

## Modern Technology and the Five Silences by Kay Stone

“By the choices and acts of our lives we create the person that we are.”  
—Kenneth Patton

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Is there a problem?

Our entire society has become increasingly consumed by our dependence on technology. This is not necessarily a bad thing because there are many benefits modern technology makes available. We can pay our bills online; for those investing in the stock market, trades can be made instantly for less than \$10 a trade; appointments can be made and reminders sent online; through text and email, along with other options, friends and families can stay in touch and share photos. Students can register for courses online and courses can be taken online, making distance learning possible. Through Facetime, loved ones can chat while seeing the other person. Need a ride? Summon Uber or Lyft through an app and you immediately will get the name of the driver, arrival time, and make and model of the ride you requested. All this sounds good, beneficial, and an all-around gift of our last few decades of technological development.

In many ways technology has been a blessing. So, what are the downsides?

Thomas Friedman in *Thank You for Being Late* writes, “we are in an age of acceleration when the whole environment is being altered so quickly that everyone starts to feel they can’t keep up.”<sup>1</sup> Friedman pins the start of this acceleration to 2007, the year when Apple introduced the iPhone, which caused the Internet to be more accessible. But that is not all! Software made it possible for a computer to run multiple operating systems, and cloud computing became a reality. Facebook became available to everyone over the age of 13. Twitter became available globally. Change.org emerged and connected socially conscious individuals in ways to make a positive difference. Google launched Android. The concept of Bitcoin, a digital currency, was launched. The Amazon Kindle was released. Airbnb became a popular alternative for travelers. Michael Dell returned to leadership because “I could see that the pace of change had really accelerated. I realized we could do all this different stuff. So I came back to run the company in 2007.”<sup>2</sup>

How have various generations reacted to this acceleration?

According to Father James Heft, SM, “Much in our culture has changed since the CME’s (Characteristics of Marianist Education, 1996) were drawn up. One need go no further than to recognize the consequences of the Internet, social media, the collapse of the Soviet Union, the power of globalization, the incredible advances of genetics and neuroscience, the polarization of public discourse, to say nothing about the continuing violence worldwide and especially in the Middle East.”<sup>3</sup>

While I am generalizing, our senior citizens, while possibly using Facetime to see grandchildren, often say “I don’t use computers or smartphones”; thereby, to a large extent, they avoid this age of acceleration. Baby Boomers, having been “up to speed” with technology prior to 2007, have embraced technological advances more easily. Generation X and Millennials also had some experience with technology and could grow at a less accelerated pace. It is the “new silent generation” or Generation Z (born after 2000) that will be the focus of this paper. I will examine both the challenges this age of technological acceleration presents to them and how Marianist

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<sup>1</sup> Thomas L. Friedman, *Thank You for Being Late: An Optimist’s Guide to Thriving in the Age of Acceleration* (New York: Picador, 2017), 29.

<sup>2</sup> Friedman, *Thank You for Being Late*, 20-21.

<sup>3</sup> James Heft, SM, “Characteristics of Marianist Education: Reflections on Their Application Today” [unpublished manuscript, February 2016].

spirituality, specifically the Five Silences, can be a way to bring some balance to these challenges.

In 2007 members of Generation Z were too young to conceive of a time when all this technology was not at everyone's fingertips. Our college-age young adults are made aware that in some cases information that is current and taught in their first year will be obsolete by the time they graduate. From the book *iGen: Why Today's Super-Connected Kids Are Growing Up Less Rebellious, More Tolerant, Less Happy—And Completely Unprepared for Adulthood*, Jean Twenge states "iGen'ers are the first generation to have had access to smartphones and tablets as they entered adolescence. iGen high school seniors spend an average of 6 hours a day using online media: texting, surfing the Internet, online gaming, and video chat."<sup>4</sup>

Friedman provides a caution related to such technological exposure: "Warning: in the age of accelerations if a society doesn't build solid floors under people many will reach for a wall—no matter how self-defeating that would be. Addressing that anxiety is one of today's great leadership challenges."<sup>5</sup> How do we as mentors, leaders, teachers, campus ministers, or parents of today's young adults build these floors to give some alternatives and balance to the lure of all that modern technology offers? This can be achieved through encouraging the concept of mindfulness and in building in-person relationships so that a solid, rather than a fragile, online "wall" can be built.

