Contemporary Media
and Its Socio-Anthropological Relevance

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ABSTRACT: Contemporary media has gradually acquired an increasingly important role in our times, becoming an essential factor in the decisions we make. It plays a decisive role in influencing human perceptions and values and contributes fundamentally to our understanding of ourselves and our place in society. It transforms our daily existence by working with a socio-anthropological perspective. This article will explore the main aspects of the media's influence on the human being from this perspective. It will also examine how society and the human being are evolving through different perspectives and thus better understand the direction of contemporary culture. Through socio-anthropological analysis, we will have a broad understanding of the concerns, aspirations, and challenges we face today. The social and cultural changes of today's society can only be understood when we identify the socio-anthropological perspective that the media offers us.

KEYWORDS: technology, function, anthropology, human behavior, media

Introduction

Media plays a particularly significant role in the formation and development of man and society, and it is important to analyze its premises and identify its anthropological relevance. Through the means and instruments at its disposal, the media, as we shall see, make a profound mark on the human being.

The role of the media in society is vital because of the place it occupies in the functioning of society. Perhaps if we asked ourselves just one question, we would fully understand what would happen to mass communication - if this great system through which we all interact were to be taken out of use, inexplicably collapse or stop functioning in a way that we no longer benefit from it, what would happen to us? What would it be like to no longer benefit from breaking news that is important to our society? What would it be like to no longer have access to information related to our well-being? At this point, I think it is obvious to all of us that everyday life is unimaginable without mass media. We can also speak of an individual's dependence on them, as he cannot function without having his life needs met. We can conclude by saying that, firstly, mass communication and its media are used by consumers as the main source of connection to life and that, secondly, their increased and accentuated role in the life of society is that they are seen as fulfilling needs. How real these are remains to be seen when a deeper analysis is made of them and how humans are transformed by them.

In order to better understand the importance of the media, we need to look at its functions in order to see the depth of interaction between man and these media.

General perspectives on the media

Walter Lippmann

Although he is a political scientist by profession and would have no connection with the field of media, Lippmann has distinguished himself as a reference point in the field of social communication, and through his work, *Public Opinion*, published in 1922, we can see the first major study of public opinion in its own right, a pioneering work that announces themes,

formulates judgments, raises questions of exceptional topicality. This is why most historical studies on public opinion, the media, etc. frequently cite this work, which imposes a coherent vision of public opinion and its role in society. Deeply influenced by the experience of the First World War, Lipmann argues that people do not act according to reality, but on the basis of how they interpret that reality. Thus people construct images and symbols with which they operate, with perceptions playing an extremely important role."Lippmann's whole vision starts from the relationship between two realities: the external world and our representation of that world. The environment in which we live is too extensive and very difficult to contain in a unitary vision" (Dobrescu 2022, 33). This is why man is constantly seeking to reconstruct it by reducing it to a more accessible model, a simplified version. Lipmann goes on to say that "between man and the environment in which he lives there appears an artificial environment, a *pseudo-environment*, an environment of fictions" (Dobrescu 202, 49). By "fictions", Lippmann does not mean lies, false things, but "a representation of the environment itself which, to a greater or lesser extent, is constructed by man himself" (Dobrescu 2022, 49). In this way, man does not see reality, but the representations made by him in his mind. Under these conditions, it is very difficult for man to define reality as it is, because he is the slave of his perceptions.

From this point of view, there are two major consequences. The first is that what we do in the future has to do with how we understand reality, and the second consequence is that the media influence our perceptions of reality. It is the media that shapes our understanding of the world, presenting things to us as it wishes, with its pluses and minuses, its values or lack of them.

Jacques Elull

Jacques Elull is known as the theorist of a key process in modern society: how technology has changed people's lives. Speaking of propaganda as a sociological, not a political phenomenon, Ellul makes the point that man is vulnerable and uncovered to its power, and technology is the means by which man allows himself to be influenced.

Professor Paul Dobrescu says in *Media and Society* that "if we replace the term 'propaganda' specific to the era with the term 'communication', 'image' if we ponder a little more on the place occupied by 'communication strategies' in modern governance we will come to a conclusion similar to Ellul's" (Dobrescu 2022, 49). We will understand that "there is an organic intertwining between the political act and the act of communication. The public appreciation of the former is increasingly influenced by the activity of the latter" (Dobrescu 2022, 49).

