensive list of requests for the next president in the job description, which includes everything from engaging in the world beyond the campus, encouraging innovation at every level of teaching at the university and possessing the ability to contribute to the revitalization and transformation of Ohio's economy and quality of life.

As for some of the Kent State student leaders, they have a different take on what qualities the president needs and what areas the next leader should focus on.

"Cartwright did a great job strengthening the academics, but we've lost out on student life, student services and student advising."

William Ross, former executive director of Undergraduate Student Senate, says he would like to see a president who takes a direct interest in the student body and student affairs. Ross says Kent State is well on its way to becoming a large research institution with strong undergraduate programs. The university is developing into a major state school, such as Ohio State University, in terms of diversity and programs available. It will be helpful if the president can structure a student life that can sustain a vibrant student body, he says.

Ross says he also wants someone who is much more involved in explaining the complicated process of finances and allocation to the students. The president needs to be willing to communicate with the students about how their money is being spent and direct ways in which the university is cutting costs to save money," Ross says. "We hear a lot of rhetoric about money that has been saved over the past four years."

Saving costs is the institution just working with what they have. Actually sitting down and seeing where Kent State is overspending means cutting programs that are wasteful and jobs that aren't needed, Ross says.

"Unfortunately, cutting costs is harder," he says. "Getting rid of departments and jobs are hard decisions. I don't feel we've made those decisions correctly."

"The allocations process isn't always clear-cut."

Joanna Adolph, executive director of publicity for the Spanish and Latino Student Association, says the next president will need to expand the definition of what diversity is at Kent State. She believes the more visible races and groups, such as blacks and the LGBT community, encompass Kent's definition of diversity. She says Native Americans, Asian Americans and Hispanic Americans are almost an afterthought when it comes to programs geared toward minorities. "There should be more programs that allow all the minority groups to have a voice on campus," she says.

Adolph agrees with Ross that the president needs to take a more active stance in explaining the allocations process to students. "It would be good to review and change the guidelines for how money is allocated," Adolph says. "Toward the end of the year, money runs out and it doesn't serve all the student organizations equally. Whoever is the first to ask gets the biggest piece of the pie."

"Ultimately, we are paying for this so we need to at least get the feeling that we are getting what we need out of the college experience."

Matthew Cox, president of Black United Students, feels one of the most pressing issues is for the next president to be aware of black student retention. He knew a lot of students who left the university and he says they might have stayed if they had better help financially and were informed of the services offered, such as Career Services Center in Michael Schwartz Center, the Writing Center in Satterfield and the KAPS report on Web for Students.

Cuyahoga County, which is 3 percent Hispanic. This is one of the highest percentages of Hispanics in the state, and Adolph says she believes the university should actively try to pursue these students.

Adolph agrees with Ross that the president needs to take a more active stance in explaining the allocations process to students. "It would be good to review and change the guidelines for how money is allocated," Adolph says. "Toward the end of the year, money runs out and it doesn't serve all the student organizations equally. Whoever is the first to ask gets the biggest piece of the pie."

"Ultimately, we are paying for this so we need to at least get the feeling that we are getting what we need out of the college experience."
Cox's main focus for the university's future is two issues associated with Oscar Ritchie Hall. Students are being discouraged from taking classes that are offered there, especially in the PASS Program, he says.

"My academic adviser told me 'Oh, you don't want to go there,'" Cox says. "If you want to take English, you are steered towards Satterfield Hall, rather than Oscar Ritchie, and you might be the only black person in your class. We have so many classes like Intro to Creative Writing and classes that go to different majors. I just think they should suggest taking a class at Oscar Ritchie."

He also says the plans for renovation of Oscar Ritchie needed to be kept on schedule, which is an issue all of the student leaders expressed concern for.

Cox says he believes the next president should facilitate the joining of all black student organizations on campus. If the organizations were better connected, it would better unify the black population on campus, he says.

"There is a problem with reaching out to the students."

Shana Scott, festival arts director for the All Campus Programming Board, says there has been a lack of communication between the administrators of the university and the student leaders, and that is an issue that needs the next president's attention.

"Undergraduate Student Senate does the job of representing the students to those who run the school," Scott says. "There is a lack of communication as to what issues we have. Only some issues come to light — maybe they feel students don't need to know everything that goes on behind closed doors. Unfortunate-

Matthew Cox, president of Black United Students, says he feels the next president should be aware of black student retention rates.

ly students read about these issues in the paper the next day, and people are like, 'Who knew that? How do they know that? Where was I?''

The lack of communication isn't solely the responsibility of the president or the administrators, she says. "Does anybody read the president's Web site?" she asks. "We, as students, have to be knowledgeable about an issue to address it."

Scott says she also believes the next president should be more visible because most students don't have the opportunity to meet Cartwright and talk with her. She laughs, jokingly suggesting maybe the president's office should be moved to the Student Center instead of being in the library.

"The next president needs to concentrate on religious and racial discrimination."

Ameir Ali, vice president of the Muslim Students Association, says the president needs to play a more active part in dispelling stereotypes of those groups people aren't familiar with, such as Muslims or Arabs.

"The president would be a good candidate to use the university to make the campus population aware of what goes on at Kent," Ali says. "Not too many people want to discuss race and religion because it makes them uncomfortable."

Holding forums with the president as the moderator would help shed light on opinions and discussions of what can be done to encourage tolerance and acceptance of other races and religions, he says.

"Even if 10 people show up, that's 10 more people who know about what's going on," Ali says. "Maybe people don't think there is a problem."

He says he believes Cartwright has been open to listening and talking with students, through Coffee with Cartwright and other meet-and-greet sessions.

"The next president should continue that," Ali says. "I don't want to make it sound like the president now has currently disregarded the situation."

Adria Barbour is a junior magazine journalism major. This is her first story for The Burr.

William Ross, former executive director of Undergraduate Student Senate, discusses upcoming plans for meetings with the presidential search committee. Ross says he would like to see the next president take a larger interest in student life.
Kyle Boddy, 22, of Parma works behind the scenes for PokerStars, monitoring the online poker players on his three computer screens from home. His duties include dealing with foreign currency exchange, answering poker-related e-mails and detecting collusion.
Some students try their luck at Internet poker

THOM MATHESON, a freshman fashion merchandising major at Kent State, says he makes hundreds of dollars a week playing online poker.

Odds are the idea of an at-home poker game among friends with green felt and cheap beer is slowly falling to the wayside. Online poker is taking over — and college students are cashing in on the craze.

Weekly gambling on the Internet among young males (14 to 22 years old) has jumped from 1.1 percent in 2004 to 2.4 percent in 2005, while 2.8 percent of young women in the same age range say they gamble online weekly, according to the University of Pennsylvania’s Annenberg Public Policy Center’s 2005 National Annenberg Risk Survey of Youth.

The survey also reports monthly gambling among college males is roughly 50.4 percent.

About 580,000 people between the ages of 14 to 22 gamble online on a weekly basis, according to the survey.

Matheson plays online at Doyle’s Room, www.doylesroom.com, a Web site that features professional poker players who also play their cards on the site.

He says he spends about 30 percent of his poker income on high-end fashion. “I have jeans that cost around $200,” Matheson says, who prefers brands such as Diesel and 7 For All Mankind.

Matheson has a simple piece of advice for players who are looking to get started online. “Just start off with a small bankroll and play your hands wisely,” Matheson says. He also suggests players avoid coin-flipping — putting all of their money in on a hand where they may only have a 50/50 chance of winning.

Matheson says when he gets a bad run of cards, he simply shuts down the computer. This prevents Matheson from going “on tilt,” or playing poorly out of frustration.

The houses on Daisy Street, adjacent to Baldwin-Wallace College, don’t do much to separate themselves from the typical college neighborhood. Empty cans of Keystone Light overflow from curbside trash bags, while a hodgepodge of cars line the street as far as the eye can see.

Kyle Boddy’s house may look like any other on the outside, but on the inside his work area consists of a computer wired into a trifecta of flat-panel monitors, all displaying different games of poker.

Boddy, a college dropout from Baldwin-Wallace College, discovered online gambling when he started playing at ParadisePoker.com, an online gambling Web site, at age 17. Now the 22-year-old Boddy works behind the scenes for PokerStars, an online poker Web site, where his duties include dealing with foreign currency exchange, answering poker-related e-mails and detecting collusion.