It is the Baby Boomer generation that makes up the bulk of pastors, college religion professors, counselors, and campus ministers. This generation, of which I am a member, is the post-Vatican II generation—those who were in their teens or in young adulthood at the time when all Catholics were adjusting to big changes in the Mass. At the same time, society was experiencing post-Vietnam War demonstrations. Popular songs proclaimed the need for change. Groups like The Beatles and Peter, Paul, and Mary and individuals like Joan Baez had folk tunes that, while beautiful, stressed the need to "do one's own thing." The danger to society was to not make changes. We were the generation that was going to finally make things right in the world. However, those of us in the Baby Boomer generation who had children and may have sung our children to sleep to these songs, did we teach them critical thinking skills? Ethics? The importance of family conversation and sharing at the dinner table each night? In many cases my experience and observation is no. Now these children are the parents of today's iGen generation. They themselves were often not taught these critical skills, so how can they be expected to pass them on to their children? The huge temptation is to let online resources do the job, to feel inadequate and therefore to find a website to hopefully convey these skills. But again this is mainly encouragement to turn to the Internet for needs beyond information.

Pope Francis recently commented on this. "The media can help communication when they enable people to share their stories to stay in contact with distant friends, to thank others or to seek their forgiveness, and to open the door to new encounters. By growing daily in our awareness of the vital importance of encountering others, these new possibilities, we will employ technology wisely rather than letting ourselves be dominated by it. Here too, parents are the primary educators, but they cannot be left to their own devices. The Christian community is called to help them in teaching children how to live in a media environment in a way consonant with the dignity of the human person and service of the common good."<sup>6</sup>

Taking Pope Francis' advice to heart, we truly are all in this world together and share in the responsibility of ensuring everyone—especially the generation of young adults—is given the

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<sup>4</sup> Jean Twenge, *iGen: Why Today's Super-Connected Kids Are Growing Up Less Rebellious, More Tolerant, Less Happy—And Completely Unprepared for Adulthood* (New York: Simon and Schuster, 2017), 51.

<sup>5</sup> Friedman, *Thank You for Being Late*, 169.

<sup>6</sup> Pope Francis, *Communicating the Family: A Privileged Place of Encounter with the Gift of Love* (Fourth-Ninth World Communications Day, May 17, 2015).

tools and knowledge to make their lives “the best version of themselves.” As a Baby Boomer parent of three sons who are parents themselves I reflect back on my young adulthood. There was a song titled “Little Boxes.”<sup>7</sup> It contains a verse that is a parody on the way that parents never intended to raise their children but do.

And the people in the houses  
All went to the university,  
Where they were put in boxes  
And they came out all the same,  
And there’s doctors and lawyers,  
And business executives,  
And they’re all made out of ticky tacky  
And they all look just the same.

It raises the question in my mind of how today’s young adults are perceived, if they do not have or use the latest in technology. Advertisements by the leading makers of various technological devices give the impression that consumers are out of date and in need of new equipment yearly.

While I was in campus ministry at Chaminade University of Honolulu we conducted a large retreat each semester titled Awakening. This retreat lasted from Friday evening until Sunday evening. Upon arrival to the retreat site students were instructed to hand over their cell phones and other technology with the promise that it would be returned at the end of the retreat. The reaction of nearly every student was panic and resistance! However, leading these young people through a weekend of reflection and increasing trust and mindfulness, experiences they rarely if ever had, yielded such a peace within them that at the end of the retreat they were almost reluctant to take back their phones and other technology. Some even said (and we heard this every semester) they didn’t want to return to the “real world” and in fact believed that the real world was what they experienced on the retreat. Many retreatants did make some positive changes, including their dependence upon technology.