Ellul (2022) is not against technique and does not make a plea against it, he does not argue that we should be anti-technical, but only points out that in the hands of certain political, economic, etc. ideologies, technique is used in such a way that the individual is subject to manipulation and understanding of reality in a certain way. He draws attention to the fact that technology is not just a neutral tool, but is influenced and directed by social and political interests and ideologies and stresses the need to be aware of these influences and to develop a critical and autonomous approach to technology in order to avoid manipulation and to preserve individual freedom and authentic understanding of reality. Speaking about the characteristics of the technical phenomenon, Ellul reminds us of its purpose and achievements in modern society, namely that "technology today defines, by the will of the people, their future. Technology brings with it ways of being, of thinking, of living. It is a global culture, it is a synthesis" (Ellul 2022, 324).

Marshall McLuhan

A theorist renowned for his proposed studies in support of understanding how media work, McLuhan's (2011, 33-47) theory proposes a particular way of understanding the human-media

relationship. McLuhan says that any medium is an extension of the senses or the body. Technology, in his view, is an extension of the human body. From this point of view, we are not talking about technology and the human being as two separate entities, but as a whole. We thus speak of the lack of autonomy of the human being in relation to technology, and of the fact that we no longer speak of absolute freedom of choice but of one that takes on other meanings and embraces other definitions. The great danger of this understanding is that it can create "a total confusion between form and content, epistemically dangerous, because it is just another force trying to disrupt harmony and lead to unaccountable action" (Wagner 1967, 246-255).

We have to recognize that our way of being as humans can be influenced by certain ways of understanding the world that make us use technology in certain ways, without speaking here of determinism. The reciprocal relationship between man and technology is not excluded, as it can assimilate new values or imprint new ones. It is certain that from a religious point of view we can speak of the ambivalence of technology rather than its determinism or neutrality.

McLuhan (2011, 125-131) also talks about the media having the power to change our minds when he talks about the idea that the message is the medium. The point of reference of the changes has to do with the emergence of the printing press. From the spoken word, in a relatively short time, a new expression of the self through writing is achieved. Moving further along the line of technological developments we see a reaffirmation and rewriting of the human self in various ways, dictated by technology. Postman (2016, 30), in *The Distraction That Kills Us* says: "the introduction into a culture of a technique such as writing or time measurement is not merely an extension of man's power to fix time, but a transformation of his way of thinking and, indeed, of the content of his culture." Postman goes on to say that "embedded in every tool we create is an idea that goes beyond the function of the tool itself" (Postman 2016, 31). McLuhan says that we see life in this way and our relationships bear the imprint of media, and this transformation occurs through the form or fidelity or infidelity of the message.

The social relevance of media

Everyday life highlights the fact that we are deeply influenced by media consumption, and we feel its unnoticeable effects without being aware of them (Drăgan 1996,166). The clothes we wear are related to the weather forecast provided by the media; through advertisements, we purchase various products and services that we consider useful to our livelihood; we receive recommendations of various kinds and act upon them because we are connected as media consumers. And the examples could go on. Even the political field is not outside this game of influence in which politicians are constantly looking for ways to win over voters (Petcu 2002, 142). In the field of advertising, especially for advertising agencies, it is important to know the habits, desires and needs of the consumer market in order to try to make advertisements that will bring the highest sales (Weiss 2007, 34).

The media create a profound impact on the public because they are an ever-present presence in the life of society; we are talking about a reach that cannot be rivalled by anything else, so it is important to be aware of how the media affect society (deliberately, as a result of a pre-planned strategy or by chance). In *Paradigms of Mass Communication*, Drăgan (1996, 236) lists how the media influence society down to its deepest structures. Thus, he says that "the media are the central core of environmental surveillance, an indispensable condition for complex societies." Nothing can escape the attention of the media which becomes, through use and information, the medium from which information flows. We can no longer live without being informed. Ioan Drăgan also points out that another means is that in which "the media attribute status and confer legitimacy to problems, persons, institutions, activities that enter the public sphere (Drăgan 1996,236).

The power to decide who comes to the forefront of public attention is given by the media. It is the media that decides who gets the attention of public opinion. The themes or topics are decided by the more or less hidden priorities and agenda of the media. It has both veto power over the reporting mechanisms and the power to set the hierarchy and timing of the issues discussed. Ion Drăgan also says that "the media are an instrument of psychological gratification - entertainment, amusement, escape and dreaming, catharsis, intellectual satisfaction, etc" (Drăgan 1996,236).