Even before Internet poker reached a boom and technology was not as advanced, collusion was still a very serious issue for online poker. “PlanetPoker, another poker Web site, had their random number generator hacked by a group of MIT students four or five years ago,” Boddy says. “It scared people away from playing online poker for a long time. Six or seven months after the incident, online poker began to pick up again.”

Now people looking to obtain an edge have a new range of weapons in

Story_ Ben Breier Photo_Melissa Gaug
impossible small
iPod nano starts at $179.00
for KSU students, faculty and staff

Boddy says the majority of poker pros measure up to their national television personas as being sociable, but one thing that doesn’t quite line up with their portrayal of being professional poker players is their financial status.

Boddy says 70 to 80 percent of the poker professionals viewers watch on television are broke or struggling for money. “They win multi-million dollar tournaments, but they don’t say they have to buy into tournaments for $15,000 to $20,000 every two weeks,” Boddy says. “They will go months without winning, and they have bad gambling habits. Nobody got into poker just because of poker. Everybody got into poker because they like to gamble.”

Playing online poker can be a harmful decision because young kids investing money into it aren’t fully aware of what they are getting into, Boddy says. “A kid who is 19 years old could have a great finish at a tournament and win $25,000. He might quit his job and think that’s a sustainable rate, when in actuality, he might be a losing poker player,” he says.

Based on his experience with the game, Boddy says he believes 90 percent of poker players are losing poker players. The remaining 10 percent is split in half — half breaks even, and half ends up making a profit.

“Even if you study and study, it may not improve your chances past 20 or 30 percent,” Boddy says, because, “There are some people who just can’t grasp the nuances of the game.”

Matheson, who reads about online poker’s future, says he learned some Web sites will incorporate video enabling players to see their opponents on the Internet.

“I won’t play that,” Matheson says. “I’ve played this for so long that when I get a hand, I get happy.” Plus, “I don’t have a straight face.”
The progression of a gambling problem

Adolescents are two to three times more likely to become problem gamblers than adults, says Rick Zehr, vice president of Addiction and Behavioral Services at the Illinois Institute for Addiction Recovery. The rising problem among adolescents can be attributed to television shows like Celebrity Poker Showdown and World Series of Poker, he says. Online gambling also is a major contributor, he says. "Gambling is everywhere, and it's becoming a part of our culture," Zehr says. "The more access there is to an activity, the more likely it is to become a problem."

The Illinois Institute for Addiction Recovery outlines a gambler's progression into three phases:

1. The winning phase
   The gambler is optimistic about winning and experiences the first high that encourages the gambler to continue.

2. The losing phase
   The gambler begins bragging about his or her winnings and spends more time thinking about gambling. He or she becomes more emotional over losses and lies about how often he or she gambles. Gambling becomes more frequent to make up for any losses, which generally leads to more losses, Zehr says.

3. The desperation phase
   The gambler begins engaging in illegal acts, such as theft, to finance his or her gambling habit. Thoughts of suicide, divorce and drug abuse are other symptoms that arise during this stage. The gambler feels he or she would rather end their life than humiliate family and friends, Zehr says.

Laura Pappada

Ben Breier is a junior magazine journalism major. This is his second story for The Burr.

But the money is out there, and there are people determined to get a piece of it.
"In this interview I just made $130," Mathe-son says. Not bad for a 25-minute interview. B
Nontraditional yet charismatic, the Bread of Life Church opens its doors for praise and worship

THE BREAD OF LIFE CHURCH bustles, busy, but not crowded, with children running and parents smiling as prerecorded gospel music plays in the background. A meager but faithful congregation fills a small room behind the sanctuary, gathering for coffee time before the pastor and his helpers rev up for the 11 a.m. service.

Sister Joy Freeman steps up to the stage and calls everyone, including children, into the white-walled sanctuary to begin praying for guidance, protection and reverence. She finishes her prayer and live music begins. Pastor Arnold Smith plays the keyboard, and his 14-year-old son, Garyn, plays the drums.

Freeman’s voice fills the sanctuary as she sings. The 16 people in attendance stand and sing along, eyes closed, hands raised, feet dancing while their bodies sway. One man unrolls a roll of money, taking out his largest bills in preparation for the offering. A young girl jumps up and down, stomping her feet slightly off beat as she sings.

“Amen,” a woman shouts.

“Hallelujah,” the congregation cries and its shouts break rhythmically into the song.

Those few who don’t stand to sing bow their heads, close their eyes and move back and forth to the music. Two children dance in the doorway, swinging paper fans back and forth and opening the swinging doors for entering parishioners.

Freeman prays again, speaking to the congregation and ending every sentence with a strong “hallelujah.” The praise and worship stops for just a few minutes, and the pastor encourages people to “meet and greet.”

“There are no strangers here,” he says.

Smith, who also works as a janitor in Taylor Hall at Kent State, greets everyone personally, warmly shaking hands and exchanging hugs until he finds his way back to the front of the stage. He calls the congregation back to order and asks for everyone’s offering to a barrage of clapping and a chorus of “amens.”

Everyone is happy to give, and the worshippers line up, children first, to deposit their money into two wicker baskets. When everyone sits, Smith is ready to deliver his sermon.

“Today, I’d like to talk about blessings,” Smith begins. “Who here could stand to be blessed today?” he asks to another chorus of “amens.”

To the outsider, it might appear the church itself could stand to be blessed. A lopsided sign with letters missing, an unreadable message of praise and worship that nearly touches the road at 1360 Fairchild Ave., alerts onlookers to the church’s existence. The church’s entrance is a narrow gravel driveway, full of holes brimming with rainwater and mud left over from fierce Ohio weather. There are no parking spaces, merely spots on the grass where a few vehicles can park. Most of the congregation walks to church, including the pastor, who lives in a house next door.

The church appears barren and dull, lacking in some way, until it is filled with its congregation, the music it makes and the message it brings.

“We’re always doing something here,” says Freeman, a graduate of Kent State and a member of the Kent State gospel choir. “And it’s always something different.”

The church boasts a dance team organized and choreographed by the pastor’s 13-year-old son, Tristan; a single women’s group that gives makeovers; a pastor who recorded two gospel CDs with his band, Sacred Voices; a tutoring club for the community; a boxing team and a sanctuary often set up for video games and pool. These traits make the Bread of Life Church a great place for worship, Smith says.

“This is a charismatic place,” he says.

Sister Joy Freeman leads the Bread of Life Church congregation in gospel celebration.
Lateace Lee, a member of the Bread of Life Church for the past five years, prays with the rest of the congregation during the praise and worship portion of a Sunday service.

“Some people say that we’re radical because we’re not focusing on tradition. I think we’re just more open to the movement of the Spirit, and we’re willing to reach the community in really different ways. And we’re a great church because of it.”

Smith says to his congregation, “No matter how long we cry out, how hard we have prayed, things can still spiral out of control. Preparations must be made. Turn to 2 Kings 3: 16-17. If you have it, please stand to give it reverence.”

The now 21-member congregation stands.

Five years ago, it could be said this congregation was not prepared for what happened. The pastor of nearly 10 years left to run a larger church in Canton. God’s Way Church, which would become the Bread of Life Church, was left without anyone to lead its services.

“I’ve been here since this church originally started, for 15 years,” parishioner Melissa Anderson says. “When our old pastor left, we had no clue what to do. But Pastor Smith stepped right up. And because he was the youth pastor at the time, it was a pretty smooth transition.”

The story is more complicated, according to Smith. “This church is very small, very close-knit,” he says. “But at the same time, it’s transitional because a lot of our congregation comes and goes. When I became pastor, we had a lot of Kent State students, and a lot of them left with the former pastor. We’re still trying to get Kent State students to come back.”

The church’s up-tempo services may help to bring some of the college students back, Smith says. In the meantime, the church continues to function and aid the community the best it can, despite its circumstances.

“The past five years have been a rough existence,” Smith says. “The financial aspect of running a church has been particularly difficult. But the needs of the community greatly outweigh the struggle, and it’s worth it to make a difference.”

The church, a rectangular brick building, consists of a large sanctuary, the pastor’s office, a front room used for both storage and as a sanctuary entrance, nursery, snack room, bathroom and coffee room.