Pope Francis has even more words of wisdom on this topic. He wrote in *Gaudete et exsultate*:

This does not mean ignoring the need for moments of quiet, solitude and silence before God. Quite the contrary. The presence of constantly new gadgets, the excitement of travel and an endless array of consumer goods at times leave no room for God’s voice to be heard. We are overwhelmed by words, by superficial pleasures, and by an increasing din, filled not by joy but rather by the discontent of those whose lives have lost meaning. How can we fail to realize the need to stop this rat race and to recover the personal space needed to carry on a heartfelt dialogue with God? Finding that space may prove painful but it is always fruitful. Sooner or later, we have to face our true selves and let the Lord enter. This may not happen unless “we see ourselves staring into the abyss of a frightful temptation, or have the dizzying sensation of standing on the precipice of utter despair or find ourselves completely alone and abandoned.” In such situations, we find the deepest motivation for living fully our commitment to our work.

The same distractions that are omnipresent in today’s world also make us tend to absolutize our free time, so that we can give ourselves over completely to the devices that provide us with entertainment or ephemeral pleasures. As a result we come to resent our mission, our commitment grows slack, and our generous and ready spirit of service

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<sup>7</sup> Malvina Reynolds, *Little Boxes* (Berkeley, CA: Schroder Music, 1962).

begins to flag. This denatures our spiritual experience. Can any spiritual fervor be sound when it swells alongside sloth in evangelization or in service to others?<sup>8</sup>

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### Are There Any Solutions?

I hopefully have laid out the issue that faces all of us, especially those who are parents, mentors, or teachers of today's young adults. According to Friedman in *Thank You for Being Late*:

Looking back on all my interviews for this book, how many times in how many different contexts did I hear about the vital importance of having a caring adult or mentor in every young person's life? How many times did I hear about the value of having a coach—whether you are applying for a job for the first time at Walmart or running Walmart? How many times did I hear people stressing the importance of self-motivation and practice and taking ownership of your own career or education as the real differentiators for success? How interesting was it to learn that the highest paying jobs in the future will be stempathy jobs—jobs that combine strong science and technology skills with the ability to empathize with another human being?<sup>9</sup>

Monica Fuglei conveys these same thoughts in an education article written after attending a Friedman keynote address at a Colorado STEM conference. “The thing that makes us uniquely different from computers, Friedman pointed out, is our humanity and empathy. If we can unite that with STEM education, students will be armed with ‘STEMpathy’ that cannot be found in an algorithm. ‘The faster the world gets, the more everything old and slow matters, the things you can’t download,’ he said.”<sup>10</sup>

Technology has become almost an addiction to most generations. Sit in any waiting room and take a quick glance, nearly everyone will be checking their phones or watching a YouTube video, not just young adults—everyone! So the “cure” to bring balance applies to all generations but my focus is young adults. My topic is to explain Marianist mindfulness for the twenty-first century, especially the Five Silences, as it relates to the current use of technology. Before I begin on using the Five Silences, what exactly is mindfulness?

Scan any magazine stand and I guarantee at least one publication will have the term “mindfulness” on the cover. Holly Rogers, in *The Mindful Twenty-Something*, indicates that “Mindfulness helps you develop the internal conditions that lead to enduring happiness so that you are not so vulnerable to the constantly changing external conditions of your life experience. Thus, it offers you the opportunity to maintain your peace of mind no matter what events you encounter.”<sup>11</sup> Rogers continues with the following five points about what it takes to develop an attitude of mindfulness. These points are closely related to Blessed William Joseph Chaminade's Five Silences. Rogers' points are the following:

1. A new perspective. The practice of mindfulness essentially involves learning a different way of attending to the events and experiences of your life, both internal ones (thoughts, emotions, sensations) and external ones (other people, your wins, your losses, the weather).