Through its tools, the media penetrates the deepest layers of the human being, reaching so far as to define man in his totality. The individual is given the main coordinates of tomorrow's thinking, the persuasive function of the media being unparalleled.

As a result of technological development, society and individuals have made progress in trying to increase their interaction and manage the large flow of information. In this broad process of shaping mindsets and opinions, communication through the media has become a necessity. At present, through its functions and role, it has shown that it has an undeniable formative and influential force. That is why we can know the importance of the media when we go through its characteristics. Perhaps the best-known model of communication theorization was proposed by Harold Dwight Lasswell. He was interested in studying the use of propagandistic communication through the media during World War II; he started from the principle that through mass communication one person can harm another person. In 1948, Lasswell developed his model of communication in an article entitled *The structure and function of communication in society* (Schramm and Roberts 1971, 84-99).

The supervisory function

This is a more complex way of saying that a function of mass communication is to tell us what is happening in the world and to provide us with this information. Surveillance is about covering a wide range of important topics that impact society. This function involves monitoring events in society and informing people about them. Mass communication observes and informs society about developing events and happenings. Everything we need to know is available to us, whether we are talking about news watched on TV or on Facebook, Instagram and Twitter.

Technology makes available to us what we would have no way of knowing through any other means. We are talking about a beneficial function and that is that when natural disasters occur, such as hurricanes, blizzards and tsunamis, traditional and social media are the key communication tools to convey information about the path of an impending storm or to inform people about school and business closures and how to seek shelter and find evacuation routes. Through the media, the government keeps in touch with citizens, businesses keep in touch with customers, and society is kept alive and active through the proper dissemination of information. We can speak of a warning type of surveillance, as we can see in the examples above, or a utilitarian transmission that aims at informing the individual on a daily basis.

Dominick (2009, 33) points out some subtle consequences of this type of function. He says that "inaccuracies and distortions travel as fast as accurate news." He talks about when it came to informing people about the Gulf War, reporters skipped important stages of reporting and so misinformation about the situation on the front slipped in. Another instance related to misinformation is the announcement that Vice President Al Gore had won the presidential election in 2000 in the state of Florida, a claim that ultimately proved to be false, with Governor George W. Bush ultimately winning (Dominick 2009,33).

Another consequence related to information is that "the media informs us about things beyond our immediate senses that are hard to verify" (Dominick 2009, 34) and with this the panic and anxiety created unnecessarily increases. Here we have the example of the Y2K virus that was said to destroy computers at the start of the new millennium, and then detailed all sorts of scenarios from planes crashing to power outages and a society thrown into chaos.

The last negative and subtle consequence mentioned by Dominick (2009, 34) is that surveillance confers status on an event or person.

The function of interpretation

Using Laswell's model further, we identify that the media not only provides information, but does more than that: it assigns different meanings and importance to different events. Although we are talking about a diversity of opinions and, implicitly, a broader perspective on the event or person under analysis, we cannot but notice a subtle consequence of the fact that the user, the media consumer is offered an opinion that he cannot filter and is tempted to accept unconditionally - his critical spirit is dependent on the content and opinion already conveyed.

The connecting function

Mass media create connections where there are none or facilitate interaction between different areas of life. An example is the advertising industry, which offers products and services to consumers based on their needs. The connections are so diverse that they can serve the diverse needs that individuals have. One example is the eBay site, which connects people who have something to buy or sell. Another example is the groups that can form around various activities, such as Facebook groups. We note that in these conditions, people can be mobilized much more quickly and when the group's intentions are focused on violence or aggression, the consequences can be major. Attali (2022, 233-234) speaks in this regard about the QAnon group, which was formed on social networks and of which the author says that: "emerging from the depths of the Internet, QAnon became, in three years, a kind of religion and penetrated the American middle classes who hoped for a saviour." We thus see the main elements brought into question: the people's need and the solution found, on the one hand, and the global connection between people made by the media, on the other.