The sanctuary of the Bread of Life Church is at the center of the building. Its white walls arch up into a triangular ceiling where round lights and three ceiling fans hang. Windows line the sides and shade the room with white blinds and purple curtains, which match the purple carpet. The congregation sits on rows of gray chairs, a Bible resting on every other chair. The focal point of the sanctuary is the stage, an elevated place where a podium sits in front of a cross draped in white fabric, signifying the purity of Christ. Large speakers, a keyboard and a black set of drums complete the furnishings.

Each room, with the exception of the sanctuary, is big enough for only a few people at a time. It’s a diminutive church in comparison to the megachurches that seem to sprout up everywhere. The megachurch across the street, Riverwood Community Chapel, surpasses the Bread of Life Church in both size and attendance, but Smith says both churches are equal when it comes to worshiping God.

“We’re small, but we’re growing,” he says. “And the fellowship inside this church is incredible. This is a great place to be to worship and celebrate the love we have for our Lord.”

David Odell-Scott, religion studies coordinator at Kent State, says he agrees. “Enormous megachurches are a phenomenon,” says
 Odell-Scott, who served as a pastor before joining Kent State’s staff. “They are well-funded, with thousands of members, but too often they have to be consumed by advertising and finances to sustain their huge budgets. Neighborhood churches are more stable. And they can be just as wonderful.”

Smith says his childhood helped shape the pastor and person he is today.

“My wife and I are both pastor’s kids,” says Smith, who came from a Methodist background. He and his wife, Anisi Daniels-Smith, have been married 11 years and have four children: Garyn, 14; Tristan, 13; Brendan, 10; and Mikenzi, 8. “But we’re different pastors than our parents. I was raised in a very traditional church, where everything was strictly church business. But I believe church business is about people, and people have all kinds of needs. So we have to be different to reach them all.”

Smith is attending workshops from the Free Methodist Indianapolis Center while he preaches and works his several other jobs, including his own company, Integrity Cleaning, where he cleans floors and waterproofs basements. While Smith has had no other formal training in the ministry, he is confident in his abilities.

“The people here are from all walks of life and I connect with them,” Smith says. “This is a come-as-you-are place, and we’re not going to look down on you. We’ll love you anyway.”

Smith continues to prepare his church, as he has for nearly five years, to be a bold beacon in the community — radical but important, working but not perfect. As he closes his service, he sums up his church and its philosophy: “Just be real.”

Jillian Kramer is a junior newspaper journalism major. This is her first story for The Burr.

Left, Pastor Smith gives the final prayer of his service. Above, Phillip Freeman, a member at the Bread of Life Church for the last three years, attends an outdoor service and barbecue.
ON

STATEMENTS

Photographer Gavin Jackson takes a look inside the lifestyles of Kent State fashion students and their designs for the Rock the Runway event.

Desolate beauty

Designer Ashley Skiles' dress from her Rock the Runway collection springs to life. The second annual Rock the Runway event, held this spring, showcased designs from some of Kent State's fashion students.
"ROCK THE RUNWAY IS, LIKE, 'LET'S HAVE FUN,' A PERFECTLY GOOD REASON FOR A FASHION SHOW"

— ELIZABETH RHODES, DIRECTOR OF THE FASHION SCHOOL AT KENT STATE

Hidden behind the haze
Above, designer/model Sydney Sustarsic's collection for Rock the Runway was musically inspired by the song, *Robot Rock*, by Daft Punk. The main draw to Sustarsic's Mechanizd Decay collection was the mesh cocktail hats, which "need to have a comeback," she says.

Hitting the Books
Right, designers Lisa Manjl and Alyse Kimble also had music in mind while designing this piece. What used to be a man's outdoor coat is altered into a two-piece ensemble, which was inspired by musician David Bowie's wardrobe from the 1980s.
SEEKING SH

They may not always be sleeping on the sidewalks of Kent, but many of Portage County’s working poor have no place to call home.
EL TER

Story: Rachel Abbey
Photos: David Foster and Jake Kellogg
Because of the sensitive nature of homelessness, some of the residents at the shelters in this article are mentioned by their first names only. In many cases, they do not want people in their pasts to know they are now homeless.

IN THE KITCHEN, BETTIE IS peeling potatoes for homemade french fries, passing them to Mari Sue to rinse and slice. Todd is in charge of dinner tonight — they're having hot dogs and pasta stroganoff with the fries. "I came to help him because he looked so lonely in the dark kitchen," Mari Sue says, laughing. Kids are running around, chatting to the adults and to each other, eating popsicles and drawing pictures with neon-colored markers.

Tonight is Todd's turn to make dinner. Everyone signed up for a chore, such as cooking a meal or cleaning the bathroom, at this week's residence meeting.

At a homeless shelter, everyone must pitch in. "We see more of the working poor lately, where they're working but can't afford to find housing," says Heather Daniel, program manager at the Miller Community House in Kent. The Miller House is the only family shelter for the homeless in Portage County. According to the National Law Center on Homelessness and Poverty, 44 percent of people who are homeless are employed. The Washington, D.C.-based center, composed of lawyers, activists, researchers, homeless and formerly homeless people, works to eliminate homelessness through legal means.

Some of the clients at the shelter can afford cars and cell phones with customized ring tones, but housing is another story. An individual would need to work full time, earning about $9.60 an hour, to be able to afford a two-bedroom apartment and living expenses in Portage County, Daniel says. According to the U.S. Department of Labor, the minimum wage in Ohio is $4.25 an hour. "In Kent, it's so hard to find anything that's not minimum wage," says Craig, a client at the Miller House.

According to the 2000 Census, 3.9 percent of people in Kent were unemployed. About 18 percent of families, the largest percentage, had an annual income of less than $10,000, and 15.4 percent were below the poverty level. More than 25 percent of individuals, ages 18 to 65, live below the poverty level.

On any given night, about 400 people in Portage County are homeless, Daniel says. According to the National Law Center on Homelessness and Poverty, 2.3 to 3.5 million people in the United States experience homelessness each year, about 0.9 percent to 1.3 percent of the population. A lot of people who are homeless in Portage County will "couch surf" at friends' places or sleep in their cars, she says. If they are outside, they're probably sleeping in building entryways or at a campsite. This makes it hard to calculate how many people are homeless in Portage County, says Carole Beatty, director of shelter services at Family and Community Services Inc.

The Miller House had 1,201 requests for shelter last year, Beatty says. This number represents any family or individual who asked for shelter, but not all requests could be met. Each family or individual is only counted once, no matter how many times they called during the year. The shelter was only able to house 114 adults and 51 children out of these requests.

"You don't see them sleeping on the sidewalks like you do in the big city," Craig says. "It's different in Portage County." He says he believes he would have had to go to Akron if he wasn't at the Miller House because, "I would have lost my job."

Craig currently works at a local telemarketing service while he studies to finish his advanced EMT license. He wants to find another job but is having trouble without his car. "I'm
a single male in Portage County, and there's no help," he says. "Unless you have nine kids and have been on welfare, you can't get help. I know I'm able-bodied but still."

His car has been in the shop, leaving him at the mercy of the bus system. He's been thinking about writing to churches and asking for small donations to raise the $400 he needs to fix it, with the hopes of paying them back in money or in volunteer work. "It sounds like such a scam when I talk about it," Craig says. "I'm just grasping at straws to get back on my feet. I can't get a job until I get my car back, and I'm not going to my family. I can't."

Even though Craig says he talks to his family regularly, especially his two young daughters, most of them don't know he's lived in two shelters and three apartments in the past two years. He has only told his aunt, who was supportive, but he feels as if he is letting his family down by living in a shelter.

Craig, who is divorced, says he didn't want to take everything away from his kids, so he left the house he and his then wife built a few years earlier in Trumbull County and moved to the Kent area.

"I built a house," he says. "Now I live in a shelter."

Up to 22 people can stay at the Miller House, Daniel says. Five women can stay in one room and five men in another. Families can stay in one of two additional rooms, each with four single beds and one double. Twenty-one people are staying at the house now, but the rooms are full because individuals can't stay with the families.

The shelter provides bus vouchers, cleaning products and linens. It also provides hygiene items and food, depending on donations. Milk and eggs are always available, Daniel says, but meat has to be rationed.

Before they can enter, residents must go through a background check — sex, arson or drug-related crimes could keep individuals out to ensure families' safety, Daniel says. Once there, residents are expected to work toward goals, such as getting housing and employment, as well as do their weekly chores.

