

Cell Phones Taking Over Daily Lives

By: Anca Stefan
The Voice

There's nothing like a brisk autumn walk through the FSU campus. Our trees, old witnesses of time, stand tall above brick buildings, the air is chill and fresh and someone is apparently going through a strident marital dispute right behind you. Politely, you turn around; to make sure you're not ignoring your co-pedestrian in case she is struggling to address you. But your smile turns awkward and slightly perplexed: although your name is not Martin, she stares you in the eye, startled, and a little vexed that you would so rudely intrude in her conversation. She walks alone, no one beside her. Is she talking to a shadow, a memory? Is she reciting an obscure ode to Marriage or asking rhetorical questions of the Autumn Winds? As far as you can tell, there is no communication gadget in sight and when she finally understands your confusion she casually points to her right ear, and her lips round a few silent syllables: It's my BluTooth.

I see my friend Shannon pensively digging into a cheesecake at a local coffee shop. How nice to see you, I say, as I walk over. She gestures, with a smile, that I hold on. She's on the phone.

I'm talking to my mother, discussing culinary tactics for our planned Thanksgiving dinner. One second, she says. Do you mind me calling you back? I have someone else on the other line.

If antennas are the "it" things of the hour, then have earlobes become obsolete? Is technology dissolving our social skills? And if we would rather opt for phone conferences and web-cam visits with friends, will our visual and hearing senses evolve while our tactile abilities atrophy?

While technology is making physical distances shrink, the empty spheres we call "personal space" seem to grow uncontrollably. The mailman is now too busy listening to his iPod to say Hello when he hands out the mail, and a majority of customer-service relies on the high-pitched diction of a computer-generated voice. In a world dominated by machines, is there, then, any meaning in being the proud possessor of "people-skills" or are we naive to continue teaching our children the Please and Thank You without which we could have never survived?

The Pew Research Center conducted a survey of adult cell users. More than a third say their cell phones have enabled some type of unwelcome intrusion in their lives:

- 24% of cell-using adults report they often feel like they have to answer their cell phones even when it interrupts a meeting



or a meal.

- 22% believe that "too many" people try to get in touch with them because others know they have a cell phone.

- The reasons for this become clear when cell owners describe how they use their phones: Fully 52% of all cell owners say they keep their phone on all the time and 81% of cell-only users say the device is always on.

- At times, mobile phones are used abet some white lies: 22% of cell owners say they are not always truthful about exactly where they are when they are on the phone. Younger users are much more likely to say they are not always honest about where they are: 39% of cell owners ages 18-29 say that.

- Spam has invaded cell phones, too. About one in six cell owners (18%) report receiving unsolicited text messages on their phones from advertisers.

- Asked if they had used their cells to vote in contests that had appeared on television, such as "American Idol," 8% of cell owners said they had done that.

- Cell phone use is encouraging people to reallocate portions of their time and their communications patterns. Many use their phones for spontaneous "calling around" when they have free time on their hands. They make these spontaneous calls when they are traveling, when they are waiting in line, and when they are walking down the street. It is likely this is adding to the volume and flow of communication with

others.

- Cell phone use is changing the character of our public spaces. It is now possible to be sitting on a train or walking through a park and hear some of the most intimate details of strangers' lives because of the way they are chatting on their cells. To a great many people, this comes as an unwelcome consequence of their use of a mobile phone. Cell phones are blurring the boundaries between what is public and what is private.

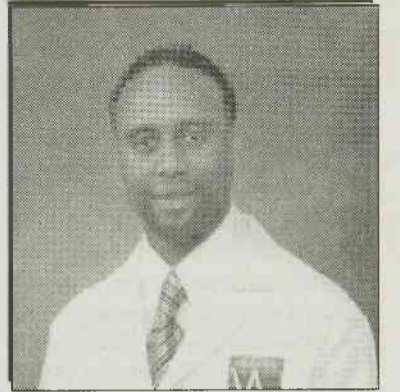
- Cell phone use is changing expectations about when and how others are available to us. These results show how much cell owners have a love-hate relationship with their phones. On the one hand, they like that they can reach out to others no matter where they are. On the other hand, they are sometimes not too happy that others - perhaps including their bosses and work colleagues - can reach out to them at any place and time.

The facts and data above were obtained here: http://www.pewinternet.org/pdfs/PIP_Cell_phone_study.pdf

About the Pew Research Center and Pew Internet & American Life Project
The Pew Research Center is a nonpartisan "fact tank" that provides information on the issues, attitudes and trends shaping America and the world. It does not take positions on policy issues. The Pew Internet & American Life Project is one of the research organizations at the Center. It examines the social impact of the Internet and other communications technologies.

Soul Food: The Ethnic Food of African Americans

By: Reginald J. Eadie, MD
Guest Columnist



According to Webster, an ethnic group relates to a group or race of people that are classified according to their commonalities. Their culture can be understood by observing their race, religion, and social beliefs. As far as the African-American culture is concerned, one would first consider any American of African (and especially of black African) descent. A specific uniqueness about the African-American culture is that it is, at times, described as being one with soul. That is, it is thought to have a strong spiritual component to the music (e.g. Negro Spiritual), food, dance, etc.

"Soul food" is the ethnic food of the African-Americans. Soul food has also been known as the "slave's cuisine" and "good times" food. Nonetheless, this type of food has been part of the African-American culture since the early 1400's.

