Religion and Social Communication in Changing Cultures of Asia: Anthropological Perspective
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Human existence is a configuration of historical, rational, political, social, relational and religious layers. Culture offers a site, and network, a texture, and continuum of these varied and myriad events and experiences of life-journey. The discourse on culture in the present globalized world is different from the classicist instrumental approach. Today, culture is an ever unfolding scenario in an ethos of dialogue rather than an idée fixe. Or rather, culture is a creative narrative in which ideas, ideologies and traditions interplay and an organic harmony is achieved; this configuration is not a ‘constant’ but a process-in-telos offering ever new meaning and horizon to life in the time-space sequence. Religions in dialogue have a vital role in this process of interpretation and integration in the present pluralistic history.

In the present pluralistic ethos cultures do not remain in a lazy aloofness but enter into a dialogical hermeneutic which upholds the inviolability of each culture but not in isolation or exclusion but in a network of mutual appreciation and approximations. What is at work is a relational epistemology which is inclusive, existential and futuristic both in its style and substance. Religions have to partake in this ‘cultural’ of human existence which is in a constant seeking, and is on pilgrimage in the history and even beyond history. That is to say, religion is not outside the journey of life but a constituent or rather the very ‘culture’ which gives significance to human life.

Keeping in mind the above considerations, we may explore the possible social communication to give deeper dimensions of religion in the changing cultures of Asia.

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1. Introduction

Life is a dynamic process of interacting with nature and other living organisms. Human life, in addition to the above interactions, also seeks meaning to human existence and explores the causes behind the universe and its existence. The history of humanity has built up various cultures and civilizations to understand and organize human life. The universe being an evolving system, the dynamics of human relationship with nature and with one another is also constantly changing. As a result, all human cultures are changing and rearranging themselves to the ever dynamic process of the evolving universe. All the same, the deepest quest of human existence and its meaning is ever present in the human psyche.

This paper is dealing about this dynamic relationship between changing cultures and their ever longing for meaning of human existence present in today’s world. The methodology and approach of this paper is anthropological in nature. The paper is divided into four parts. The first part deals with the dynamic nature of culture and the place of religion in cultures. The second part concentrates on the characteristics of Asian cultures. The third part analyzes the changing nature of cultures through the process of globalization and the emergence of inter-culturality in today’s world. The next part of the study concentrates on the culture and communication revolution in the present world. Based on the above observations, the fifth part of this paper concentrates on Religion and Social Communication in the changing cultures of Asia. The last part is the conclusion.

II. Dynamic Nature of Culture

Human existence is a configuration of historical, rational, political, social, relational and religious layers. Culture offers a site, and network, a texture, and continuum of these varied and myriad events and experiences of life journey.

Culture can be understood broadly in two different ways. One is the universal dimension of culture, i.e. all human beings share in the one
common heritage of culture. Here, we distinguish human beings from animals. As a fish cannot live without water, so human beings cannot live without culture. There is an intimate relationship between culture and being human. Here, culture is understood as a nurtured behavior addressing the entire human being in contrast to animals who live in nature with their instinct.

The second dimension is the distinctive way one community or society organizes itself from other communities or societies. This implies that there are many cultures in the world. There is a distinctive way a group or a community organizes itself in its economic, social, political, religious and other aspects of life. Thus, we can use the term “culture” in singular to distinguish human behavior from animal behavior, or “cultures” in plural to distinguish one group’s behavior from another. In both the cases, culture is understood as a learned behavior as opposed to the instinctual behavior of animals. This is the literary meaning of the term “culture”. It derives from the Latin verb colere (“to cultivate or instruct”). “Culture in its broadest sense is cultivated behavior, that is, the totality of man’s learned, accumulated experience which is socially transmitted, or more briefly, behavior acquired through social learning” (Keesing, 1958:18).

From the ancient times, there has been a dynamic relationship and communication between cultures from different parts of the globe. This communication has intensified today in the scenario of global village. Accordingly, the discourse on culture in the present world is different from the classicist instrumental approach. Today, culture is an ever unfolding scenario in an ethos of dialogue rather than an idée fixe. Or rather, culture is a creative narrative in which ideas, ideologies and traditions interplay and an organic harmony is achieved; this configuration is not a ‘constant’ but a process-in-telos offering ever new meaning and horizon to life in the time-space sequence. Religions in dialogue have a vital role in this process of interpretation and integration in the present pluralistic history.