Daniel says the group meals and shared living space at the Miller House foster community. Bettie has heart trouble and can't eat a lot of cholesterol, so she buys fruits, such as strawberries, and gets enough to share with the children at the house. "I bought my own container of coffee, but it's almost gone," Bettie says. "I don't mind sharing with anybody." But Bettie says the close living quarters can sometimes cause conflict, such as figuring out what time people can start to make noise in the rooms. Different sleeping schedules can lead to disagreements.

Residents give up a certain amount of freedom when they enter the shelter, Daniel says. They must be in the house by 10:30 p.m. and in their rooms from 11 p.m. to 6 a.m.

In the kitchen, Todd and Mari Sue realize they lived in the same mobile home park in Ravenna before coming to the Miller House. Todd moved into a motel about a year ago, when he and his wife divorced. He didn't want to take the mobile home from her. He landscaped, but it wasn't enough to keep up the motel payments, so he came to the shelter.

After Craig left his home to his ex-wife and children, he lived in an apartment with friends. The Desert Storm Navy veteran then went to the Freedom House, Kent's homeless shelter for veterans.

About 25 percent of all homeless people in the United States are veterans, says Matthew Slater, program manager at the Freedom House, and there are five to eight homeless veterans on any night in Portage County. The Freedom House, which opened this year, can serve up to nine male veterans at a time, and it served 38 this past year. The house received about 62 calls but was unable to serve them all.
Kent State student rises from homelessness

When LaQuita Ramsey, a psychology major, moved into her new apartment in March 2002, she felt so financially secure she paid the next three months' rent in advance. Four days later, the day care center where she was employed closed.

The value of having a home is indescribable, and this value increases once a home is lost, says the 29-year-old Ramsey.

After losing her apartment, Ramsey and her two sons, LyVonne and DeAntione, moved in with her mother, with whom she did not have a close relationship. Ramsey, who was raised by her grandparents, says the arrangement lasted only three weeks. She and her children relocated to her car.

"Me and my children lived in a car for a week and a half until someone found us," she says. "I felt worthless and thought, 'Where are your friends when you need them?'"

LyVonne, who was 8 years old at the time, felt differently. He thought living in a car every day was a fun adventure. DeAntione was too young to remember the experience.

Ramsey promised LyVonne a place to rest his head on Oct. 2, 2002 — his birthday. The family entered a Cleveland shelter.

The room at the shelter was similar to a dorm room, Ramsey recalls, and there were two sets of bunk beds and a dresser. Six people occupied one room sometimes. Shelter clients were designated times to wash clothes. There were times when she and her children would wash the same clothing several times because that was all they had to wear, Ramsey says she remembers.

Nightly false fire alarms — sometimes two or three per night — forced Ramsey and others in the shelter to stand outside in the cold and wait until they could be let back inside. Community members and local restaurants donated food. Shelter clients had two options: eat what was provided or stay hungry.

Dinner was served at a specific hour, and tardiness resulted in hunger except in emergencies. Even then it was a cold plate of food waiting, Ramsey says.

When one shelter became unbearable, Ramsey and her children applied to a new one, where she was able to take classes on budgeting, job training, stress relief and how to shop for her family.

Ramsey recalls taking over a sex education class when the teacher didn't show up. She led a discussion on domestic violence. As she spoke, other counselors observed and told her, "You would make a good counselor." Ramsey says this was the moment she decided to go to college to become a counselor. She chose this profession because she wants to help others like herself. "I want to show people that there's a better way to live," she says.

Receiving her acceptance letter to Kent State in June 2004 marked a new beginning for Ramsey, she says. Not wanting to bring along any baggage with her, physically or mentally, she says she packed only one bag for herself and one for each of her sons and moved to Kent two months later.

Ramsey says she is grateful to be a Kent State student and to have a roof over her family's head. Her apartment is like a mansion compared to where she came from — and it is her own, she says.

LyVonne, 12, and DeAntione, 8, are happy in Kent. With a weekly schedule of baseball, soccer, football and swimming, DeAntione is comfortable. When she and her children think about their past, they focus on where they are now. They rejoice in the present and say, "We're in college now."

_TaLeiza Galloway_
Glen Gammon, 57, is one of those who was served at the Freedom House last year. A veteran of the '60s, Gammon says he sees himself as a Robin Hood character — he might have stolen, rather than worked, his way through life, but he never hurt anyone or took from someone undeserving. He says he always gave his money away: to his two diabetic sisters who didn't take good care of themselves; to his 13 children; to his five wives, who he says used drugs. He says he can't stand to hear a woman cry.

"Maybe she's telling the truth this time," he recalls, remembering the women in his life. "Maybe she's going to go to the store and get those groceries."

Gammon ended up in the Freedom House for six months. After he gave most of his money to his sisters to buy a new trailer, he left Tennessee to live with his daughter in the area. She was about to move and told him she didn't have room for him at her new place. He read about the Freedom House in the newspaper and called with the 75 cents in his pocket. After his stay, Gammon found an apartment in Kent, and pays rent with his pension check. The coffee table in the center of the living/dining room is covered with cigarettes smoked down to the butts and prescriptions bottles for the hip pain that he says keeps him from finding work.

Many of the veterans are from the Vietnam era, Slater says. From his experience and research, soldiers returning from that conflict had a lot of trouble rejoining society. They did not get a lot of support and didn't learn how to adapt soldier skills to civilian life.

Some homeless people are not physically able to work, Daniel says. People could have had good jobs and nice homes, gotten injured on their job and lost their savings while they waited for their disability check to come in — a wait of about two years. Even when the money starts coming in, it might not be enough. Disability is $585 a month right now, and typical rent for a one-bedroom apartment is $500, which doesn't leave much for food or extras.

Bettie at the Miller House has congestive heart failure, which has caused three heart attacks. She has abnormal bone growth in her feet and has lost all of her bottom teeth. She also suffered a nervous breakdown when she broke a bone in her spine working at a home for the elderly. "Sometimes I feel like my body's breaking down," she says. "I might be sick, but I sure ain't dead."

She came to Ohio in the middle of August.

Opposite page, Haven of Rest, a nonprofit Christian social service organization in downtown Akron, provides a controlled environment for homeless men, women and children. Right, Maurice Matthews, of Dayton has been homeless for over a month in Akron after spending time in jail.

"YOU DON'T SEE THEM SLEEPING ON THE SIDEWALKS LIKE YOU DO IN THE BIG CITY"
after leaving Tennessee when one of her daughters committed suicide. She says she realized she couldn’t handle the stress of that and of supporting her boyfriend, who she says was only using her for her money. She left four sons, one daughter and her mother in the south and came to Ohio to live with a family friend and her husband, a living arrangement that soon grew dangerous with marital disputes and drug abuse. That’s when Bettie came to the Miller House.

“I just couldn’t take the stress down there,” she says. “This is where I want to stay. I don’t want to go back. I don’t.”

Bettie is trying to move into a house with other people who have disabilities. By the time this article runs, all of these residents will probably have gone from the Miller House to the next stage in their lives.

Clients can only stay at the Miller House for 30 days, unless there are special circumstances, Daniel says. As long as they’ve been working on their goals, but their house or apartment needs to pass inspection or open up from a waiting list, the house will let them stay a little longer. If unproductive, they’re asked to leave. “You have to be doing something,” Daniel says. “You can’t just sit around and watch TV all day.”

All the clients have set goals to work toward outside the house, such as finding a job, learning how to budget money or attending family counseling. Individuals meet with a resident advocate at least once a week to review their goals and to plan for the upcoming week.

The Freedom House follows a similar plan with goals and chores, but residents can stay for 90 days, Slater says. The average stay is about 42 days.

“We don’t want people to come back over and over again,” Daniel says. “We’re trying to eliminate homelessness here.”

Craig has found an apartment, and Todd has found a house. Todd says he hopes to move in soon, and his 15-year-old daughter, who has been living with family, will move with him. That’s one reason he decided to come to the Miller House. “I knew they could help me get a house faster than I could get one on my own,” he says.

Mari Sue has been homeless before, when her son was small enough to be in a stroller. She had just gotten out of her first marriage, and she lived on the streets for about a year with her young son. He is now staying with friends. “He’s almost homeless himself,” she says. “No job. No car.”

She’s been at the Miller House for about a week, homeless for a second time after a second divorce. In between periods of homelessness, Mari Sue raised her son and attended college, receiving a bachelor’s degree in social sciences from Hiram College. She’s worked part time and gone to school but hasn’t had a steady job since quitting to be a stay-at-home mom.