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<sup>8</sup> Pope Francis, *Gaudete et exsultate*, no. 29-30.

<sup>9</sup> Friedman, *Thank You for Being Late*, 490.

<sup>10</sup> Monica Fuglei, *STEMpathy: Thomas Friedman's Case for Humanity in STEM Education*, Nov. 25, 2015, downloaded from [education\\_cu\\_portland.edu](http://education_cu_portland.edu).

<sup>11</sup> Holly Rogers, *The Mindful Twenty-Something* (Oakland, CA: Newharbinger Publications, 2016), 13.

2. It takes practice. Mindfulness is in part a practice because it takes practice. The more you work at it, the greater the impact it will have in your life. There are a number of ways to practice mindfulness all of which involve some time spent in silence, developing the skill of focusing your attention on your present moment experience. This resting in silence is typically referred to as meditating. You of course can call it whatever you like.
3. Nonjudgment. A critical part of mindfulness practice is learning to observe what is happening without automatically judging or categorizing it as good or bad, right or wrong. Once you become skilled at removing the filter of judgment from your observations, you will have a more accurate and clear picture of your life experience.
4. Observing mind. Learning to see things this way requires the development of your observing mind, the part of your mind that watches thoughts and reactions but is not involved so much in creating them.
5. Insights. Through the practice of mindfulness, you develop important insights into the way life works. You develop awareness of what you value and what is meaningful. These insights will guide you as you make choices about all aspects of your life, from who you spend your time with to how you approach your work.<sup>12</sup>

To again quote Friedman before I begin focusing on Marianist spirituality, specifically the Five Silences, “It is so much easier to venture far—not just in distance but also in terms of your willingness to experiment, take risks, and reach out to the other—when you know that you’re still tethered to a place called home, and to a real community. Minnesota and St. Louis Park together were that place for me. They were my anchor and my sail.”<sup>13</sup> Creating and sustaining these “tethers” are the central focus in creating the necessary “floors” for us all. The Marianists and the practice of Five Silences can become just that “anchor and sail” for those with whom we befriend and with whom we form community. To form the relationship that we need to be an effective mentor or companion, trust first must be established. In our age of instant gratification our first hurdle or task is to convince young adult(s) with whom we are journeying to take the time and patience to establish genuine trust. No matter how smooth or rough the “sailing” we need to keep showing up. As is often said about the Marianists, their table is a round table. There is no hierarchy: all at the table are equal. It is the same in accompanying young adults, the mentor will be just as blessed and learn just as much as the student.

What are these “Five Silences?”

1. *Silence of words*: This *does not* mean one does not talk! Yes, it is to take time to turn off the radio or television, to listen to nature, and to be open to quiet times of prayer. Mary was a woman who chose her words carefully and knew when to speak and when to be silent. At Cana she simply said to Jesus that “they have no wine” and to the stewards “do whatever he tells you.” Putting this into the cultural framework of that time in history, women did not sit with or interact with men at these events and certainly did not tell a man what he must do. And given the courage Mary had, she did not elaborate on the situation. She simply presented the issue to Jesus and then in faith told the stewards “do whatever he tells you.” This despite Jesus’ saying it was not yet “his time.” Jesus performed his first miracle even though he was not sure it really was the right time. An old saying is “speak only when it is an improvement on silence.” We need to teach and encourage our young people to discern carefully the impact of our words, the wisdom of our words. I am sure we have all had the experience of wishing to grab our words out of the air and stuff them back into our mouth! Practicing silence of words will minimize these instances, and it begins with those of us functioning as mentors or companions.

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<sup>12</sup> Rogers, *The Mindful Twenty-Something*, 16.

<sup>13</sup> Friedman, *Thank You for Being Late*, 493.

