

...ed on the same superhighway. At
it, if telecommunications consor-
tiums are allowed exclusive franchises
in specific areas like we now have with
cable television, then the consumer
will be the loser.

A fiber-optic superhighway can ac-
commodate competing telecommuni-
cation providers.

It will be up to Congress and state
legislatures to make sure, in the future,
that it does.

The nation's experiment with non-
competitive cable television franchis-
es, which has seen cable rates far out-
strip the rate of inflation, makes a com-
pelling argument for the need for com-
petition in our fiber-optic future.

ers

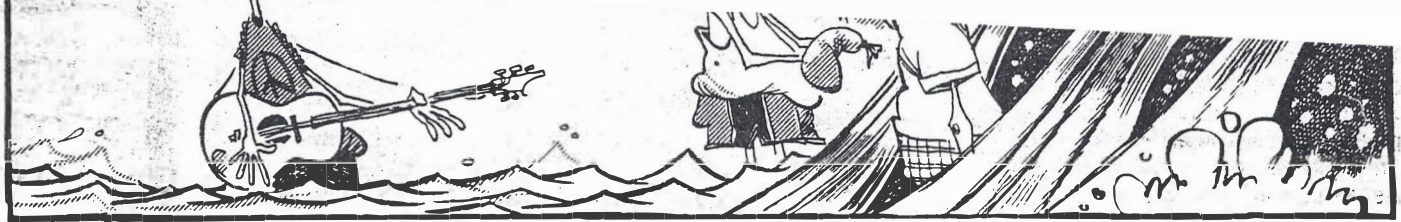
...cause of the distinction of the entries. There
are no trucks, flatbeds, etc. in that parade.
They also attract more floats and marching
bands than participated this year in Provo's
parade.

Seven floats and five marching bands, out
of a total 95 entries, makes the term "pa-
rade" a loose definition of the word parade.
Eliminating antique cars, and replacing
them with flatbeds, was also a move away
from quality for Provo's parade. Provo's
parade has become increasingly disappoint-
ing over the last few years, climaxing with
this year's event!

It would seem appropriate for Provo
elected officials, to set some standards for
the parade, and then select volunteers that
can accept and work within those measures.

Provo elected officials need to help the
Freedom Festival Parade, establish the rep-
utation of the largest and best parade in the
state, which is now in West Valley City's
24th of July Parade. Even Utah television
news coverage features West Valley City's
parade, not Provo's.

Kim Peeler
Provo



Now there's humans and huwomans

There are some things that simply defy
parody — for instance, the ninth Summer
Institute in the Human Services conducted
this week at the University of Utah's Grad-
uate School of Social Work. Attendees
have included psychologists, counselors,
teachers, social workers and others who
practice various forms of social interven-
tion. Accordingly, there may be a public
interest in acknowledging the fact that the
program's syllabus looks as if it had been
extruded from a laser printer in a witches'
coven.

On Monday and Tuesday, participants
were invited to attend a session entitled
"Thinking Like a Mountain: Introduction
to Transpersonal ecology." Part lecture,
part ritual, the session sought to illustrate
the "interconnectedness of nature and all
beings." After reviewing sacred texts,
such as the writings of Norwegian "Deep
Ecology" author Arne Naess, "Partici-
pants (met) in a natural setting to join in a
ritual from the Council of All Beings, an
experimental process being conducted
worldwide, to deepen compassion and
awaken a new global consciousness."

On Thursday and Friday, those whose
appetite for Deep Ecology was unslaked
could attend a workshop entitled "Women
Entwining a Tree with Sacred Thread."
The syllabus helpfully explains, "Deep
Ecology tells us that the earth is a living
organism whose 'selfness' includes all
species, all systems, whether wind or
mountain, deer or human, tree or stone.



At Home and Abroad

What we do to the earth, we do to our-
selves(.)" Attendees were promised that
by "listening to our inner voices (as well
as through) movement and ritual," they
could receive a New Age theophany: they
would "hear the sounds of the earth
crying."

For those with a slightly different taste
in mysticism, on Monday and Tuesday the
institute offered a course entitled "Walk-
ing the Shaman's Path." Shamanism, de-
fined in the syllabus as "an ancient way of
working with the powers of nature," could
be described as democratic pantheism:
"There is no hierarchy and the ordinary
person becomes his/her authority on spiri-
tual matters." Participants were assured
that "it is through the use of the drum and
the shamanic journey that we tap into our
own power and potential ..."

The Friday course entitled "Men in
Work, Men in Love: New Freedom/ New
Direction" should be given two awards:
the lavender ribbon for conspicuous an-

drogyny and the rainbow "diversity" rib-
bon for outstanding achievement in the
field of political correctness. The class
description asserts "the traditional, nar-
row definitions of masculinity are being
dramatically expanded ... such changes
will continue to impact human and hu-
woman development, dating, marriage,
parenting, career patterns and even nation-
al and global policies." Both humans and
huwomans were invited to attend.

Of course, the institute provided semi-
nars that dealt with more familiar social
issues — poverty, family traumas, child
abuse, and so forth. But the mingling of
such subjects with topics gathered from the
New Age fringe should provoke some use-
ful skepticism about social work in gener-
al.

Would a parent seeking help for a trou-
bled adolescent be reassured to learn that
the youth's counselor is "walking the sha-
man's path?" Will our educational ills be
remedied by teachers who have joined in
the "Council of All Beings" or taken time
to entwine a tree with "sacred thread?" Is
it really desirable to sustain social elites
who "think" like mountains or stones?

America's therapeutic culture is presid-
ed over by individuals with priestly preten-
sions. Thus it should surprise no one that
social work as a profession has been se-
verely infiltrated by New Age thought,
which tickles the egos of "healers" of all
varieties. What continues to defy explana-
tion is the fact that any portion of the
public is willing to defer to the shamans
and charlatans of the social services.

Clinton's image not exactly at its high-water mark

back to the Heartland to look at the flood-

The bureaucrats will make a wild guess