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**ABSTRACT**

The topic of complex relationship between the individual and digital ecosystems has the advantage of uniting the most recent scientific avant-gardes with the tradition of bio-educational approach. New socio-communicative modalities, correlated to digital technologies, have generated a cognitive restructuring, to which we must respond with a correct digital education, with processes of "literacy of technologies" and with promotion of soft skills for prevention of deviance online and onlife.

Il tema del complesso rapporto tra individuo ed ecosistemi digitali ha il pregio di unire le più recenti avanguardie scientifiche con la tradizione dell'approccio bioeducativo. Le nuove modalità socio-communicative, correlate alle tecnologie digitali, hanno generato una ristrutturazione cognitiva, cui rispondere con una corretta educazione digitale, con processi di "alfabetizzazione delle tecnologie" e con la promozione delle soft skill per la prevenzione della devianza online e onlife.

**KEYWORDS**

Digital Education; New Deviance; Soft Skills.

Educazione digitale; Nuove Devianze; Soft Skills.

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## Introduction

The media as a whole are an ecosystem in continuous evolution, a new habitat in which there are still no rules of coexistence, nor a digital citizenship that allows the people of the web to inhabit this world according to complete relational codes and with due awareness. Like ever more powerful waves, first the printed media, then radio and television, then the first digitization and the utopia of the internet, to arrive today at the large platforms, algorithmic machines fueled by user behavior. An ecosystem, the latter, which produces effects on social life and which, in addition to offering extraordinary opportunities, can also alter, if not even contaminate our symbolic universe in a negative sense, as do the hate speeches and the false truths circulating on social media, that platforms do not seem completely able to limit (Colombo, 2020). But practicing a media ecology also means worrying about taking action to improve interpersonal relationships and the relationship with the world through the media, not limiting ourselves to following, often in a naive way, the footprints of technological progress or the laws of the market and instead seeking to react to the saturation of our times and our living spaces. This is the time to promote a new ethical sensitivity in the use of the media, which passes through the conscious use of language, the recovery of the conversation that knows how to take into account the point of view of the other, which recognizes it, because making community it is a concept that now completely goes beyond the physical world and the world of physical relationships, calling the world of education to new tasks and new challenges, first of all that of providing the youngest with the right tools to inhabit the digital world.

### **1. Digital natives and use of technologies.**

In 2001, Mark Prensky published his article "Digital Natives, Digital Immigrants" (Prensky, 2001) in which he uses the definition "digital natives" to make a generational distinction with respect to the use of new technologies: natives are immersed in digital from birth (for them it is the norm), while immigrants are those who have had to adopt technologies and adapt slowly, in old age. In other words, over time they have learned to inhabit the network. Prensky points to 1985 as the year of the great turning point, starting from which the newborns rightfully fall into the category of millennials. He compares them to digital immigrants, also known as baby boomers, who grew up thanks to and with television and cinema, emphasizing how the new generations are to be considered "native speakers" in relation to the digital language of computers, video games and Internet. The one proposed by

Prensky, however, turned out to be a rigid and rather static definition and not applicable tout court, since it does not take into account some variables, such as family culture and education, geographical distribution and the possibility of accessing broadband (digital divide). In short, the context in which you grow up and, last but not least, your curiosity.

In fact, a few years later, Prensky himself overcomes the old conflict of a personal nature and introduces a new profile: that of the digital essay (digital wisdom) as a result of the interaction between the human mind and the new tools it has at its disposal. The digital wisdom he speaks of is a dual concept, as it refers both to the wisdom deriving from using the digital to access cognitive ability beyond our innate capacity, and to the wisdom referring to the prudent use of technology to enhance our potential.

“Knowledge” and “use” have taken two different directions. Knowing is a tiring exercise that involves listening, silence and concentration. Using something instead can also be very simple. Commercial interfaces prefer use, trying to maintain a low cognitive load, in fact they define themselves as "intuitive", "usable", "user friendly". The user's action must be able to be "automatic", i.e. as immediate as possible, such as the execution of a procedure known to the point of not requiring hesitation. While reflecting slows down movements and stimulates emotions, social networks, on the other hand, need speed to push interactions to the maximum. In fact, profit is based on obtaining as much data as possible on the identity and social ties of users; in fact the continuous impulse of solicitations and the gratification through scores (stars, shares, likes, etc.) keeps them available for the constant control of notifications.

