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<div align="center">Communication Mediums</div>

McLuhan comprehended the media as an extension of human beings. He maintained that we welcome these extensions or adopt them in our frameworks, contributing to new associations with the extensions (McLuhan 45). McLuhan also believed that we have a co-dependent relationship with technology concerning evolution or adjustment. He referred to these extensions as 'make happen agents' that rely on us for their interaction and development. The state of the telephone in McLuhan's time and its current counterpart, the smartphone, were 'make happen agents' (McLuhan 48). Still, this extension has evolved due to our development of its state, and it has led to the evolution of social interaction.

Media has influence on people, change the sense of world and media itself. Media as the element in society that changes people's everyday life.

McLuhan had the conviction that humanity has always been captivated and infatuated with their extensions (Holownia). However, he also believed that people preferred to overlook or reduce the amputations. For instance, whereas humanity lauds the benefits of high-speed travel facilitated by a car, it does not want to remember the resultant environmental damage. Moreover, humanity does not want a remembrance of the time it spends in cars secluded from fellow humans, or that the consequent amputations from the vehicle have resulted in obesity and reduced health. Humanity is a civilization that often compliments every extension and reduces every amputation (Holownia). McLuhan had the belief that humanity made these choices at its

jeopardy. ==Indeed, when one understands McLuhan's warning about how technological extensions will contribute to the change or amputation of another extension, it is justifiable to support it. For instance, although social platforms such as Instagram and Facebook broaden the human sense of community, they also destroy socialization that is centered on "face to face' verbal communication. It is common to encounter individuals in the same room communicating with each other.==

Indeed, the telephone in McLuhan's time was a 'make happen agent' as it led to the evolution of behavioral tendencies. In private homes, it enabled family members to travel or relocate with improved security and reduced worries. It was the accessibility of the international telephone service that was so important to the modern man. Although the telephone was not often used, it was always in the house. Telephone dialogues were becoming more relevant and significant than letters that would arrive after a three-day delay (Benson). The telephone reduced doubts, anxieties, or uncertainties and provided a greater guarantee of the truth. It has resulted in personality mobility in a way never considered, as the traveler did not need to remain at a specified location, anticipating an answer. A traveler could continue with his activities and make a call later from a hotel or telephone booth. ==On a personal level, a telephone call or more chronologically specific, a phone call, provides more truth than a letter. However, McLuhan's theory can be contested because there are many times that a person can lie in a phone conversation without the person on the other side realizing it.==

When the telephone is compared to its current counterpart, the smartphone or the mobile phone, there are considerable changes that have occurred concerning it as a 'make happen agent'. If you visit any given street in an urban area, you are guaranteed to find most individuals with a phone held to the side of their head. It is currently possible to communicate verbally with other

persons regardless of their location. This significant modification in human behavior and society has happened within an astonishingly short period (Benson). However, its consequences require consideration. Most individuals have readily accepted this alternative of persistent communication, and more still have found themselves having to embrace it as a characteristic of their employment. For instance, voice calls via Skype or FaceTime, counterparts of the telephone, are extensively preferred by most companies as a mode of quality communication. Most offices have customer care employees that have headsets to enable them to reply to client grievances. It is preferable that the modern counterparts of the telephone are reduced in their ability to modify human communication to ensure the rich communication method that is face-to-face communication.

The modifications that these extensions (mobile phones) have enabled are only social since they have not led to the evolution of psyche stated in McLuhan's theories. Still, to the mandatory use of the phone at the workplace, it is important to remember its extensive deliberate application in daily life (Benson). Most people in urban streets are talking, not to work colleagues, but to family, lovers, friends, and spouses. Individuals are deliberately enforcing a condition of perpetual connectedness: a persistent co-habitation with others, keeping up with their daily activities (Benson). The capacity of the mobile phone placed in the pocket merging them to a network of social contacts is something unparalleled in human existence.

McLuhan was accurate in recognizing the inclinations to attempt to re-institute facets of village life in the modern society. The most noticeable features of villages are a lack of privacy, suspicion, nosiness, and human proximity (Benson). This pattern reverses the advancements in the modern time of shadowy, secluded, and enigmatic city life. Isolation from groups is more

prominent in this technological age of the internet and mobile phones than in any other period (Benson).

