

Pro-Life activist defies stereotypes

I am pro-life and I expect that this label has, in many minds, called up a stereotype which describes me about as accurately as the stereotyped hairy-legged lesbian describes all feminists. I have joined the part of the pro-life movement which has looked at the abortion issue, made a thoughtful and often very difficult decision to support the right to life, and has then taken social action.

To understand how a rational person could possibly be pro-life, one needs to take an excruciatingly honest look at the issue of humanity. I considered fetal life and see this: a very small human.

It will be a separate individual and have a separate body than that of its mother's. From conception she or he has separate genes from her or his mother (including those which determine her or his biological sex). At 24 days, she or he has a separate heartbeat. At 43 days (the day after the mother misses her second period) she or he has separate brain waves. At eight weeks, she or he has a separate physical response to pain. Also at eight weeks, the fetus has every human organ in his or her own body. He or she is no more just a "mass of cells" than you or I are simple "masses of cells."

Recognizing the beginning of human life as a human life

brings one to the point of deciding, with respect to abortion, either that one will support the right of every human to live or that one will support the right of one human to decide whether her dependant will live or be terminated. In no area of my life do I support the "right" of one human to make such an ultimate decision on the worth of another

is worth something.

The center's services to the Middlebury community are all free and completely confidential. The most frequently used services include pregnancy tests and accurate, up-to-date information on pregnancy, abortion, fetal life, single-parenting, and adoption. (In keeping with the center's principle of not putting

who was in the process of making decisions about her sexual lifestyle. We stopped meeting together because she is pretty much back on her feet and does not need me anymore.

This winter I spent two to six hours a week working one-on-one with a poor, single mother in the community who was working on setting her own priorities and developing her life goals.

Both of these women fit the stereotype of people whom I, as a stereotyped pro-lifer, would not understand. These are not people I disregard, these are the people I am investing myself in. The stereotypes (no big surprise) do not do them justice. Who they really are and what they want from their lives may surprise anyone who is willing to get involved in enabling and empowering them.

The work I have done is a very small part in a national pro-life movement which has currently established over 500 centers like the one in Middlebury, centers filled with people who are willing to get involved in women's lives, willing to lend whatever support they may need. It is in centers like the Crisis Pregnancy Center where the true service and support mentality of this national pro-life movement can be found.

Angela Warnke '94

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human and abortion is not an exception.

This is why I am pro-life and the following is the personal action I have taken as a result. For over a year I have spent from two to twenty hours a week directly involved with the Crisis Pregnancy Center, an information and support service, in Middlebury. The center is funded and staffed by Christians in the community who believe, as John Linder encouraged in last week's Campus, that although they may never receive thanks for their actions, and it may be an unending uphill struggle, to do what is right

additional pressure on a woman facing a pregnancy, none of this information is given without first asking the woman if it is information she wants to have.)

The center does not advise women to choose any particular option. Instead, it strives to empower women to make informed decisions. The center also offers post-abortion support groups, led by teams of two women, one who has had one or more abortions and the other who has not had an abortion, but has experienced loss.

This fall I worked one-on-one (upon her request) with a teenager from a broken home

The Last Word

By Warner McGowin

I know I owe it to all the setting, to the opportunity of stepping out of the world of Middlebury. Without the change of scene, I never could have looked at Middlebury the way I did that November afternoon. I was sitting at a formica table in a small bar in the middle of the Turkana desert, one hundred miles south of Sudan and Ethiopia.

Only a mile away, hidden behind rusting loops of refugees fresh from the violence, an Ethiopian sat and stared at the desert. To my right, sitting underneath an Acacia tree, an old woman rubbed her stomach and looked up at me with watery eyes. Her skin looked like an elephant's, dry and folded in grotesque lumps.

I was reading an issue of The Campus my mother had mailed me. All of the college news seemed to hold no reality, as though the stories were just words affixed to a nonexistent place. When I read the "Opinions" section, though, it struck me. I realized, in part what Middlebury College is.

It seems that Middlebury had suffered a horrible set back. The comprehensive fee, which Mr. Ginevan and other members of the college Administration constantly tell us is not as big as it seems, could no longer afford to fill the dining halls with fresh bagels! I was dumbstruck. I dropped my jaw in awe. The old woman beneath the Acacia did not seem to notice.

No more bagels! First, no more Thursday night kegs, and then this! What would happen next? I pictured an outcry among the students—perhaps some civil disobedience, even.

After a while, I settled down. I regained my senses and was able to think about it logically. I came to new conclusions about Middlebury College.