Melba Fisher uses the term “the-put-a-smile-in-your-voice virtue” because our words also carry inflections and convey intentions. Words can uplift or destroy. Father Quentin Hakenewerth comments, “We develop silence of words by becoming aware of our own habits and by recognizing what is behind them. Then we ‘silence’ what comes from our ego and let our speaking be guided more and more by the attitudes of Jesus and our true self.”<sup>14</sup>

2. *Silence of signs*: As the old saying goes, “actions speak louder than words.” Father Chaminade urged his followers to pay attention to their body language: what do our facial expressions and gestures communicate? Does our body language communicate a sense of being with and present to others or a sense of impatience and disinterest? Do we make eye contact? In what ways can one communicate with others without using words (in a positive way)? What a huge difference an instance of eye rolling and frowning has from a smile and sincere eye contact! According to Fisher, it is important to look at “the messenger and the message” because our body speaks through gestures; we convey messages through nonverbals. Hakenewerth also reminds us that “Our nonverbal communication becomes a virtue when it habitually communicates what is best in our self and what is most helpful to others.”<sup>15</sup>
3. *Silence of mind*: A quote from Saint Paul to the Romans illumines this virtue. “Do not be conformed to this world, but be transformed by the renewing of your minds so that you may discern what is the will of God—what is good and acceptable and perfect” (Rom: 12:2). Memories can be good and sustain us through hard times but hurtful memories need to be healed, past hurts forgiven. This may require professional counseling, but it needs to be done. We all need to be challenged to come up with a list of what things we can read, do, listen to, and see to strengthen our thoughts in a way that means having a mind like Christ or Mary. Fisher terms this “the busy bus station.” Hakenewerth adds that “what we have in our mind tends to express itself in our behavior.”<sup>16</sup>
4. *Silence of imagination*: Our imagination is a good thing. It inspires us to creativity. There are many inspirational quotes, bumper stickers, and T-shirts that feed into our positive imagination. Father Chaminade encourages us to take an inventory of our imagination or expectations. Which are positive and which need to be silenced? Often in the media there are inspirational stories about athletes who have overcome injuries, poverty, and other huge obstacles to achieve the success they currently enjoy. They got there by focusing on being successful rather than cluttering their mind and imagination with “I can’t” and “poor me” thoughts. One thought that can be conveyed is when that little voice that pops up in all our lives says “you can’t do this,” stop and pray. Is this God’s voice or another voice? What kind of world do you want to live in? What can you do to make this a reality? What may be preventing you from achieving this goal? How can you eliminate or alter it? Melba Fisher terms this silence the “thank-God-I-can-feel” silence. Father Hakenewerth adds, “The virtue of silence of the imagination cultivates our fantasy to serve our best purposes. We need imagination to solve new problems, to find creative ways of helping others, and to discover ways of improving relationships. But to do this, we also have to discipline our imagination when it tends to feed on our ego.”<sup>17</sup>
5. *Silence of passion*: We all need passion in our lives. This is what keeps one going. Our young adults need to be encouraged to follow their passions (the positive Christian ones) in determining their life career and style. We all must feel the hurt of our world, have

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<sup>14</sup> Quentin Hakenewerth, SM, *Growing in the Virtues of Jesus* (Dayton, OH: NACMS, 2008), 23.

<sup>15</sup> Hakenewerth, *Growing in the Virtues of Jesus*, 31.

<sup>16</sup> Hakenewerth, *Growing in the Virtues of Jesus*, 37.