Compared to the past, understanding how everyday devices and technologies work is happening less or not at all. Digital natives grow up without knowing how to disassemble, see, "fiddle around", discover, test all these tools in a pedagogical sense. The evolution of technology in increasingly user-friendly forms does not allow them to have the possibilities that digital immigrants had, forced to learn, to find solutions to make everything computer and technological work and improve. Today's technology makes digital natives mere users. Among the most widespread stereotypes among the new generations there is, in fact, that they would be highly competent with technology precisely because they are exposed daily, from birth, to the innovations of the information revolution, but what is emerging today is a generation of fake digital natives, without any computer skills. Around this, day after day, product after product, application after application, a virtual world closed and managed by others is being built, from which it becomes increasingly difficult

to get out to become competent, to understand the dynamics of this world. Although it is assumed that boys and girls live immersed in technologies, the actual use of the latter is still rather superficial and is mostly limited to games, messaging, web browsing. The differences in technological skills existing within the younger generation seem to be more or less the same as those existing between young people and adults. On the other hand, the communication styles, the ways of thinking of teenagers are different from ours. The values that guide the communication styles of the "natives" are greater self-expression and personalization, the constant sharing of information (sharing) continually referred to one's peer group. The methods of approaching knowledge are characterized by the use of a digital code, by the sharing and creation of knowledge (MP3 and Wikipedia), by learning through play and exploration, by the outsourcing of learning, by communication in opposition to reflection, by the lack of authority of the text. Knowledge comes through connecting, navigating and exploring.

Moreover, the notion of digital native has important unintended consequences, as Danah Boyd (2014) argues: it is not only loaded with meaning, but also hides the uneven distribution of technological skills and media literacy among young people, presenting an inaccurate portrayal of young people as uniformly prepared for the digital age and ignoring the supposed level of privilege required to be native-born. Worse, by not doing the work necessary to help young people develop broad digital skills, teachers and the public end up reproducing inequalities, as more privileged young people often have more opportunities to develop these skills outside the classroom. This makes us understand how, behind the concept of digital native, the differences in socio-economic status risk disappearing, which inevitably condition the quality and possibility of accessing new technologies and with it difficulties in developing digital skills.

Another distinctive feature to indicate digital natives is multitasking, both as a form of learning and as a form of communication between peers: talking on the phone, listening to music, surfing the web, chatting with friends. Those who are part of the Gutenberg generation represent a model of audience and passive audience, not active creators of content, while digital natives instead belong to and represent the new paradigm of participatory digital media, in fact, from birth young people participate and create within the digital media flow. This is why more and more often we speak of real anthropological mutation with reference to the relationship between generations and digital technologies in recent years. A mutation so profound that it cannot fail to present critical profiles as well.

## **2. The web and the new forms of deviance**

The considerations expressed so far lead us to believe that the use of technologies, especially through devices, if it has provided solutions and benefits for many activities, has simultaneously generated many critical issues. In fact, if some scholars underline the advantages of digitization for individual empowerment and for the acquisition of new skills, others, on the contrary, highlight the risks associated with digital environments, amplified by a deficit of intra-family regulation and a lack legal regulation.

The most discussed risks are linked to various factors ranging from the contents that transit on the net, the effects of which feed (or even originate) aggression, to the prolonged use (especially for teenagers) of pornography which alters the relationship with sexuality; from hyperstimulation, caused by facilitated access to content presented in a very attractive form, with negative effects on learning, to models of aesthetics and enhancement of the body (especially female) which alter the formative dimension of the relationship between the image of the real Self and the its representation.

With reference to this last aspect, in particular, some authors emphasize the role of social media (particularly Instagram and Tiktok) which act as real "stages of the imaginary and of exhibitions", tending to feed real forms of "digital narcissism" (Kolbrun, Haukur, Rannveig, 2021), which seems to assume an increasingly central role in many manifestations of violence and oppression both in the human and digital environment. These risks are associated with the strongest and most negative forms of the circulation of violence, such as persecutory acts, hate speech and defamation, cyberbullying, revenge porn, intrusion into personal data, cyber sextortion, challenges and network stalking, just to name a few examples. These are forms of violence that find fertile ground in the web, which presents itself as a space of human relationships not regulated by any code, a true and proper place of life, in which the most instinctive part of man comes out, without there is no deterrent factor with respect to the violent behavior that is generated in this reality. The individual is immersed in a dense network of communications which is often not simply "mediated" by digital technology but which in particular conditions seems rather dominated by digital technology.

These new ways of communicating and representing reality cannot therefore fail to involve a process of adaptation of the systems of perception and decoding of reality; without considering that they obviously have important repercussions on

emotional, affective and relational dynamics, offering a vast range of responses to individuals; answers, options or solicitations that do not always fit into ethical and healthy paradigms.

This requires the acquisition of new skills in communication style and thought processes which must be ever more flexible and rapid in the operational transition between the real dimension and the virtual dimension, between a relationship mediated by an emotional-physical space to a relationship mediated by a emotional-artificial space. The actions that derive from the perspectives and images built within a digitized world in turn require new analytical categories capable of translating those perspectives and images into an onlife language.