The function of transmitting values and/or socializing

This is a less obvious but present function in mass communication. While it presents us with portraits of society, it also conveys what should be representative of the members of society. In this direction we have advertisements that focus on our health and give us various medical advice or programes that present the development and encouragement of virtues (Romania I love you 2022) that are good for society. At other times, mass media subtly inculcate certain ideas about our safety, well-being or future. However, in the rush to sensationalize, there is a possibility that television and social media may push the encouragement and promotion of certain values to the background, which could lead to long-term negative effects on society when combined with the other functions of mass communication. What we need to realize is that we should not leave this task of transmitting values to the media alone. We see here a responsibility to seek values also through other means: family, school (Rotaru 2021,190-196), church (Rotaru 2012, 5), etc.

The entertainment function

Perhaps the most consumed feature of the media is the entertainment function. So strong is the influence of this dimension on human life that we can speak of changing attitudes and behavior towards sexuality, family or family planning. The role of the characters promoted by the media as role models is decisive in determining the values to which people will relate (Ryerson 2010).

At the moment we are talking about a growing field, a real industry behind which there is money, tradition, cultural and economic conflicts and huge profits. (Cunningham 2019, 20-27) All of this is driven by the growing consumption of society that is increasingly looking to fulfill this real or artificially created need. So great is the momentum experienced by this industry that there is talk of trends that may reach as far as 2030, with staggering revenues. (Open Greek Labs 2023)

Anthropological relevance of media

Moral and religious values

When it comes to the relationship between religion and the media, three types of relationships can be distinguished. The first is that in which the media impinges on religion and substitutes for it, and from this point of view intrusion is condemned. The second type of relationship involves a symbiosis between the two, but it is religion that dictates the content of the media. The third type involves a hybrid relationship that leads to the emergence of new forms of religious manifestation. Within the relations created, we see present certain tendencies that imprint new religious constructions that have consequences on the way man understands and relates to religious phenomenology (Coman 2020,60-61). In each type of relation we observe a dynamic and a process of transformation to which the religious phenomenon is subjected.

Gavriluță (2021, 156). underlines the same idea when he talks about the connection between technology and the sacred: "They are two profoundly different worlds that communicate subtly by appealing to the classical motifs of Christianity: the idea of a unique, ubiquitous, omnipotent and omniscient God." The author goes on to explain what this entails: "...the search for salvation here, in time and history, the need for divine hierarchy; the need for a moral order for matrix society to function"(Gavriluță 2021,156). Thus, we see that in the world dominated by technology, religion finds a new place where it can survive and from which it can make its presence felt in society.

We see that the media does more than absorb the religious phenomenon: it presents it in its own terms and imposes new definitions and new understandings of spirituality and what it might mean. Mihai Coman in *Media, Religion, Public Space* presents situations where the media has resorted to media sacralizations of people and even events, when it referred to the death of Corneliu Coposu, Michael Jackson or when it presented the plane crash in the Apuseni Mountains in 2014. The media discourse in the cases mentioned above resorts to the sacralization of the victim, describing them in a heroic way, integrating death in a sacrificial framework, the deceased are heroes by invoking reasons that are related to his soul and purity (Gavriluță 2021, 71-86). Even if we are not talking about a direct influence on the media consumer, from the situations mentioned above remains the perspective of their presentation that produces mutations in the understanding of fundamental religious concepts, thus losing the distinction between sacred and profane. The risk of trivializing the sacred and its concepts can occur when the distinctions between the strictly religious and the profane are removed.

When we talk about the way in which the media influence us from a religious point of view, we notice that in the new structure of conceiving spiritual life, the church has another role: people, through technology, have resorted to worshipping online. Besides the fact that new media constitute an object of worship and we are dealing with a visible cult of glorification, (Gavriluță 2021, 137-157) we cannot omit the fact that people are engaged in a competition of church selection and isolation from Christian fellowship (The New York Times 2022). encouraged by Holy Scripture. Worshipers often resort to the practice of online worship which however redefines biblical concepts of serving one's neighbor, fellowship, moral support, prayer, etc. (Galov 2023).

From an Orthodox perspective, Jean Claude Larchet, in *Captives in the Internet*, also mentions some of the effects of the media on moral-religious values, when he specifies that man is held captive by technology in a world of matter or that when man slips on the slope of relating to the divinity from this point of view, he replaces communication with communion and that there is a tension between connecting to God and connecting to the media. Taking the analysis into an anthropological zone, the media becomes the space in which changes in human nature occur, from the way man perceives himself to the encouragement of natural urges (Larchet 2018, 277-299).