In McLuhan's schema of human history, the progress made until the period of print emphasizes greatly on the individual thinker. McLuhan observes that free thought is allowed to literate and non-literate societies. He explains that only in communities that acknowledge the inseparability of action and verbal thoughts can social restrictions allow the neglect of ideation (Benson). In summary, free thought can only be extensive in a society that detaches thought from action, such as a written culture. Humanity's perception of the freedom of thought as a universal privilege is thus contingent on the authority of writing over speech (Benson).

As a result, the chance of philosophy as a critical investigation is wholly reliant on this freedom, and hence, in writing. McLuhan states that the incredibly learned and nonconformist liberal mind is distressed by the burden of becoming collaboratively positioned (Benson). However, the author reveals that the new electric technology compels the individualist towards requiring complete human interdependence. Concerning mobile technology, the inclination is more towards unified reasoning in a society of minds (Benson). This aligns with the philosophies of numerous scientists that have the belief that the current advancements of technology in unifying individuals implies that human beings will evolve into one consciousness.

It is vital to appreciate the elusiveness of McLuhan's perspectives. He is not implying that modern technology changes an original human nature that should be safeguarded from such adjustments. Rather, from the instant humanity started to devise tools, its nature was modified by the tools it applied. This activity is not normal in the sense of occasioning through evolution from the requirements of existence. Still, it can be viewed as having significance, given to it by humanity's assessment as persons and as a community. It is probable that a future society could

undo this assessment. However, in the short-term, there should be a consideration of the possible adjustment in humanity's values owing to actual modifications in its primary communications media (Benson).

Additionally, when considering these extensions as 'make happen agents' in this smartphone society, it is significant to notice their modification of social interaction. The entry of the smartphone and the tablet was rapidly followed by worries concerning the adverse influences of 'screen time'. Nonetheless, the effect of these devices has not received the full attention it deserves and extends beyond the typical distresses regarding reduced attention spans (Twenge). Indeed, the advent of the smartphone has drastically modified every part of youngsters' lives, from the characteristics of their social interactions to their cognitive wellbeing. These adjustments have influenced most young people in the U.S. The tendencies occur among teenagers from every financial background, ethnic context, suburb, and city (Twenge). Wherever there are cell towers, young people are preoccupied with their smartphones.

If enabled to realize its full potential, the smartphone will change into a new form that overturns its initial traits. A conceivable transformation of the smartphone would be a gadget, such as the successful GoogleGlass, that enables Augmented Reality. Augmented Reality depicts the addition of a real-world environment with computer-generated input such as GPS data, sound, or graphics. For instance, GoogleGlass offers the same services and functionalities as a smartphone; however, the user does not need his/her hands since manipulation is possible through voice commands rather than a touchscreen.

If a socio-psychological view is assumed, the smartphone could change from a medium that was intended to enable human interaction and communication to a device that limits it. Because it is a medium that is increasingly engaging and consuming to its users, it may cause

one to be unaware of the surrounding environment, jeopardizing real-life relationships and face-to-face interaction. It is currently commonplace to notice a group of individuals convened at a specified location with each one of them staring at the smartphone screen rather than intermingling with each other. This may also be grounded in the obligation felt by most smartphone users, since, as the speed and ease of connectivity improved through the smartphone, individuals begin to dread being unaware of current events or losing out on something when not persistently checking their smartphones. Research demonstrates that this is turning into a progressively natural tendency that could be deleterious to an individual's social life (Adam). Other analyses reveal that moderate and heavy smartphone users were substantially more restless over time when being isolated from their gadgets because of a reliance associated with continuous smartphone use (Adam). This has been referred to as nomophobia and is mainly apparent in teenagers since they are the heaviest smartphone users (Adam).

Overall, it would be justified to state that the state of the telephone in McLuhan's time and the state of its current counterpart are different. However, they are not different in terms of being separate but concerning the advancement of the effects of the telephone's counterpart, the smartphone. Being an extension of humanity, with time, the telephone has evolved together with humanity leading to the establishment of new forms of social interaction. This is consistent with McLuhan's remarks that modern computers present the chance of a way of instant translation of any code or language into any other code or language (McLuhan 80). Perhaps the most logical step would be to educate society on these concerns in the hope that the trends would become more positive.

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