In order to properly define "soul food", one must first learn about its history. Traditionally, African people would eat grains, legumes, yams, sorghum, watermelon, pumpkin, okra, greens, eggplant, cucumber, onion, garlic and a small amount of fruit. Meats would be served sparingly, as the average African ate a mostly vegetarian diet.

When the slave trade began, it was also the start of a change in the diet of the African people, and the beginning of "soul food" as we know it today. Aboard the slave ships, the slave master would feed the slaves only the left over foods. The enslaved African became accustomed to eating a small serving of meat (soiled fishes), rice (covered with a slabber sauce), beans, and vegetables. Historically, this meal was their first exposure to a diet high in salt.

On the American plantation, the African was again forced to eat a "new plate." Their previously healthy African plate was quickly replaced with an unhealthy African-American dish. The slave's diet consisted of the Master's (and his family's) throw away foods. The vegetables were the tops of turnips, beets, and dandelions. Eventually, new types of greens (e.g. collards, mustards) were being cooked by the slaves. Now, the meat (pig's feet, ham hocks, chitterlings, pig's ears, hog jowl, tripe, and crackling,) became the main dish. If they were lucky, they would be given generous portions of greens and molasses (as dessert). The common drink included lemonade or iced tea.

The slave's diet evolved even more into this modern day "soul food" after we became the plantation house cooks. The skill and creativity of the slaves yielded plates covered with fried chicken. In addition, sweet potatoes (in place of the African yams), apples, peaches, berries and nuts were becoming the preferred

taste.

Dinner time, if granted to the slaves by their master, was a time when the slaves would gather after a hard day of work. They would eat their "good times" foods and teach their youth about their wonderful life back in their motherland.

It was this "well appreciated" and "master-minded" soul food that gave rise to many popular dishes found in restaurants across America. These popular dishes include hush puppies, gumbo, gut strut, croquettes, pot likker and many more. Soul food is even served in other ethnic restaurants in the form of appetizers and desserts.

Soul food, as we know it today, is more than just a plate of creativity. To the African-American, it is a symbol of tenacity, hardship, unity, blessings from God. Even now, it is eaten by African-Americans on a regular basis or during special gatherings (i.e. holidays, funerals, and parties).

Soul food is an outward sign of the inward grace of African-Americans. Soul food restaurants, to me, are businesses that exist only because of the selfishness of the slave master and the creativity of the slave. They are monuments that represent the birth of the African American culture.

With the African-American culture continuing to place a strong emphasis on financial, spiritual and educational gains, a healthier "soul food" is now emerging. Vegetable oils have been substituted for lard, chicken for pork; baked chicken for fried and simple fresh fruit for the cobblers and bread pudding.

African-Americans must respect themselves and their soul food enough to utilize it the way in which God intended; for survival. This includes post-slavery survival. The indigenous African in America has to take the responsibility to cook, serve and eat righteously. No longer should we fill our bellies (and our children's bellies) cow's meat, pig meat, or improperly prepared and cooked meats.

Soul food is the conduit between African-American families. Let us not let it enslave us.

*Reginald J. Eadie, M.D. is a Board Certified Emergency Medicine physician who for the last 10 years has dedicated his time and research to eradicating overweight and obesity.

Dr. Eadie has published several articles and describes the solution to proper eating and weight loss in his book entitled *How to Eat and Live Longer* which will be available for reading in early 2007. Visit his website, www.eatandlive longer.com, for more info.

The Writer's Block

TROUT

By: Clara B. Jones

Glacial silences distort the paths of caring and create instead an icy wilderness of life.

S _ S _ • McSM P SMS _ •

we have "hit," but skillfully retreated into rocky habitats

returning by some weeping urge toward what we hope is real.

Seasons cycle memories that change without our notice until the stream-bed dries exposing curves and angles invisible before. I have arid faith in deserts and you.

Sentiment buys nothing on the desert.

The ecological extreme will buy no other rule except its own.

Survival is no luxury of choice--but function--where chance competes with necessity for life; where the ultimate replaces the mechanism and ceases to be a dream;

where the difference between freedom and wilderness

is preserved in form and silence; where poetry is but a promissory note one is unable to repay.

A Forum For FSU Expression
send submissions to: livewire@fsuvoice.com

A Woman is A Tamed Beast

By: Makeda Carr

A woman is a tamed beast.

Tamed because her form makes her desirable, subservient to man

But the natural state of woman is powerful. Much hate, rage, love, heavenly, evil all put into a form that was created too perfectly.

The original woman is omniscient and a warrior. Nature itself knows that blind goddesses cover and nurture and destroys this earth.

Women are very much like her earth beautiful, comfort warmth today. Tomorrow, her unrelenting fury gathers no regret.

The women of today only smelled their power and just began to see the picture again.

How she became lost? I do not know. Her beauty is her strength and her love is her creation and destruction.

Women are the original leaders

One day we will return...

Every 8 Seconds Someone Starts A Home Business. What Are YOU Waiting For?

Do you want to run your own business, but don't have thousands for start-up costs? Want financial independence but don't know where to turn?

The **UnFranchise**® Business Development System from Market America offers anyone willing to follow a proven business plan the opportunity to gain financial independence using the latest internet technology in 2-3 years - not 45 years like the average worker.



Call today for a FREE Brochure.

Independent Distributor **1-800-597-2083**

or visit: msenterprises.unfranchise.com