Virgiliu Gheorghe, biophysicist and PhD in bioethics, presents a novel perspective, namely that we actually see a conflict between Christianity and the nihilistic philosophy that has been imposed and is promoted through the media. Christianity through the values it shares and what it encourages (logical thinking, metaphysical thinking, symbolic, mythical, written and oral culture) has contributed to the balanced and harmonious development of both cerebral hemispheres, and through its ethics and respect for truth and authority has encouraged exemplary behavior and a balanced experience of emotions. In contrast to him is nihilism which destroys everything that encourages and supports Christianity and reduces man to the state of an animal (George 2006, 430-444). Recent studies and analyses lead to the conclusion that nihilism is shaping future generations of young people (Global Network on Extremism & Technology 2022).

Knowledge and attitudes

In terms of new generations of young people, as well as adults, we recognize that most information comes to us through the media. Information occurs in unconventional and surprising ways in many ways, so that in a survey of high school students, two out of ten cited rock music as a source of information for their values, and one in four said that music was an important source of information about relationships. (Dominick 2009, 484) In this way, we are increasingly convinced that the conventional means by which we used to assimilate information has changed.

Jordan Shapiro, speaking in *The New Childhood, How to Raise Our Children in the Digital World*, tells us how the notions of writing, time, meditation, thus the education of a child, has gone through great changes in the last centuries. The way a child measures time or learns to write has been totally transformed. Today the means or tools that provide education for a child are related to the technologization of life, and he encourages this leap in teaching for the younger generation (Shapiro 2021, 143-168).

Those in charge of children's education should take up the lessons offered by the way technology teaches children. We notice in Jordan Shapiro's proposal a fray that has to do with how new generations store the information needed to mature. It is clear that technological advance is shaping education, but how much we should use it, and especially according to what principles, is a difficult question. On how young people and teenagers are influenced by technology, Manfred Spitzer says: "It leads to shallow thinking, distracts attention and has undesirable side effects, ranging from simple disturbances to child pornography and violence" (Spitzer 2020, 84).

In relation to how we inform ourselves and how the media shapes our knowledge, there is increasing talk of fake news. With technological development, disinformation, an age-old problem, has intensified and found increasingly powerful means through which to express itself. Recent examples of misinformation include conspiracy theories about COVID-19 and political situations in the United States. These have created various fears and reactions in the minds of media watchers that have led to unforeseen situations. One of these situations has to do with the fact that many Americans are confused about what is going on around them (Pew Research Center 2106). Another study we have available points out that when people don't know what to believe and who to trust, their ability to decide is seriously questioned (Plose One 2013). In this way we have a society that is adrift because it has information but doesn't know what to do with it. They are meant to help us, to make decisions for our own good and for the good of our fellow human beings, but when they create an emotional and intellectual blockage, the goal is no longer achieved. This is why we believe that through the media, man's conception of the world and life is changed.

Another important dimension that has to do with how people's knowledge and attitudes are affected stems from what psychologist Leon Festinger says, who uses the term "motivated reasoning" to describe how an individual's psychological and political biases can considerably distort his or her interpretation of what is thus neutral information.

Centola (2022, 293) says that "This specific type of cognitive bias makes some people much less inclined to process new scientific data about any topic rationally. What's worse is that this distortion is exacerbated by media and social media." In other words, there is a fundamental problem in human nature that causes individuals to misinterpret the information available to them. Talking about the mechanisms by which humans are influenced, he continues, "Because they are the channels for communicating a huge amount of information, social networks act as filters for how we interpret new information" (Centola 2022, 293). By acknowledging the power of the algorithms behind media technology, the author recognizes the real problem he thus expresses: "The problem of distortions of various kinds affects everyone from powerful executives to the country's most vulnerable citizens" (Centola 2022, 300). From the analysis of how we are affected by the media, we cannot neglect the Christian premises of what man is, namely a sinful being who is subjective in his understanding of the reality in which he lives.