<sup>17</sup> Hakenewerth, *Growing in the Virtues of Jesus*, 49.

empathy for the poor, etc. When properly directed, feelings provide us with the energy to do the good we are called to do. It is what keeps a tired student studying instead of going to a party during finals week, the passion to achieve their one's goals. It is what keeps discouraged parents continuing to believe in and support their sons and daughters. It is what keeps exhausted caregivers of ill loved ones continuing to show up. When improperly directed, passions and feelings can lead to destructive behaviors and actions. Feelings need to be honestly named and then we express how to discern them. Several good indicators of our interests/passions are the following:

- ≈ Inventory your credit card statements and consumer habits. Where have you spent your money?
- ≈ Review your reading and media habits. What do you read? What do you watch on TV? What movies do you attend?
- ≈ Examine your relationships. With whom do you spend most of your time?

Upon reflection, are your financial, reading, mass media, and interpersonal habits congruent with a positive lifestyle? Can all these things help lead you to your life goals?

We all come with our genetic and family influenced reactions: some people are more introverted and stoic, others wear their hearts on their sleeves. This is all fine as it is our personality. But with the silence of passion we can moderate our reactions as we discern them. Fisher terms this “the-bring-the-inner-vision-to-life” silence. Hakenewerth adds, “When we pay attention to which passions are at work in us, we begin to notice how they influence our conduct and whether or not they are helping us to be our true selves...the virtue of silence of the passions develops passions set on what is good and redirects those passions set on what is harmful.”<sup>18</sup>

### **So Where Do We Go from Here to Remedy This Trend?**

We have a good working definition of mindfulness and our knowledge of the Five Silences and their value. According to Father Heft:

One of the most ironic images of today is a small table at which four students are sitting, none speaking to the other, but each glued to their iPhone. Skills in the formation of community...requires some “basic skills,” among them “staying at the table,” presumably talking and listening to each other. How do we teach our students to communicate, not just information but also themselves? How do we teach them to avoid cliques, to reach out to the loner, to take the initiative to overcome misunderstandings. How do we teach our students to avoid bullying, sexting, and rudeness? It has been widely documented that media addiction weakens interpersonal relations.

Given the fragmentation in the culture and in the family, how do we enhance emotional intelligence, the desire to trust others, and the capacity to make judgments that are loving and still truthful? In an age when as much as 30 percent of Internet traffic is pornographic, how do we help students use media in ways that strengthen their self-respect and dignity?<sup>19</sup>

How do our educators teach students the proper use of technology as a support for and not a substitute for speaking, forming community, taking the time to get to know other people, and fostering practices of silence and self-reflection? Thomas Merton once wrote

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<sup>18</sup> Hakenewerth, *Growing in the Virtues of Jesus*, 58.

<sup>19</sup> Heft, “Characteristics of Marianist Education,” 6.

that “when things come at you very fast, naturally you lose touch with yourself.” What are the skills we need to remain in touch with ourselves? With God? With others? How do we teach students to lead in this environment?<sup>20</sup>

Father Heft has given us a good “list” of challenges, and the quote from Thomas Merton has been echoed by Thomas Friedman in his comments on acceleration in current society. As caring mentors and companions of today’s young adults, how do we first ensure our “mindful pause button” is activated and then journey with our young adult friends and family to encourage them to activate theirs? Addressing a few of the basic skills listed above, we need to share ways to “stay at the table.” This skill is important to share, but it takes time. It will not be an experience of instant gratification. It requires honest talking and active, patient listening so both information and honest feelings are shared. This draws upon the silence of the mind. Avoiding peer pressure, bullying, immoral behavior, and using media to strengthen self-respect all draw upon silence of passions.