“Every time I go to get a job, they look at me like I’m nuts,” she says, because she has been out of the work force for so long. Mari Sue knows it’s hard to find work, which is why she went to college. She wants to get her master’s and study writing.

“My next chapter is coming,” she says. Last year the Freedom House was able to get 25 of its 38 veterans housing, Slater says. Seventy of the 112 people leaving the Miller House found housing. People who don’t find housing may go live with family members or friends, Daniel says. No one really knows where they go.

Back in the kitchen, Todd and Mari Sue are still talking about their experiences as they finish dinner. The worst part of being homeless, Todd says, is “not knowing from one day to the next what’s going on.”

“Yes, that’s my thing, too.” Mari Sue says, looking up from the dinner’s unfinished potatoes. “Not knowing where I am, feeling misplaced, like, what am I doing here?”

Rachel Abbey is a junior newspaper journalism major. This is her second story for The Burr.

Visit the CyBurr at burr.kent.edu for an accompanying photo gallery, “The Road to Independence,” by David Foster.
Certified Staff Trainer Kitty Newsham describes athletic training as, "hours of boredom interrupted by moments of panic." Kent State fans only see the training staff when a star athlete goes down in the heat of competition. What most people don't realize is that the training staff often puts in just as many hours as the athletes they care for.

Above left, Jessica Possehn, a graduate assistant in the athletic training program in charge of the Kent State wrestling team, cleans up blood from the mats in the wrestling room. Above, Toshimi Ogo, John Faulstick, Danielle Knapp and John Lenard, along with the rest of the athletic training staff, always are prepared on the sidelines at the games and practices of the Kent State football team. Left, Adrianne Cole keeps an athlete company while she receives treatment in the athletic training room in the Memorial Athletic and Convocation Center.
Athletic trainers prove they’re not just a sideline service — but also part of the team

Photos _ Stephanie Blackstone
Right, Denise Pulsifer talks to John Greathouse as they observe the wrestlers' form during a lifting circuit in the Gym Annex. Below left, athletic trainers use this 55 degree "ice bath" to aid athletes on their road to recovery. Below right, athletic trainers practice their wrapping skills in between "rush hours" in the athletic training room in the Memorial Athletic and Convocation Center.
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Isaac and Jaci Perkins pray at The House of the Lord church in Akron. A former Kent State track athlete and athletic department faculty member, Perkins' battle with cancer ended Nov. 9, 2005. Photo by Stephanie Blackstone

I talk about how important my wife is to me and how passionate I am about everything I do. But until you actually are tested or have an opportunity to be tested, the truth is, you don’t know. What’s going to happen if tomorrow you wake up and there’s a tsunami or a hurricane? You don’t know. We can talk about it here at the table. Being on a university campus, we talk about theories, or what-ifs, but I’ve always been one of practice. The what-if happened to me, and this is what I’m doing about it. So ask me whatever other questions you want to ask me, and you know that whatever I give to you that’s who I am, that’s who I’ve been and that won’t change.

-Isaac Newton Perkins
AN INSPIRED LIFE

Former Kent State track captain Isaac Perkins believed in the power of prayer throughout his battle with cancer.

SITTING ON THE BACK DECK AT HIS Streetsboro condominium on a sunny fall day, Isaac Perkins talked about his views on religion, relationships, health and life.

Less than a month later, in the early morning of Nov. 9, 2005, the complications of a rare cancer called primary sarcoma of the brain took Perkins’ life.

Perkins, a former eligibility director for the Kent State athletics department and four-year track athlete, went through chemotherapy, last-effort medications, seizures and three brain surgeries. He said his experience was his ultimate test of faith in God.

For much of the interview, the 25-year-old Perkins talked about the future. The fact that doctors said in June he had three to six months to live didn’t seem to faze him. Brushing aside tests and reports, he looked to the future: how much he was going to raise at next year’s Relay for Life at Kent State, how he wanted to write a book, or how interesting it would be to see what happens between the three major faiths of Abraham.

Perkins denied a death from cancer. His specific kind of denial wasn’t ignorance or fear but rather an affirmative act. To accept his approaching death would be to give in.

“He was the epitome of strength and courage,” says assistant track coach Ron Andrews, who was Perkins’ close friend and teammate. The two met as neighbors catching the bus to track practice.

Friends tried to find some kind of justification for why Perkins was diagnosed with a disease that no one knew how to cure.

Cancer can affect anybody, no matter who the person is or what he or she has done, Perkins said.

Although the scientific and medical reasons were unknown, Perkins, a devout Christian and preacher’s son, was aware of the spiritual reasons. “I believe that, one, God is ultimately in control and, two, he knows how much you can handle and, three,
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The story, “Wanted: Residents for the Rubber City,” which ran in the Fall 2005 issue said Jen Michael opened the Revival Thrift in Akron. Her boyfriend, Adam Yuratovac and his sister Robyn opened Revival Thrift. We regret the error.
"YOU COULD TELL HE WAS WORKING TOWARD SOMETHING"

I know I’m destined to greatness. I thought I was going to be in athletics, but obviously he had other plans," said Perkins, who was a former captain on the Kent State track team.

Perkins seemed sure of his belief that God was driving the universe and cancer wasn’t punishment. The knowledge of his impending death helped him open up and talk about people and their relations. "I’m more vocal now than I had been," he said. "I already had that passion inside. Not being afraid of death and knowing that the doctors think that death is close is like, ‘Well, if you think I’m going to die, then I’m going to tell you what I feel, what I know, or what I think can help you for the time that I’m here and the time that you’re here.’"

Perkins taught others to look to God during difficult times. "What we can take from his situation is that in a personal crisis, we can turn our faith over to God," says Robert Heller, who worked with Perkins in the Kent State athletic department. "We cry and miss and love him, and Isaac turned it over to God."

Perkins’s wife, Jaci, expressed similar feelings. "When you hear ‘cancer,’ you pretty much just think death," she says. "Honestly he’s the one that kept myself and both of our families together with his faith."

Perkins said he feels many Americans, whether Christian, Muslim, Jewish or Buddhist, are not prepared to die for their faith yet many people outside of Western civilization will do it in a heartbeat. "I think that the mindset to be able to sacrifice or die for someone, to me, is like the pinnacle of my faith," Perkins said. "So to go through trials, to go through tests, to go through whatever you need to

Left, Perkins walks the victory lap at the Spring 2005 Relay For Life event. Photo by Gavin Jackson
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“UNTIL SOMETHING GREAT HAPPENS TO YOU, YOU NEVER KNOW WHAT YOUR FAITH REALLY IS”

A brush with death, Perkins said, makes people realize who they really are. “I wouldn’t wish this on anybody, but at the same time, until something great happens to you, you never know what your faith really is.”

People say they believe a lot of things, but for that belief to become real it needs to be tested. “And this is like one test of my faith,” Perkins said, “but then at the same time I know who I am. I know when I leave here everyone else is going to know who I am.”

Death brings out the truth in relationships, he said. “You never know how much you mean to somebody or how much somebody means to you until their time is already over or their time is almost up.”

The alternating signs of death and life of his last year-and-a-half took a toll on his family and friends. It was an emotional rollercoaster ride for them, Perkins said. “When I had my first surgery, people thought my time was up. I got all these responses: people sending cards, letters, etc. They wanted to say goodbye,” he said.

It happened for a second time when Perkins underwent another surgery. During the 2004 Christmas season, doctors gave Perkins a good report. “Everyone was like, ‘OK, Isaac’s back,’” he said. Then on Easter Sunday, Perkins went into seizures, and “Everyone was like, ‘Oh man, you’re dying again.’” Close friends and even brothers and sisters withdrew from Isaac and Jaci for three months.

“When bad news after bad news came,”
Perkins embraces a church member after a Sunday service. The House of the Lord church has a friendly atmosphere, which welcomes all of its visitors. Photo by Stephanie Blackstone

Jaci Perkins says, “we’d kind of go back to saying, ‘Oh gosh, let’s just make it the best we can until he dies.’ We’d go back and forth, but he was the one to always bring us back up.”

Not only did Perkins support his family through his own disease, he also became a source of inspiration to his teammates during and after his time at Kent State. Andrews says although Perkins had a leg injury for most of his senior year he still came to track practices and meets as an “inspirational leader.”