III. Culture and Religion are Constituent Elements of the Journey of Life

In the present pluralistic ethos, cultures do not remain in a lazy aloofness but enter into a dialogical hermeneutic which upholds the inviolability of each culture but not in isolation or exclusion but in a network of mutual appreciation and approximations. What is at work is a relational epistemology which is inclusive, existential and futuristic both in its style and substance. Religions have to partake in this ‘cultural’ of human existence which is in a constant seeking, and is on pilgrimage in the history and even beyond history. That is to say, religion is not outside the journey of life but a constituent or rather the very ‘culture’ which gives significance to human life.

IV. Characteristics of Asian Cultures

Asia has never been a unified cultural world. For thousands of years the continent and its surrounding islands had been home to a vast number of languages, cultures, and religions. Major centres of urban civilization in Mesopotamia, Persia, India, and China had emerged several thousand years ago. By the beginning of the Common Era they were actively trading with one another across the continent. Arab rulers successfully joined Arabia, Mesopotamia, Persia, and much of central Asia under a common Islamic government in the seventh and eight centuries for the first time, but eventually regional rulers rose to become more important. The Mongol empire in the fourteenth century had come closest to unifying the entire continent of Asia under a single ruling dynasty, reaching from China to Europe and into northern India. By the fifteenth century it too had split into several political and cultural factions. Thus, the diversity of languages, religions, and cultures are marks of Asia.

Even colonization and the process of globalization have not unified the cultures of Asia into a single civilization. All the same, the communication technology has influenced the people, especially
the youth of Asia. The post-modern and relativistic value system has captured the imagination of many Asians. Hence, today, Asia is not in isolation. Asian cultures are changing, and changing very fast.

V. The Process of Globalization and the Increasing of Inter-culturality

Globalization is a complex process by which the world is becoming a highly interconnected world through economic, social, political and cultural contacts. It refers to the intensification of global interconnectedness, suggesting a world full of movement and mixture, contact and linkages, and persistent cultural interaction and exchange (Inda and Rosaldo, 2002:2). As a result, the world is shrinking in terms of time and space making the world feel smaller and distance and distances shorter. The intensity and the momentum of this process are further enhanced by the sophisticated instant communications and ever-expanding fast travels. Globalization symbolizes a world in motion providing people with resources to new ways of being human in the fast changing world.

There is another important cultural process taking place in the world of today. A multivalent or polyvalent culture is on the rise in which ‘global’ and ‘local’ contest as well as collaborate generating ‘glocal’. The simultaneity of humanization forces of global, and indigenization protests of the local spins out into an inevitable dialogue between them. There is no ‘local’ untouched by the outside forces, and no ‘global’ not influenced by the ‘local’. The ‘universal’ as well as ‘local’ lose their edge in the interface of ‘local’ and ‘global’. Instead what is in ascendancy is ‘intercultural’ and multi-cultural.

VI. Culture and Communication Revolution

The world today is consumed in an ambience of technological sophistication. The Social Network, Internet and Mobile revolutions which are collectively called the Triple Revolution have created a new information and media ecology that is distinct from the past. The New Media have contributed to a great way to the convergence in information, education, entertainment and career. There has been a great shift from the traditional one-way, mass communication towards more interactive communication between medium and the user. What all these means for people and cultures is unpredictable.

The diffusion and the robust presence of technologies in formal and informal contexts are determining the way we organize our private time and our social presence. Internet has raised new possibilities of interactivity and participation in virtual social relationships leading to a shift of boundaries between public and private spaces. More than being a tool to hasten communication and information transfer, new media has become a very important social device to get in contact with usual friends, to expand relationships and communicate identity, acting as a strong social connector. The process of creating, collecting, assessing and distributing information is increasingly becoming networked. Key technological changes have given rise to new affordances that shape the everyday lives of individuals as well as their decisions and their behavior. This is especially true when it comes to the interrelation between technology and youth.

