

A grand mess of our own making

Measure 37's support brought its defeat

Gabe Stone
Clackamas Print

asked for it. In 1902, Oregon led the initiative program to allow citizens to change the Oregon Constitution. It sounds good on paper, but it has borne Measure 37, which, discussing the matter with Oregonians, is akin to an afterburner with no uninitiated, it gives owners recourse (in the form of money or waiving payment, for instance) for land-use regulation not in effect at the time of acquisition. It devalues property or restricts its use. Unfortunately, we are now beginning to reap what we have sown. Measure 37 has become Mr. T. We are asking last year's voters'

pamphlet, the arguments for and against passage followed similar themes. Those in favor gave the heart-wrenching stories laced with righteous indignation, and those against had shorter explanations and longer lists of supporters, usually farm bureaus or politicians.

Proponents contended that they worked hard for their land and should be given free rein over its use without paying out the nose for lawyers and court fees to combat inane regulations being enforced by a greedy and capricious government. In addition, they said these regulations would create instability for current and potential small business owners, driving up the price to do business in-state.

Opponents argued that administrative expenditures were too high (over \$300 million), and payouts to landowners would be astronomical, putting an unwelcome strain on already tapped state, county and local coffers. They also predicted we'd have more red tape after creating Measure 37

bureaucracies, resulting in an orgy of tax-hikes and uncontrolled development the likes of which haven't been seen since ancient Rome.

We all know what happened. Fast forward to Oct. 14 when a Marion County judge declared the measure unconstitutional, cries of "activist judge" and "socialism" came fast and furious. Looking at the ruling, it sure looks like she had the right idea, and the Oregon Supreme Court should uphold it.

First, she said it violated constitutionally mandated separation of powers because executive enforcement of land-use laws was given to legislatures, having them decide which statute or rule to enforce.

Second, it created a privileged class of citizens violating constitutional guarantees of equality.

Third, it suspended land use laws in certain situations, a power reserved for the state legislature.

Finally, it denied substantive due process, violating the Fourteenth Amendment of the

U.S. Constitution because a claim may decrease surrounding property values while requiring a nearby landowner to comply with the same regulation.

We have a monster here, folks. The measure does not provide a source of revenue to handle claims and, according to the Oregonian, Clackamas County claims are at \$568 million and rising. The grease has turned out to be the gum as claims swamp local officials and the measure trades one kind of injustice for another.

But, we asked for it.



Photo illustration by Gabe Stone Clackamas Print

Why have the 10 days of Christmas become the 110?

E. E. West
Clackamas Print

The commercialization of Christmas has been bothering a lot of people over the years. Most of the people bothered by it are Christians, and that the true meaning of Christmas has been lost. Well, they're right, even though they hypocritically claim this nationwide shopping spree during the holidays. Christmas is a time when we're supposed to be sharing kindness with others and experiencing joy of life. Well, the retail world coupled with consumer mentality has seen destroy that ideal and give us a taste of greed. I like to call it, "The 110."

In the retail world, Christmas starts after Labor Day. If you have ever worked retail, you understand why businesses start hiring in August for the holiday season. Having worked in retail for years, I know this concept all too well.

We start getting inundated by Christmas ads every September and it doesn't end until the New Year. Retail employees attempt to convince consumers to buy more items because Christmas is only a few months away. Stores even start decorating for Christmas early, especially at malls. Meier and Frank even has a year-round section dedicated to Christmas.

To find the roots of Christmas commercialization we have to head back to 19th century America. In 1822 an Episcopalian minister

wrote a short poem for his daughters. The poem was "'Twas the Night Before Christmas." After this poem came out, retail stores grabbed a hold of it and started creating the mythology

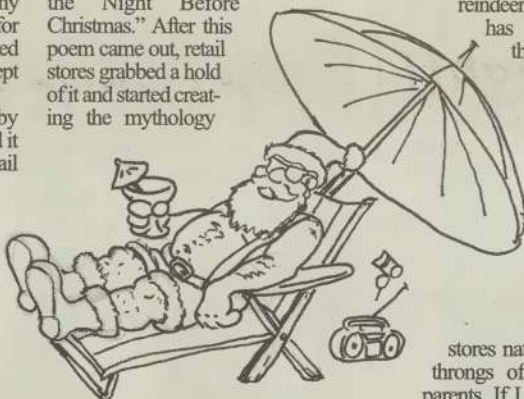


Photo illustration by E. E. West Clackamas Print

of Santa Claus. The concept of Santa Claus living at the North Pole, having reindeer and living with elves has been pounded into the heads of people all over the world by the retail business.

American retail stores started their Christmas advertising in the mid-19th century, with this new incarnation of Saint Nicholas. Later, Mall Santas started appearing in stores nationwide to greet the throngs of children and their parents. If I were Jesus, I would think about reconsidering that whole pacifism thing.

So how can we bring the spirit of Christmas back? My suggestion is for people to make changes in their lifestyle during the holiday season. I'm not saying everyone should become Christian (there is a major secular part of Christmas after all), we just need to learn to control our greed. If people started having their families adopt a Secret Santa program, where everyone is assigned somebody to buy a gift for, this would cut down a lot on overspending during the Holidays. Another way is to make gifts on our own. There's nothing more intimate or kind than giving someone a gift that was created especially for them.

Remember, we can't blame the commercialization of Christmas entirely on corporations, the consumer is largely to blame as well.

Use of the word "cripple" sparks indignation

I was dismayed and disappointed by the reference in your recent article (Parking: the daily bane of every student's existence) to "a cripple." What is the purpose for using such offensive and archaic terminology? Would you print derogatory names for other minority groups so flippanantly? Moreover, while it is understandable to view an open disability parking spot wistfully, the assumption that the author would "have worse problems than parking" if she were "a cripple"

seems rather ignorant. Is using a wheelchair to get around such a defining characteristic? Is getting a good parking spot the best moment of the day for someone using a wheelchair? Of course not, but it is these kinds of assumptions and attitudes that, intentionally or not, place limits and barriers on people with disabilities. And these limits can affect us all; remember, disability is the only minority group with an open-door policy.

Casey Sims
Coordinator, Disability
Resource Center

Regarding the article about parking written by Courtney O'Byrne. Here is a quote from it:

"Some days, I wish I was a cripple just so I could get a really good spot. But then again, I would be a cripple, so I'd probably have worse problems than parking."

This writer, Courtney O'Byrne, already has bigger problems than any handicapped person I know.

BEING IGNORANT and having NO CLASS are just two of them.

If Courtney is thinking of

writing as a future career, I suggest that she takes at least one class on how not to be such a SOCIAL BUFFOON.

Sincerely
Patrick Smida

Editors' response:

The inclusion of the offending statement in "Parking: the daily bane of every student's existence" was debated before the story went to print. In the end, an editorial decision was made to keep the statement.

We support our writers' right to self-expression and while there was no malicious intent, we regret the offense that was taken and realize that the same point could have been made with a better choice of words. All feedback is encouraged and can be directed to chiefed@clackamas.edu.

Ben Maras
James Tombe
Co-Editors-in-Chief

Laura Cameron
Commentary Editor

Clackamas Print

100 S. Molalla Ave.
Oregon City, OR 97045
(503) 657-6958 ex. 2309

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CO-EDITORS-IN-CHIEF: Ben Maras, James Tombe
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