Andrews remembers a motivating story about Perkins that took place at the 2002 MAC track meet. “We weren’t doing so hot the first day,” he says. The team sat with their heads down, until Perkins stood up and began speaking. He started saying the words from DMX’s Who We Be. Soon the whole team picked up on Perkins’ energy and began chanting, “They don’t know who we be!”

The story epitomizes Perkins’ personality, Andrews says. “That’s the kind of person he was. He was a leader.” Perkins still has an influence on the track team although the majority of the members who ran with him graduated, he says.

His warrior personality, as Perkins himself referred to it, and upbeat attitude were apparent before the cancer.

Wick Poetry Center

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Tonya Lee, Perkins' Kent State coach and recruiter before leaving for the University of Georgia in 1999, says he was a perfect gentleman with a positive presence that drew her to him during recruiting. "He lived life like it was another opportunity to talk to people and be an influence," she says. "You could tell he was working toward something."

Perkins admitted to only one moment of personal sadness. In August 2004, while lifting weights at the campus recreation center, he couldn't see the weight on his right side — the tumor had caused his right peripheral vision to go blind. "I felt like, 'I don't feel like being here,' and I felt like I was going to break down and cry," he said. After the incident he received what he called a "supercharge from God" and knew everything would be okay. "Whatever happens, I knew we were going to get through it," he said.

Perkins described his circumstance as a great opportunity. "Ultimately, it will bring glory to God," he said. His funeral reflected his positive attitude. Among the teary-eyed family and friends were two women in the pews who sang and clapped to a gospel song — the same song Perkins worshiped with on Sundays — that repeated the phrase "It's a new season" over and over.

John Oberlin is a senior magazine journalism major. This is his first story for The Burr.
Perkins made arrangements before he died to send flowers to his own funeral for his wife, Jaci Perkins.

Photo by Stephanie Blackstone
ON ANY GIVEN THURSDAY IN KENT, Shannon Woods, Kate Ulrich or Kayce Cummings can be found pouring the drinks at four different watering holes across town. And on certain weekends in Vermilion, fellow Kent State student Dan Wheeler takes turns bartending and managing at the popular eatery/bar Red Clay on the River. Each one tends bar at his or her own pace, some taking three drink orders at once, while others rely on their physical attributes to attract customers. Some have even-developed liquor-pouring techniques to help save them time in mixing old standbys like Long Island Iced Teas. But whatever similarities these student bartenders may share during bar hours disappear after last call.

Bartending in the basement

It’s 10:30 on a Monday night at the Rathskeller, and Shannon Woods, 23, will be closing up shop in an hour. Three-quarters of the way through her four-hour shift in the dimly lighted, red brick basement of the Student Center, Woods has poured only one drink for a customer — Coke. A straight-up, on-the-rocks Coke, but a Coke nonetheless.

Some would consider this a blatant waste of skills for a certified bartender from the Pittsburgh Bartender School — on particularly slow nights like this one, even Woods would agree — but the job is a refreshing change of pace for the senior community health education major.

In addition to keeping Rathskeller regulars entertained Monday through Friday nights, Woods works 12 hours a week as an intern for the DeWeese Health Center and part time as a computer lab monitor in the campus library. Although the latter job pays more, Woods’ heart belongs to the Rathskeller.

“This is my party job, that’s my school job,” says Woods, a petite fresh-faced young woman clad in a baseball cap that nearly masks the mega-watt smile she frequently reveals whenever she talks about her occupation. “I do like it, and I like my co-workers. These are people I’ve seen for years, and now I’m finally really getting to know them, and that even goes for faculty and staff.”

The appeal of bartending to a college student like Woods is easy for Rob Hedrick, head instructor and job placement instructor of the Cleveland Bartending School, to explain. “It’s quick money in your hand every week, and the hours are conducive to college classes,” he says. “Plus, you’re involved with the whole nightlife scene, and everybody enjoys the nightlife scene.”

Hedrick’s students enroll in a 40-hour course consisting of one hour of daily lecture and three hours of behind-the-bar experience Monday through Friday for two weeks. Once his students are through, Hedrick places them at any of a number of bars and restaurants in the Akron/Cleveland area.

Woods applied to the Rathskeller on her own, and the bar’s schedule is unusual compared to its downtown counterparts. Because the Rathskeller is the on-campus bar of a college notorious for being a suitcase school, its business is almost the exact opposite of its downtown counterparts. “Normally we’ll have two or three bartenders on weekdays and just one or two on Fridays and Saturdays,” she says. “During the week is the best. Tuesdays can be our best days sometimes.” Thursdays also are good, Woods says, because of karaoke night on the Rathskeller stage. The bar also sees visits from students grabbing a drink between night classes, basketball fans grabbing a quick beer before heading over to the M.A.C.C. or bar crawlers who will be heading downtown eventually but prefer to start their night on-campus.

Woods says she enjoys the Rathskeller’s relative predictability, but also is more than able to hold her own when things pick up. “I
Above, Kayce Cummings, a senior theater and dance major, struggles to hear a customer's drink order at The Dorm on a busy Wednesday night.

Left, Kate Ulrich, a senior education major, works fast to get drinks for all her customers at Ray's Place in Kent. Ulrich, who frequently works until late in the night, will have an even more hectic schedule when she starts student teaching in a few weeks.

like it because I know what to expect, but when I went to bartending school, I learned how to do two, three drinks at a time. It's not helping my skills at all."

Woods insists the benefits of tending bar at the Rathskeller outweigh those of a downtown bar. "By the time I'm getting out of work, people downtown are just getting started," she says. "It's a different type of crowd." After she graduates in May, Woods is contemplating grad school, but she isn't ruling out taking any other bartending jobs in the near future. In case she gets a little rusty on the differences between a Long Island Iced Tea and a Long Beach Iced Tea, Woods still has a home at her other alma mater, the Pittsburgh Bartender School. "They have long-term refresher courses, so if I want to refresh myself on shooters or something, I just say I'm coming in, and they'll be OK with it."

Ray's-ing the bar

Two days after Woods' Rathskeller dry spell, senior education major and Ray's bartender/server Kate Ulrich, 22, is one of two working bartenders on a rather calm Wednesday night. The first-floor bar is chock full of historic decor—a moose head here, an antique cash register there and Kent State and Kent city memorabilia scattered everywhere—but nothing is more eye-catching than the infamous shot wheel.

Ulrich steps up to spin the multi-colored wooden contraption, which contains shots as simple as straight Jagermeister and as creatively named as "cement mixer." The wheel lands on Three Wise Men. Ulrich pours even amounts of Jack Daniels whiskey, Jim Beam bourbon and Johnnie Walker scotch into a medium-sized shot glass and hands it to the customer.

Moments later, however, that customer will be led to believe by Ulrich's manager, Chris Cowles, that Ulrich is being interviewed and photographed tonight for Playboy magazine. The tanned, raven-haired Ulrich laughs off her manager's practical joke. "I'm a really sarcastic person. I'm always one-upping the drunk people," she says, not appearing to be the least bit self-conscious about the few customers who've yet to figure out the Playboy story was a joke. "I don't lose my patience with anyone."

Keeping late hours at Ray's Place doesn't bother Ulrich ("I just try not to take classes earlier than 11," she says), but they will start to take their toll in a few weeks when she starts student teaching. "That's going to be interesting," she says. "I have to get up at 6 in the morning, so I'll get, like, three hours of sleep." Working two jobs at opposite ends of the day may put physical strain on Ulrich, but the tips she accumulates at Ray's are sure to make up for any lost z's. "I figured bartending would be the most money I could make in Kent — it is." An average night of bartending at Ray's brings in $100 to $150 for Ulrich, and an especially good night can yield up to $200.

Getting the job was a fairly simple process. Ray's Place requires its employees to start out checking IDs at the entrance, after which time they're given a month to study a book of all the
Shannon Woods, a senior community health education major, unscrews a beer tap at the Rathskeller after the bar has closed. Woods has made friends with regulars at the bar as well as many student employees in the basement of the Student Center.

At the end of the month-long period, prospective bartenders are then required to take a test on everything they've studied in the book, which Ulrich passed on her first try. "They taught me everything I need to know here," she says.