The Administration has proposed a comprehensive fee of nearly \$40,000 in the next decade. Not only would this fee insure a fresh and constant flow of bagels into the cafeteria, but it would also serve to finish the Arts Center (remember the Arts Center?) and renovate the New

Dorms. More importantly, though, the new fee would preserve the quality of life we come to expect at Middlebury.

I think it is important for the College Administration to accept what I am sure they already know: that much of what makes Middlebury an attractive, successful institution has nothing to do with academia. I do not propose that Middlebury does not offer an excellent education: it does. What I am proposing is that Middlebury's exorbitant fee results in an eighteen hole golf course, a litcross country ski trail, the Snow Bowl, lit paddle tennis courts and Ben and Jerry's at every meal. The list goes on and on.

It is easy to become separated from the real world when you are hemmed in by the comforting Green Mountains, and by the amenities of a country club, and I think that this is exactly what our Administration is experiencing.

In the College Handbook, the statement is made that "Middlebury's education reflects a sense of looking outward, a realization that the traditional insularity of American is indeed... a habit we can no longer afford." This statement may be true of the College's educational offerings, but it has nothing to do with its recreational side.

I've been lucky enough to reap the benefits of a Middlebury education and an atmosphere of comfort and recreation, and I am not implying that Middlebury should abandon its "Club Midd" status. I only think the college Administration should face the facts: it takes money to maintain comfort levels and this money comes from the pockets of students. It's that simple.

Just imagine, if Middlebury were ever for sale, we would have an impressive classified ad: "Small college for sale, furnished with full golf course, swimming pool, cross-country ski center, personal downhill mountain, paddle tennis courts, full weight training center. Education included." Who wouldn't buy that?

Brown

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cure the ills of the world, Governor Brown tells us, but the Establishment is not going to admit it because they fear for their own jobs. When charged with hypocrisy, his "is the response of the televangelist: prime-time repentance and repetition of the 800 number." (TNR April 20,

1992)

Out of one side of his mouth, he tells us the wonderful things he did for the State of California as governor, and out the other side comes a diatribe of how he has absolved himself of those days trapped in the muck of the system. Jerry has seen the light and will lead us all to salvation. Amen and pass the bourbon.

Rob Schlesinger '94

people? No. In fact, many of DKE's members go on to great things, both here at Middlebury and after college. They are getting a very valuable experience

ist. They feel that they can gain something from that experience.

DKE is not the place for me. I value strongly my association with a co-ed social house and would not trade it for the world. Should this mean there should not be single-sex options? No. Fortunately, I attend a school where not everyone is like me. There are people here for whom DKE is perfect and that should be their choice. There are people here who feel that co-ed houses are perfect and that should be their choice, for these diverse personalities make Middlebury what it is.

Dudley Winthrop '94



Allow DKE members to make choice

After reading last week's article by Steve Pofstak '93 about the situation with DKE here at Middlebury, I got to thinking about Middlebury itself, and I started asking myself some fundamental questions.

To me, the co-ed, social house experience is a valuable one. It allows people to develop close, lasting relationships at this school with various people both male and female. It provides an outlet for bonding with people of your own sex, if you would like, and also allows you to build strong friendships with the opposite sex. This, after all, is great preparation for what the world after Middlebury will be like. We, as members of the

work force, will be required to work well with both men and women and treat them as equals and peers.

As I expected, there is drinking and partying at social houses, but it is not done in an offensive way. Certainly, you do not need to be in a social house to drink or party there. Membership is something very different. I have developed strong friendships and made a small campus even smaller in a good way. The social house has given me a sort of family which is always there, but at the same time, does not dominate my time here.

Now, this brings me to DKE's situation. What is different between my experience

and their experience? The answer: they have a close knit group of friends with whom they can share a great deal. In many ways, they have something which is stronger than what I have.

They have a constant "fraternal" bond which lets them have a small group of people here with whom they can talk to as if they were their blood "brother." After all, many of us grew up with brothers and sisters (or for that matter mothers and fathers), and found that it was much easier to talk someone of one's own sex about certain issues. Also, there is a certain pressure of being in a co-ed social house.

The people at DKE do not need to worry about the added pressure of being "brothers" with people to whom they are physically attracted. After spending so much time with people of the opposite sex, it is

There are people here for whom DKE is perfect and that should be their choice.

hard not to have problems with wanting to be closer to some of your fellow members.

Does this make them somehow socially clumsy when it comes to dealing with women? Does this bond, this relationship that they have with each other, somehow hurt other

and one of which they should not be deprived.

They learn to be men together, but still realize there is a world out there in which they will deal with men and women on equal ground. Because they spend time together without women does not make them sex-