



Campaign gaps need filling

With four City Council positions up for election this spring, the City Council hopefully will do in the next few weeks what it failed to do two years ago—pass a stricter campaign reporting law.

The city law department has drawn up a proposal which would require candidates to report contributions and expenditures. It would also limit the size of individual contributions and the amount any candidate or political committee could receive or spend.

The present proposal represents an improvement over the campaign reporting bill introduced to the council in the fall of 1972 by Councilwoman Helen Boosalis. It exempts candidates from reporting volunteer services, necessary travel expenses and filing fees—a requirement some 1972 council members said would mean too much paperwork.

It also is tougher than its 1972 counterpart. This year's version applies to committees as well as mayoral and council candidates.

The new proposal has the advantage of plugging some gaping loopholes in present state law, which requires campaign committees to report contributions and expenditures in excess of \$25.

By requiring candidates, not just campaign committees, to file reports, the situation will be avoided in which a candidate doesn't worry about filing a report because his committee is responsible for it. The new proposal would levy a \$100 to \$500 fine on any candidate, committee or contributor who doesn't report.

The time has come to get tough on campaign contributions and spending. This country's politicians have been allowed too long to put their best foot forward without telling who is paying for their shoes.

State and federal governments have been giving a great deal of attention to campaign laws. The City Council should take the initiative and pass a campaign reporting law that will fill in the gaps.

Wes Albers

College teaches careers; lesson in life ignored

Heeding the advice of elders to "grow up" and "be responsible" in addition to learning that society really wants colleges to produce technicians, not philosophers, students clearly have left the days of '60s-style campus upheaval far behind. We have tuned out the distractions of social-political concerns and have concentrated on gaining marketable skills.

If you're 22 and exhausted by the draining experience of four years of college, you do want to get out on your own and be responsible. Being on your own offers the opportunity to shape your own life without pressure from parents, professors and administrators.

It also becomes easier and easier to do your job and accept the subtle, discreet social pressures that being responsible entails. Barbered hair, appropriate reverence for conformities, attending cocktail parties—all can be accepted because they are expected of one who is responsible.

Unless you have great patience and endurance, it can be easy to accept these subtle demands for conformity and become a solid member of cheerful, unquestioning Middle America—regardless of what your original intentions may have been.

Most of us would like to believe we will live the kind of life we want to live without regard for such pressures.

Yet all of us, even those who have lost themselves totally in the pursuit of a comfortable career, seem to share a common feeling of uneasiness about entering the realm of responsibility.

What we feel, I think, is a vague apprehension that we are not sufficiently prepared to meet the pressures that responsibility carries. Probably we do not doubt our ability to meet the challenges our new jobs or academic undertakings present. These pressures will

seem minimal compared to the subtle pressures that will challenge our basic attitudes toward life, society or other human beings.

Perhaps the uneasiness we feel is more a recognition that we have not taken the time to reflect on these things. It seems that we move through college gaining conditioned knowledge about a career situation, while developing a certain amount of hostility toward the demands that such a career puts on pleasure and freedom. Surprisingly, however, after four years in an environment filled with social criticism and emphasis on freedom of thought, we have little of the depth of intellect or ethical judgment necessary to clearly articulate our uneasiness about entering "the system".

rick johnson

rhymes and reasons

As we approach the end of our college careers, we begin to realize how vague our feelings of uneasiness are. We have feelings of hostility toward the discipline that new jobs require. We worry about confronting the challenges and tragedies of life itself. Yet we have spent little time formulating intellectual frameworks for these emotional responses.

All of us will spend four years, and perhaps we will spend four more years, preparing for a vocation. We will work, worry, and study in order to prepare ourselves to adequately fill a vocational role.

But how much thought and preparation have we given to the other roles that we must fill. Have we spent enough time considering what it means to be a mother or father? Have we contemplated all the implications of being a man or woman? Have we spent any significant amount of time in trying to understand what it means to relate to our fellow man?

If we spend perhaps eight years preparing to fill a role that will occupy less than 25 per cent of our time, how much time is a sufficient amount to spend reflecting on what it means to be happy?

Some of us may not have even examined our lives and reflected upon the goals we are seeking. Without a well articulated idea of our goals and why we are pursuing them, it seems we are not making a commitment to a type of life we want to lead, but are merely drifting with the social current.

Before we accept the measure of traditional standards, it seems essential that we spend time in reflective thought deciding how we ourselves are going to gauge the success or failure of our lives.

It is crucial that we take some time early in life to give thought to these and other questions. This seems to be the only way that we can maintain control of the direction our lives are taking.

Our uneasiness arises from the realization that we spend so much time preparing for a job that will be infinitely simpler than raising children or living a just life. Uneasiness now, concerning the hours upon hours spent readying ourselves to play a relatively minor role, while in large measure neglecting the questions that really will be important to our lives, may be insignificant, however. Insignificant compared to the trauma of facing these questions 50 years too late.