Ulrich's jocular manager Cowles would love to see his employee stick around for a little while. Before the interview is over, Cowles can't resist sharing an anecdote from working with Ulrich for the last two years. "One of our guys here who went to Iraq, he had a picture of Katie that he took with him," Cowles says. The soldier then asked for a picture of Katie in a dress, but Cowles decided to have a little fun with the dress himself. "I got in it and sent it as a picture of Katie."

Workin' on the weekends

While Ulrich and Woods make the most of their earnings Mondays through Thursdays when the bar staffs are shorter, junior communication major Dan Wheeler makes up for lost time on certain weekends during the semester. At Red Clay on the River restaurant and bar in Vermilion, Wheeler, 22, works Friday through Sunday as a server, bartender and manager. On his first working Friday of the spring semester, Wheeler is behind the cherrywood bar in the center of the expansive restaurant, squirting drink orders into glasses as they come in. He is about to perform his signature technique — mixing a Long Island Iced Tea by pouring all four liquors at the same time, two bottles in each hand. He even catches the
attention of Brian Baldino, a Red Clay regular and lifelong Vermilion resident who says, "I watched this guy do six of those in one night. It's quite spectacular." Wheeler smiles and nods from behind the frames of his thick black glasses and tends to a few more customers before returning to pick up his tip.

Although he prefers waiting tables for the extra time he can spend getting to know customers, Wheeler says bartending has its advantages. "It's a lot more fun, more fast-paced, and you can do different things. If you want to get to know customers and spend time with them, you can. If not, you can just ignore them." Phillip Hockey, Red Clay's general manager, says Wheeler has what it takes to quench the thirst of his restaurant's numerous regulars. "He's got a lot of common sense, so he can do well. He's willing to run around and talk to people. He has everything you're looking for in a bartender — social, hard-working."

Just then, Wheeler rings the bar bell, signifying an especially good tip. During the summer months, generous tips are even more frequent than the odd one in the middle of February. "We get some pretty outrageous ones in the summer," he says. "People will tip 100 percent, 75 percent or go 50 on 50." All of the bartenders' tips go into one big jar and, at the end of the night, the funds are divided up between them based on who worked the most hours. On this particular night, Wheeler anticipates a haul of $80, but he's repeatedly been capable of bringing in $250 to $300. However, those tips usually accumulate over "long days — 13 or 14 hours, it depends," he says.

Wheeler has been ascending the ranks of Red Clay's staff for the last 2 1/2 years, starting out as a server at 19, easily moving into bartending at 21 and becoming a part-time manager last year. Back at Kent State full time after spending a year at Lorain County Community College and taking another two semesters off to work at Red Clay, Wheeler is enrolled in the Professional Approach to Bar & Beverage Management class. The class is offered through Kent State's hospitality management program, which is familiar territory for the three-year veteran bar employee thus far. "It's more like the manager side of working at a bar," he says. "If you were going to own your own bar, it teaches you about how people can rip you off with inventory. I kind of knew most of this anyway, but it puts it in a different perspective."

Loft-y aspirations

Wheeler's weekend work schedule is as flexible as a Slinky compared to Kayce Cummings' schedule. The 26-year-old senior theater and dance major regularly does a double shot of bartending each week, working Thursdays and Fridays at The Loft in downtown Kent and Wednesdays and Saturdays at The Dorm in Akron's Cuyahoga Valley.

Both bars can get pretty busy — on a Thursday night, Loft customers wait as long as 20 minutes to get a drink order filled — but
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Cumming is quick-paced and quick-witted enough to handle multiple customers with ease. "Is that your fiancé?" she asks the female half of an engaged couple she's just poured shots for at The Loft. "Why are you marrying him? He's impossible!" The couple laughs, Cumming smirks and a knowing gleam appears in her cat-like green eyes. Within seconds she's at the Bud Light tap again, pouring dollar drafts for thirsty customers.

But, as Cumming reveals during coffee at Susan's Coffee & Tea in Kent, her life schedule is even more packed than her work one. In addition to her two bar jobs, she's enrolled in a whopping 24 credit hours' worth of classes this semester, takes separate jazz and acting classes once a week, stars in a nationally televised commercial for Mr. Hero and attends meetings and events for her sorority, Chi Omega. She has worked also with the Walt Disney Co. since the age of 19, starring in shows and making appearances at the Disney amusement parks in California and Florida. Cumming still does work for the company and recently flew to L.A. for a weekend — the day after a shift at The Dorm, in fact — to do voice-overs for Disneyland.

The rest of Cumming's accomplishments is a staggering list of acting jobs and roles all across the country and even a few spots in other nations.

A native of Columbus, Ind., Cumming got her first bartending job at the Rainforest Café in Orlando in between stints at Disney World where she would appear as Disney princesses,
such as Cinderella and Pocahontas, a natural role for the half-Cherokee actress to play. After watching her then-boyfriend make “stupid amounts of money” working at the Rainforest Café’s bar, Cummings told him, “I can talk people out of more money than you do.” Within a month she became a bartender. In the last five years, she has held a half-dozen other bartending positions in her hometown of Columbus, in Toronto and in New York City, where she served former Saturday Night Live cast member Jimmy Fallon during his early days on the show. (For the record, Cummings says, Fallon drank cranberry vodka and always tipped really well, even given his then-modest salary.)

Cummings says she can definitely do without a few negatives of the job, including lack of sleep. During finals week last December, Cummings realized as she strolled into her Intro to Shakespeare exam that she’d been awake for 37 hours, having come straight from a shift at The Dorm the night before that lasted until 4 a.m. Yet she somehow makes it all work. Cummings reports she had a 3.7 GPA for the fall and would like to make it even higher with all eight classes she’s taking this semester. Still, Cummings says her loyalty to both bars is important to her. “I’m not going to ship out on them,” she says. “I’d rather work at places where I’m busy as hell, rather than sitting around because that’s where your life gets long.”

What keeps Cummings coming back to her bartending jobs despite a schedule crazier than Courtney Love on a bad day is not just the money — although she brings in $350 to $470 for four nights’ worth of tips — it’s also the company. “It’s a good atmosphere, good people to work for,” she says of The Loft, the lesser-paying of her two jobs. Cummings will be spending her second consecutive summer in Kent to star in various productions at the Porthouse Theatre in Cuyahoga Falls and audition for shows at Cain Park in Cleveland and the Cleveland Shakespeare Company. Although she could easily get work singing jazz in London, doing shows in New York or playing princesses in Florida, Cummings would rather stay in Ohio. She can then work toward the bachelor’s degree she plans to receive in December and keep tending bar at The Dorm and The Loft, starring in the role she plays best — herself.

Andrew Hampp is a senior magazine journalism major. This is his third story for The Burr.
THE REAL MEMOIRS OF A GEISHA

Kent State grad Kelly Foreman is instrumental in altering Western society’s misinterpretation of a private culture

Ethnomusicologist Kelly Foreman studied with geisha for three years in Japan, looking closely at the fine arts aspect of their lives in her dissertation.

There she met her future teacher, the iemoto, or headmaster, Imafuji Chôjûrô, a master of the shamisen, a traditional three-stringed Japanese instrument similar to the banjo. “She told me to come and live in Tokyo and study with her as a student,” Foreman says, remembering Chôjûrô as a flawless, hardworking woman with an air of elegance.

At the time she didn’t understand the connection between Chôjûrô and the geisha, but Foreman would later learn this woman’s connections with the art world would place her right in the center of the culture she wished to study.

Geisha, exclusive to the Japanese culture, are often portrayed in popular Western culture as women with extensive training to please men at parties and whose virginity is auctioned off to the highest bidder. This portrayal is apparent in the 1999 book Memoirs of a Geisha, which was turned into a film in 2005, but Foreman says this interpretation isn’t the case.

Foreman insists, after a three-year study of the women, that they are dedicated artists with

Story_ Steve Schirra Photos_ Gavin Jackson
ごあいさつ

この度、三世今藤長十郎、今藤経子によりました。この二人は、私には父と伯母の姉弟でございました。父が外に出て、伯母東そのシステムをとっており、しかし芸の上手をうたる主張がお互いにありました。然らに、お互いに長い間、そうして良い意味で火花あいつつも、自覚は曲げず、良い状態を続

一緒に演奏するときなど（仮録音など）、と、そんな時でも息はピッカリ合っていてま
どう出るかを察すると云うかお互いを熟知
Foreman plays the shamisen, a traditional three-stringed Japanese instrument similar to the banjo.

a bad reputation. She chose her dissertation topic, looking at the "gei," or fine arts aspect of geisha, because it was new territory in the study of world music. "Geisha had never been studied as artists before," she says. "No artist or musician or dancer had really bothered to look at that."