As a former campus minister at Chaminade University of Honolulu for fourteen years, some successful experiences I had were to begin with building authentic trust with the person or persons I was befriending. This included time for honest sharing—drawing on shared experiences and lots of patience and active nonjudgmental listening. It was in using the silence of signs and the silence of the mind that I could patiently wait for the other to be ready to share. Often the most profound or important thought was shared after five or more minutes of silence. In our world of acceleration and instant gratification it is so easy to jump in and to guess what the other person is feeling or to try to “fix” their current situation. This is not helpful and can put a block to what might have been a productive experience for both persons. Have an honest discussion on what the other person perceives as the proper use of technology, possibly have them make a list of the positive and negative uses. Both the mentor and the other person pledge to do an honest count on how many times one’s cell phone is picked up and checked in a 24-hour period or how many times Facebook or other social media sites are logged into during a 24-hour period. Our campus ministry priest, Father Ken Templin, SM, suggested in his Sunday homily giving up Facebook for Lent! There was shock and obviously a feeling of “please ask me to give up chocolate instead” on our students’ faces. However, those who listened to him and at least gave it an honest try shared after Easter that it was a good and eye-opening experience. Many realized they had spent way too much time on Facebook and had benefitted from the extra time by talking with friends and family, in prayer, studying, etc.

If possible, a good starting point is a retreat or service immersion experience away from one’s home location. Getting away from possible peer pressure and being with like-minded individuals can be a good starting place. Staying busy all day while building community with fellow participants and then having at the end of the day time to share and process the experience can be invaluable. Once the experience is over, it is helpful to have periodic times to gather and check in because it will encourage the continuation of positive changes made during the week. Knowing one is not alone in reducing technology usage, as well as other changes, is vitally important.

### **Conclusion**

I would like to end with six steps to reduce one’s dependence on technology. These steps are adapted from *6 Ways to Break A Tech Addiction*.

1. Skip the morning digital check-in. This habit will divert the mind before allowing time to focus on what is truly important. Instead, develop a 10 minute morning

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<sup>20</sup> Heft, “Characteristics of Marianist Education,” 8.

- routine of exercise, prayer, meditation or anything else that will ease you into your new day with peace and joy. Greet those with whom you live with a smile.
2. Avoid Internet interference. Ignore the buzz of incoming texts or emails. Stay with your current work or activity. The YouTube video your friend just sent you of baby kittens and bunnies can wait. Some ways to do this are to turn off your Wi-Fi for periods of time and to put your phone in a remote place, unless anticipating important or emergency calls. Do not depend on digital methods for everything: use a notebook sometimes.
  3. Avoid getting involved in crisis situations perceived by others. Sure, we all want to help a friend in need, but we can easily neglect what needs to be done to respond to another's perceived crisis. Stop and mindfully decide if your help is truly needed. If a friend texts everyone in their contact list that their dog ran away, is it necessary to leave work or not show up for a final exam? Of course not. Is it necessary to feel guilty about not responding and therefore to do poorly on the exam or task at work? No!
  4. Related to the above point, stop being available 24/7. When friends or family from another time zone text or email at 1 A.M. where you are to say their cat just had kittens, this could wait until the morning. A late-night search for the perfect resource for school or work is not productive and only leads to a poor night of sleep. Getting adequate, uninterrupted sleep often yields the perfect solution the next morning. Levi Fox, who runs a 100 percent off the grid summer camp for adults, is quoted as saying "when we unplug for longer periods of time we reconnect with our own novel thoughts, our creativity heightens, blood pressure lowers, and we are able to truly take stock of what's most important in life."
  5. Stop Web searching for everything. Sure, it is easier to do a Web search for "best Italian restaurant" in a new town rather than try new places. With a Web search you are yielding to another person's opinion. Form your own sometimes. Original ideas take work, but the results are worthwhile so a blend of using the Web and one's own creativity is often the best choice.
  6. Try ignoring the phone for a while. As the example from page 15 relates, four individuals can be sitting at a round table each isolated from the others because they are intent on their phones or they can be having a conversation sharing thoughts, ideas, and experiences. In time, the temptation to check a Facebook feed or the latest headlines will diminish. Stop and think what is more important—using your phone to take a picture of a beautiful sunset or simply being in the moment and savoring the beauty? The choice is yours.<sup>21</sup>

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<sup>21</sup> Adapted from Anthony Small, *6 Ways to Break a Tech Addiction*. Nov. 20, 2014. Entrepreneur.com accessed June 23, 2018.