For young people, internet and social networks are real settings that work together with their physical life. In Facebook, Blogs, Messenger, or other social networks, young people tend to expand their networks and build up their world. It has made a big influence on their lifestyles, changing their traditional leisure activities. They almost live, relate, feed, grow and express their needs, aspirations through these new media. It seems to make more sense to them to relate and communicate through new media, than face to face encounters.

This climate of digital explosion and New Media technological communication give rise to new cultural models. However, today, technology is not only a passive instrument at our disposal, but because of its networked character, it has more or less become an active agent...
that affects and transforms both the scenario and the people involved in it. Nevertheless, ICTs have also given rise to previously unknown ethical problems and concomitant conflicts concerning ecology and nature, humanity and life value, and the morality and ethics of society.

VII. Religion and Social Communication in the Changing Cultures of Asia

In this context, it is pertinent to explore Religion and Social Communication in the changing cultures of Asia. Since religion is the meaning giving system, it is very important that in the midst of changing worldviews and moral and ethical ambiguities, religion explores the effective social communication to revitalize the deeper meanings of life in the changing cultures of Asia.

a) Religious Communication has to be in Visual Culture Today

The concomitant consequence of the communication revolution in this post-modern era is the assertion of ‘space’ over ‘time’. Owing to the globalization process coupled with media, ‘space’ has become the culture-scape which facilitates the juxtaposition of diverse traditions and ideologies. Michael Foucault figures out the present history as the ‘epoch of space.’ Our experience of reality has become existential rather than historical; it should be searched in a network of relationship here-now. Post-modernists will not postulate or postpone ‘meaning’ to a virtual utopia in the unknown future. The art and skill of post-modernism is to celebrate the polyphony of diverse flows and stands of discourses in a creative and inclusive harmony of life’s manifold expressions. Consequently what we have is a creative ambivalence of plurality in the intricate texture of the Real!

Media and its sequent visual culture, to a large extent, caused the death knell of a unilinear, centralized and normative referent leading to a moral and cultural relativism. A visual gives birth to a creative spectrum, not a rigid centre; it symbolizes, harmonizes and upholds the variety and diversity in an incommensurable logic. It is more experiential, existential; it enhances the concrete rather than abstracts in universals. It paves way to the birth of a culture of multiple sources and fosters a multiple belonging. The universal is a ‘lie’; what really exists is the inviolable and vulnerable ‘concrete’, the ‘individual’. A religion becomes irreligious the moment it stops to appreciate and appropriate the individual. The individual lives in a narrative of life, not in abstraction and absolutes. God is not an abstraction; God is of life. Post-modernist ethos calls for a return to the narrative to construct a new identity of human existence, inclusive, vibrant, creative and innovative right in the reality of everyday life.

b) Narrative Communication

In today’s pluralistic world of relativity, media virtuality, randomness and liminality of human experience, what we need is a story that gives perspective and meaning to the fragmented experiences and uprooted identities, and to make sense of the temporality. Story as a figurative language interprets us as we interpret it. By and large, the Scriptural literatures are generally narratives. They are vast narrative canvas of polyvalent discourses of contrasting themes. The paradoxicality of Godhead can be revealed and comprehended only on a narrative spectrum. In this context, the theme of the Asian Mission Congress (2006) calls our attention. It advocates the rationale of the return to the art and craft of a story-telling in its efforts to tell about Christ in Asia. This intrinsic approach gives primary importance to the interpretation of Jesus’ life. Sadly, the Enlightenment caused the collapse of the very capacity to tell stories and to listen to stories. Today, the increasing communication technologies such as social network, internet and mobile revolutions have brought back the narrative communication. Religions must use this method in their communication.