After her initial three-month visit to Japan, Foreman landed a job at Rikkyo University in Tokyo and was able to fund her required study. She was approved for a U.S. Fulbright grant — a highly competitive award given by the U.S. State Department that would have completely funded her research — but her request to study geisha was rejected by the Japanese Fulbright office, which said they didn’t think it was possible for her to get into the closed community of geisha.

Andrew Shahriari, assistant professor of ethnomusicology at Kent State, says it is difficult to find grants in certain parts of Asia, and even then, they might not be enough to cover the costs of a study and living expenses. "If you had a $10,000 grant in Thailand, that would last a whole year easily. In Japan, it might last a month," he says.

Foreman studied shamisen with Chōjūrō alongside other students, including professional musicians, kabuki theater musicians, amateurs and the women she traveled thousands of miles to study — geisha.

Geisha are so private that even getting so much as a toehold behind their closed doors is a great accomplishment, let alone the success Foreman had, Shahriari says. "It’s very unlikely that anyone will be able to get back in for decades," he says.

Foreman says becoming a geisha is a choice many Japanese women make — even college graduates — because they are offered the chance to study with some of the best teachers in Japan and are given the means to afford their expensive lessons, outfits and accessories they couldn’t pay for otherwise.

Kimonos, traditional Japanese robes worn by geisha, can cost more than $20,000 in some extreme instances, and small accessories can cost as much as $1,000. Lessons can cost
hundreds of dollars.

Geisha are supported much like orchestra members. Patrons who want to further Japanese arts and who understand the high costs associated with being a geisha pay their wages. But because the performances of geisha are not something everyone can afford or see, the women are typically misunderstood.

Americans were given their first glimpse of geisha after 1854, when Japan opened its borders for the first time since 1600. To introduce the foreigners to Japanese culture, government officials showed them geisha. "They brought geisha in to say, 'Here, we'll show you our classical music, our classical dance,'" Foreman says. "Well, the foreigners looked at that and thought, 'Well, these guys are a bunch of prostitutes, right? They're giving us women for the night.'"

Shahriari says this type of reaction was caused by the closed nature of Japan's culture. "When you have a tradition or culture that is closed to outsiders, the tendency is to speculate and romanticize what is going on. It often turns to seedy thinking," he says.

In the 20th century, the Japanese economy declined after the impact of both world wars and a series of earthquakes that devastated Tokyo. This led Japanese women to take desperate measures to support themselves, including impersonating geisha as a means of prostitution. "Even though they weren't geisha in the real sense of the word, the Americans and the British — whoever was there — they didn't care one way or the other," Foreman says.

Geisha would continue to be portrayed in this sexual light, both in literature and on the film, but these artists refused to accept society's misinterpretation of their culture.

In the 1999 book Memoirs of a Geisha, which tells the story of a girl sold into the geisha world, author Arthur Golden thanked Mineko Iwasaki, a well-known geisha.

Iwasaki, outraged by Golden's acknowledgement of her as a source for the story, both in the book and subsequent interviews, filed a lawsuit for defamation, breach of contract and copyright violations, according to The New York Times. She says the book's claims made readers identify her as the main character, Sayuri, whose virginity was auctioned to the highest bidder, an event which never happened in her life.

Foreman was not happy with the book, either. "Nothing about her story was replicated in Memoirs of a Geisha," she says. "He just completely made it up for the sole purpose of selling books, which he of course has, and the movie has sold, and he's a very rich man."

Margaret Dixon, assistant professor of English at Kent State, says it is typical for American readers to accept what they read as

"WHEN YOU HAVE A TRADITION OR CULTURE THAT IS CLOSED TO OUTSIDERS, THE TENDENCY IS TO SPECULATE AND ROMANTICIZE WHAT IS GOING ON"

The life of a geisha

Geisha begin their training at a young age, learning the various Japanese art forms. Most of their time is devoted to dancing, the shamisen, voice and hayashi, which consists of three types of drums and flute.

Mineko Iwasaki, who was credited by Arthur Golden as his source for Memoirs of a Geisha, began her artistic training when she was 6 years old and gave her first public performance at age 15. She was a maiko, a term meaning "woman of dance" given to young artists. At 20, she "turned her collar," a rite of passage that signaled the transition from young maiko to adult geiko, meaning "woman of art."

The white face makeup often associated with geisha is not unique to the female artists. Because their first function is as an artist and performer, they wear the traditional makeup shared with other traditional Japanese arts, such as kabuki theater. Despite popular belief, this is not used as a means of attracting men.

There are six districts, or hanamachi, in Japan's ancient capital, Kyoto, where geisha reside: Gion, Miyagawacho, Kamishichiken, Pontocho, Gion Higashi and Shimabara.
fact. "Most people believe what they read and don't even think of consulting another source to substantiate the truth," she says.

Books like Memoirs of a Geisha sell well, Dixon says, because they focus on what drives Americans: sex. "We love the lurid — as long as it's about someone else," she says. "We accept it as truth and want more information about anything that has to do with sex."

The geisha suit was reportedly settled out of court, but Iwasaki wasn't finished with her battle to tell the true story of the geisha world. She wrote her own book in 2002, Geisha, A Life, to tell her story. Critics and readers alike accepted the autobiography warmly, but it didn't receive the amount of publicity as Golden's book, which was later turned into a film in 2005.

As a way to combat misinformation about geisha, Foreman is also releasing a book in 2007, titled, The Gei of Geisha: Music, Identity and Meaning, through academic publisher Ashgate Press. She says she hopes her book will counter the negativity promoted by Hollywood.

While Foreman was studying in Japan, she says she came across a strange e-mail from someone associated with the film Memoirs of a Geisha, asking her if she would be interested in looking over the script. She refused.

"I said no, I would never have anything to do with that at all. It was based on a false, awful story that should have never been published," she says.

The film, directed by Rob Marshall, who also directed Chicago, has grossed more than $144 million worldwide, according to Box Office Mojo. It starred Chinese actress Zhang Ziyi.

Upon seeing the completed film, Foreman was shocked by the inaccuracies she saw and says they make America look foolish. Two of the many problems Foreman found were the use of northern Japanese folk music — which is not the music actual geisha play — and the casting of Chinese women to play Japanese roles. "It's so racist as to be laughable," she says.

Foreman's Japanese contacts were mostly apathetic about the film. "They thought it was some sort of silly American thing. They didn't know what it was and weren't really all that interested," she says.

Dixon, who also teaches women's issues, says films like Memoirs of a Geisha, which depict foreign women as downtrodden sexual objects, are used by American women as a yardstick to measure their "progress" toward gender equality.

"The films are used, at some level, to make American women feel better about their position — which is a lousy position," she says. "There are laws in place from the feminist movement of the '70s to protect and defend women, but much like laws that say we can't hate, they're rarely enforced, so child care facilities that were promised don't exist, women still earn less than men and Roe v. Wade will soon be overturned."

Dixon argues that because women see so-called "oppression" in other countries, they believe they have more freedom, but this is just an illusion. "It is sadly comforting to believe that at least women in foreign countries are worse-off than we," she says.

Not all women subscribe to this idea, however, she says.

"Most American women are content with the ideologies by which they live in America; they think that they can have it all: work, children, family, individual happiness. But the reality is that little has changed for American women," she says.

Apathy toward traditional Japanese music is slowly diminishing the importance of geisha in Japanese culture, which is shifting its sights to the West.

"Anything that seems to be 'un-modern' — meaning 'un-Western' — is kind of an embarrassment, including Japanese music," Foreman says, adding most Japanese would rather hear a Mozart concert than a concert of traditional music.

Some art forms, such as kabuki, are underwritten by large companies, permitting artists to survive despite the lack of popularity. Foreman says the same is not true for geisha, who must rely on their individual patrons.

"Without that kind of large support, I don't know how geisha will survive," she says. "They are facing the same fate that American orchestras are facing — a struggle to keep themselves running financially."

Foreman is taking a break from teaching to take care of her 2-year-old daughter and newborn son, but says she eventually plans to return to a university setting to teach world music. For now she is working on getting her book published and waiting for the day she can return to Japan — the home of geisha.

Steve Schirra is a junior English major. This is his second story for The Burr.
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