Human behavior

Human behavior has always been influenced by the media despite the fact that we did not want it to be. In contact with technology, humans discover their vulnerability and problems that are related to human nature. Writing about this, Dr. Mary Aiken tells us that "online space is a breeding ground for mutation. Real-world behavior is amplified or accelerated. This can sometimes have serious implications in reality" (Aiken 2016, 31). Apart from this principle that applies in the online environment and is mentioned, we also see that the main aspects of life also undergo certain transformations. If we are to talk about socialization and communication we observe that through the media the individual understands these aspects differently. For example, reality shows are an attempt to enter a world other than the personal one. It is a peek into what others are doing and thinking. They represent an attempt to break the classical patterns of how life can be viewed and the behavior acquired is questionable. Studies state that after watching this type of programe, people were more aggressive after exposure to an episode of reality TV that contained verbal and relational aggression (Gibson, Bushman, Thompson, Hou 2014). Behavior in the media becomes our behavior in real life, and communication and socializing there becomes an extension for what we experience in real life. The two environments cannot be separated. There is a close communication between the two dimensions.

Also as a means of influencing behavior, we see a close connection between media and popular culture, which is also a means by which religious themes and symbols are used for certain purposes to change individual behavior. In 1995, for example, a leaflet was distributed "containing a photograph of Pope John Paul II wearing a bicycle or motorcyclist's helmet, and the leaflet read: "The eleventh commandment: you must always protect yourself with a condom" (Coman 2020, 115). Of course, we are talking about an act of mockery whose commercial purpose is to create contrast for amplified effect, and this can only be achieved by inserting an important religious symbol in the advertisement. Reactions to the advert have been swift. "In that year, the British Advertising Association received 1,192 complaints against this advertisement, more than all the complaints that year against advertisements on various subjects, considered by some consumers to be offensive" (Coman 2020, 115). One would be tempted to think that this is a one-off and that we are talking about an unforeseen situation but, "in a similar vein, a 2007 advertisement by the US Planned Parenthood Golden Gate, showing two guardian angels watching a pair of young people making love, commenting favourably on the fact that young people use condoms, sparked numerous protests from conservative American religious groups, led by the Catholic League (Coman 2020, 115).

We see not only that religion is not given its due respect, but in this case it becomes a vehicle for the values it is fighting against. Going back in time, in 1998, in France, "numerous street posters appeared advertising the Volkswagen Golf, using as an image a paraphrase of

Leonardo da Vinci's painting The Last Supper, as well as the text:"Let us rejoice, my friends, because the new Volkswagen Golf has come into the world" (Coman 2020, 115). The values of society are highlighted through symbols with religious values, all leading to a depreciation of everything related to the Christian religion. The reaction in this case was not late either. A few days after the launch, the Association of French Bishops, together with other associations of the Catholic faithful, initiated legal action against the company (Coman 2020, 115). Although we are talking about different types of relationships within religion with popular culture, the aim remains the same: changing behavior through the use of elements of all kinds. Anything that serves the purpose can be used. There are no more boundaries, limits or inviolable rules.

If we can say that we take patterns from the media, the reverse is also true, namely that we bring a certain type of behavior to our relationship with technology, usually uninhibited, in the sense that things we would not normally do in real life, we are tempted to do online.

The general perspectives we have on media highlight the complexity of the relationship between humans and technology, but more importantly the way in which it inoculates us with certain interpretations of reality and how we are exposed to it. Its social relevance is highlighted by the functions it performs that mark every important aspect of social life. This dimension of life is mediated by the functions that the media has, which offers us new perspectives on present and future life.

It is worth noting that we are influenced not only socially but also anthropologically. As human beings, our way of functioning is conditioned and directed by the way in which the media present us with interpretations of the reality in which we live. It is, therefore, vital to understand that society and its individuals need to be aware of the direction in which we are heading, with the effects already mentioned, which will increase as anthropology in postmodern times undergoes profound changes.

Conclusions

From what we have observed so far, one thing is certain: the media needs a new direction and a new approach. The way the media presents and interprets things makes the individual form a certain opinion about the surrounding reality. The media is not a neutral element of society. Through its functions, it marks and shapes a view of the world and life that may prove important for the future of society. Its anthropology is decisive and powerfully presented in a context in which man is exposed and confronted for his choices. As we have seen, the whole being is exposed to the media phenomenon and his decisions are influenced by what he listens to and watches. In this sense, the anthropological observations that C.S. Lewis proposes to us can constitute a new starting point towards a complete but also uplifting understanding that will shed light on man and prepare him for the challenges of the future.

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