What is implied and entailed in this advocacy is a radical shift from the Western normativity to narrativity. Religions, especially Christianity have to pro-actively ‘re-conceive’ itself as a narrative entity in the
present scenario of dialogue of religions, multiculturalism, media etc. to communicate the truth of their religions. The late Pope John Paul II in *Ecclesia in Asia* recommends an Asian narrative pedagogy which will introduce people step by step to the ‘Fullness of Life’ that Jesus has brought about.

c) **Experiential Communication**

In a multicultural world of today, cultural and moral relativism dominates the experiential life of people. Post-modern culture sees doubt as a form of health. It often derives meaning or excitement through experiments with sensation, sex and drugs. At the same time, people in general and the youth of today in particular experience a great vacuum and emptiness. They search for deeper meaning and understanding of their existential situation of brokenness in family, relationships, in marriage. They seek understanding and compassion. In this situation religious social communication has to be existential. The religious personnel must be persons who understand the changed cultures of Asia and show compassion, forgiveness and inclusiveness. The life of religious witness, firmness, compassion and understanding will help the wayward, un-firm to see religion in a deeper way answering their existential situation created by the present world.

d) **Religious Communication through Feasts and Festivals**

Studies show that in spite of urbanization, industrialization and modernization the religious practices of feast and festivals do not die out, rather they strengthen group solidarity, by modifying themselves and adjusting to new situations.

Feasts and festivals are related to the experiential dimensions of life. They are cultural celebrations. It is in the celebrations of the feast and festivals that a community re-experiences, re-lives, re-creates, re-tells, re-constructs and re-fashions its culture. Thus, festivals constitute a prime act of reflexivity, whereby a society gets shaped and reshaped. Thus, festivals can be considered as rites of intensification, whereby the values and solidarity of the society are enhanced.

The concept of festival embraces two modes - a) enjoyment and b) enrichment. Enjoyment (carnival) inverts the social order and leans towards breaking barriers between the rich and poor, between high and low in status, between the privileged and the underprivileged. Victor Turner refers to this equalizing process in celebrations as anti-structure, which is more or less subversive of the social order. **Communitas**, that is, universal fellow feeling, reigns for those who are willing to participate in the celebrations. Society looks at itself transformed. Enrichment is done by the performance of rituals and ceremonies, which celebrates the past memories making it a reality today giving meaning to human existence in the midst of death and life. It is the tension between these two dimensions of festival that gives it its warmth and power. According to Sutton-Smith, the tensions between enjoyment and enrichment are the seedbeds of cultural creativity of a community (1972). Everyone may participate in a festival because of its enjoyment element.

Studies on feasts and festivals by Milton Singer, Dell Hymes, Richard Bauman, Victor Turner and others have shown us that feasts and festivals are not only naturally occurring units of *meaning* but are also *periods of heightened activity* when a society’s presuppositions are most exposed and the core values are expressed. Through the celebrations of feast and festivals the people involved give expression to the meanings of life which their religion, culture and language have crystallized from the past.

The feasts and festivals are usually connected with the periodic changes; the daily, weekly, monthly, or yearly changes which are associated with changes in technology through the alternation of day and night and of the seasons. The celebration of feast and festivals which come periodically, help to reinforce the habitual relations within the society. E. D. Chappell and C.S. Coon (1942) call these rites and rituals as “rites of intensification”, since the goal of these celebrations are the strengthening of group unity.
Religious festivals illustrate the importance of the social factor in religious experience. Religious festivals include enormous gatherings. The largest festival in the world, the Maha Kumbha Mela of India, is held every twelve years, timed to take place at an auspicious position of the planet Jupiter. The Maha Kumbha Mela draws 15 million participants to the banks of the Ganges River. Ascetic holy men abound, seeking the opportunity to cleanse themselves from sin by bathing at the auspicious moment, thereby obtaining merit. The major world pilgrimages also include massive festival occasions, such as Guadalupe Day (December 12), near Mexico City, where the Virgin Mary appeared to Juan Diego in 1531, this festival is the most heavily attended Christian pilgrimage in the world, attracting more than 5 million pilgrims a year. Other religious festivals take the form of passion plays. Another type of religious festival primarily takes the form of a public procession.

In the post-modern world where there is so much of ambiguity, confusion and moral relativism, feasts and festivals give a cohesion and re-living of a culture in a changing world. Hence, religious communication should take the celebrations of feasts and festivals seriously and communicate their religious worldview in a creative way to reinforce the religious convictions of people in the post-modern world.

e) Religious Communication through Rites of Passage

Every individual in a society undergoes different phases of life such as birth, puberty, adulthood, old age and death. From birth till death human beings take up different positions in life such as childhood, youth, marriage and parenthood. All these changes and positions in life involve different responsibilities and each of these changes disturbs the individual’s equilibrium in relationship within his family and society. A person’s ability to handle these situations is marked with uncertainties. Hence these disturbances, which involve marked changes in the habitual interaction rates of individuals, are known as crisis (Chapple and Coon 1942:484). Every culture meets these crisis situations through various rituals so that an individual may pass through these stages without much stress and strain. These rites and rituals are called rites of passage. (cf. Gennep 1960). These rites and rituals literally mark the passage of an individual from one stage in his relations with other people to another state. Hence, these are marked with celebrations. A careful observation of different cultures would reveal the universality of these celebrations.

The purpose of these rituals and celebrations is to transform an individual from one stage of life to another. These rites and celebrations are seen as both indicators and vehicles of transition from one socio-cultural state and status to another – childhood to maturity, virginity to marriage, childlessness to parenthood, sickness to health, death to ancestry, and so on. These ceremonies and specific rites also play an important role in the ordering and reordering of social relations (Gluckman 1962:4).

In Asia, still these rites of passage play an important role in the lives of individuals and families. These occasions can be very good occasions to communicate religious beliefs and values in today’s world.

f) Religious Communication through Pilgrimages

Pilgrimages are related to cultural celebrations. It is one of the most powerful ways through which a community re-experiences, re-lives, re-creates, re-tells, re-constructs and re-fashions its culture. Thus, pilgrimages constitute a prime act of reflexivity, whereby a society gets shaped and reshaped.

Pilgrimages are of ancient origin in human history. They are related to the reality of human existence. As humans we experience joys and sorrows of life, holiness and sinfulness in our being. Pilgrimages are intimately related to these dimensions of life. There is a basic desire to be good but at the same time, the social reality of life is so complex which leads to structures of guilt, anxiety, and stress. So, there is a longing for renewal in human hearts. Certain types of pilgrimages are related to penitential rites for self-purification.
A pilgrimage is a sacred journey. On such a journey one gets away from the reiterated “occasions of sin” which make up so much of the human experience of social structure. Nagging guilt and a desire to get relieved motivates individuals to undertake pilgrimage with the hope of purification. For many pilgrims the journey itself is something of a penance.

In short, we can say that in human life there is a tension between order (structure) and creativity to go beyond order, which disrupts order (anti-structure). In this process of structure and anti-structure, individual, society and culture get renewed. Victor Turner refers to pilgrimage as a kind of anti-structure, which is more or less subversive of the social order. *Communitas*, that is, universal fellow feeling, reigns for those who are willing to participate in the pilgrimage celebrations. It is in the tension between these two dimensions of structure and anti-structure pilgrimage gives it its warmth and power. According to Sutton-Smith, the tensions between structure and anti-structure are the seedbeds of cultural creativity of a community (1972). Pilgrimage is an important process of this renewal and rejuvenation. They are the celebrations of life and death. A pilgrim is an initiand, entering into a new, deeper level of existence than he has known in his accustomed milieu. The essential aspect of pilgrimage is the inward movement of the heart. The moral dimension of the pilgrimage is salvation or release from the sins and evils of the structural world. Pilgrimage, then, offers liberation from profane social structures. This paradigm will give a measure of coherence, direction, and meaning to their action, in proportion to their identification with the true meaning and sincerity of the pilgrimage. Since life is a process, the need for pilgrimage is a continuous one seeking renewal and transformation till the end of one’s life.

We concretely see how pilgrimages are on increase in today’s world. The fast communication system also enhances the increase of pilgrimages. Hence, in today’s world religions must make use of this channel to deepen the moral and ethical values of their religions in this post-modern world.

g) *Presence and Witness of Religions in the New Media*

Today there are over 2 billion people who use the Internet and more than 650 million websites are in existence. In a day nearly 10,000 web pages are created, and as per the latest statistics of the British Broadcasting Corporation (BBC) a blog is created every second. On average, there are 31 billion searches on Google every month.

These technologies are integral to an emerging global culture that offers not just an effective means of communication, but immense possibilities to transcend the limits imposed by geography and national borders, and address millions of people without meeting them face to face.

Today, the way to connect with the emerging generations cannot be only through traditional print media, television, or radio but online – through blogs, Facebook, YouTube, and Twitter accessed on smart phones, tablets, and e-readers. In his message for the 44th World Communication Day, Pope Emeritus Benedict XVI, highlighted how New Media could be at the service of the Word and how the Church and her members could discover new possibilities to carry out the ministry. The world of digital communication has almost limitless expressive capacity and the increasing availability of the new technologies should be made use to witness the religious values in the cyber space. Religious presence in and through the New Media is not an option but a necessity. Religions need to be present in the world of digital communications as a faithful witness to the Gospel. For example, Fr. Robert Barron’s blog, *Word on Fire*, www.wordonfire.org, has hundreds of homilies, teachings, and reflections that have brought a new face to the understanding of Christianity online, and provides a platform for interaction and sharing. The challenge is to be present as a leaven in this new culture of communication, using media wisely and carefully yet at the same time not to substitute direct encounters and dialogues with mere virtual contacts.
h) **Dialogical Communication**

Today, in order to understand one’s own religion, one should also know other religions. Surrounded by people of other faiths as we are in Asia, we must consider it an opportunity to interact closely with people of other faiths in order to deepen the knowledge of our own. Any attempt to shield ourselves from the experiences of people of various religions, or to show no interest in understanding the world views of others around us, thinking that these are good ways of insulating and protecting our own faith, is a misguided course of action. When one grows in critical thinking and observes the diversity of faiths, the inability to understand one’s roots in relation to others will ultimately lead the person to complete faithlessness. One can explore other faiths only when one is rooted in one’s own; and one deepens one’s roots in one’s own religion only when efforts are made to understand one’s faith in the light of other faiths.

In the context of increasing violence, deteriorating economic situation and ecological concerns, religions need to pool their resources to build a “new civilization of love, founded on the universal values of peace, solidarity, justice and liberty” (*Tertio Millennio Adveniente* 2000, No. 5). This requires inter-religious cooperation. A cooperative venture among religions in Asia to engage themselves in the liberative struggles of people is essential for social justice, human rights, gender justice, eco-equity etc. Only by being part of people’s movements and struggles for a just society, religions can be envisaged in new paths and paradigms to uphold the integrity of their religions in the Asian context. Living in an information age and “speed” what is needed is to be in the process. That is possible only when we are dialogical and receptive.

VIII. **Conclusion**

Human beings are gifted with creativity to survive and live a meaningful life through their cultures. Discovery and inventions in human history will affect the lives of people. All the same, the deeper questions of life like birth and death, meaning of human existence will always remain in spite of the continuous changes in the world. Communication is the essence of this human life. The modes and methods may be changing always but the deeper questions of life still remains. This is an anthropological problem and paradox. As culture creativity is a continuous process, so also, religious communication is also a continuous process. Religion which deals with the ultimate questions of life must use both the traditional communication channels like the celebration of feast and festivals, rites of passage, pilgrimage and story-telling methods as well as the modern means of social communication to revitalize the human spirit in the changing cultures of Asia.

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The Rediscovery of Religious Silence in the Social Media Era: A Korean Case
Ignatius Kim Min-Soo

1. Introduction

We are used to live in a noisy world full of artificial things, accepting noise or constant sound as a price worth paying for contemporary convenience. Various kinds of chaotic noise and sound from construction sites, congested streets, loud voices, spectacles of ads, or mobile phones give us so trouble frequently as to bring about the deterioration of human relationships or even human death. Recent neighbor disputes over noise traveling between floors left two people dead and several others injured. These similar cases have been increasing over years in Korean society. However, noises of the emerging smart age are more delicate and complicated, different from analogue noises. In particular, the darker side of the smart age is characteristic of mentality and invisibility. The use of mobile phones or iTunes in the public space results in ‘a kind of invisible violence’ as the suffering and stress of the others. The bigger problem in the smart age, however, is ceaseless connection with different Social Network Services (SNS) that causes in a kind of an addiction by which reflection and contemplation are deprived of. In other words, those who are highly dependent on SNSs including Internet tend to become ‘shallow and unthinkable’.

2 The smart age means that distribution channels of contents have a kind of an information highway with the advent of smartphones and SNSs.

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