There is no doubt that certain cognitive schemes, and I am referring specifically to those introjected into the digital environment without any educational accompaniment, are capable of influencing deviant behaviour. For example, some observed subjects often find a certain difficulty in identifying the limit that separates reality from the virtual or in the dynamic ability to quickly return to a reality situation after a certain permanence in a phase of virtuality, and this difficulty has relevance for the purpose of engaging in deviant behaviour, especially with reference to the perpetrator's perception, distinction and evaluation of the effects caused by his own behaviour. And the disorientation in these passages, from real to virtual and from virtual to real, doesn't just concern millennials, it affects everyone. Let's think of man "in the phase of relational digitization", he is still used to a perceptive feedback of his operations in the reading of the evident modifications on the subjects and on the tangible, physical, stable objects, as well as on the emotionality of the interlocutor and this feedback seems to be less effective when it is mediated by a digital feedback message which, although in continuous refinement, still constitutes an imperfect simulacrum. Consider, for example, how much the tangible proof, immediately evident in the physical relationship, of the negative effects that one's behavior produces on the victim can represent a deterrent factor with respect to the assumption of an aggressive conduct and how the mediation of a virtual space between the perpetrator of the aggressive conduct and its victim can mitigate the perception of such effects.

Some research conducted by the Institute of Psychiatry and Psychology of the Catholic University and the University Institute of Criminological Research in Rome has confirmed that the perception of violence in a digital environment can be significantly distorted.

In some cases of online pedophilia, for example, the methods of approaching pedophiles in chat lines show an intuitable underestimation of the risks of being discovered compared to the classic methods of approaching the real world. This circumstance could constitute a disinhibiting factor for some subjects and in a certain sense a facilitation for the passage to the act. This dynamic finds correlations, albeit in a non-criminal context, with the evident facilitation that the chat environment offers with respect to the explicitation of sexual themes by shy and introverted subjects, never capable of performing the same performance during a face-to-face interaction. A pilot study on credit card fraud, to give another example, highlighted a greater "willingness to commit crime" on the part of subjects who are completely detached from the classic criminal dynamics when they are projected into a digital context where the Criminis moves between the perpetrator's fingertips and the keyboard, between his eyes and the electromagnetic emissions of the monitor, i.e. in the total absence of physical relationship with the victim.

Finally, the research experiences on hackers have often highlighted the frequent "playful" perception of clandestine intrusions by young computer pirates with the evident configuration of typical videogame atmospheres. Playful perception that often accompanies cyberbullying or mocking others online.

### **3. Life skills and culture of emotions: digital citizenship and tasks of third millennium educators**

In other words, new technologies bring with them a redefinition of the human, of the fundamental languages and concepts of the human being in the world, in history, in nature (Accoto, 2019).

In this regard, social networks are a clear expression of this: emotions are explored, shared, drawn (think of emoticons or gifs) and can increase or decrease, depending on the numerical data received and the quality of the message (photos, video), the popularity, visibility, acceptance or exclusion of the user, becoming more symbolic and metaphorical expression of the social relationship-bond. Just the emojis, used by 92% of internet users worldwide, reveal hidden aspects of the personality in an increasingly cyber communication: both the information and the emotion underlying it are oriented through the smileys, since they are equipped with

interpersonal features for those who send them and for those who receive them (Kaye et al., 2017, pp. 66-68).

In other words, emoticons reproduce immediately and without linguistic effort, empirical facial expressions together with emotional data in online and app communication. Furthermore, they become a "hybrid medium", i.e. a method halfway between written and oral production used by the so-called touch generation (Riva, 2014, pp. 37-43 and pp. 65-66). If on the one hand, they strengthen the verbal content of the message (Wallace, 2017, pp. 46-53), on the other they allow us to reduce our cognitive and behavioral load (Ivi, p. 48).

The web 2.020, and in particular, social networks on the one hand dematerialise contents, on the other they disintermediate in the sense that each user is given the opportunity to build and disseminate their own contents avoiding what happens in a real context; bypassing, that is, any form of relational mediation linked to traditional values of interaction (Riva, 2014, p. 519), to the point of creating real solitudes on the net (Marmion, 2015). Starting from the emotional disconnection it happens that, on the one hand, attachment bonds are built with machines, on the other, we move further and further away from authentic social relationships (Marmion, 2015, pp. 28-33), from emotional and social learning. The web gives the illusion of directing attention where one wants, of being (formally) listened to, of never being alone. Social networks have become apparent attractors of likes and social appreciation, where the relationship emerges in a highly emotional and stimulating environment which, however, flattens individual and social identity by declining it based on the desire of the audience, of the followers. Emblematic are those paid programs and applications that allow you to increase "likes" on various social networks such as WOWLikes and InstaLikeMe or blogs that give suggestions to increase them. This brings out a dichotomy: it would seem that, on the one hand, the social bond is sought at all costs, in a sort of dysfunctional dependence on others, while on the other, the social relationship seems instrumental to self-satisfaction towards the outside world which it requires positive and performing emotions, in recognition of one's success and social appreciation.

Commercializing emotions (Hochschild, 2013) also means this: showing oneself to others to the best of one's possibilities, attenuating and anesthetizing true social relationships and true bonding, with everything that follows in terms of self-esteem, self-perception, of one's personal value and one's identity (individual and social).



Online social bonding therefore seems to change what people think of themselves and of others, in an emotional exchange that can become emotionally dysfunctional and socially dissonant. In fact, one of the cognitive dimensions that is affected by the new media is precisely that linked to the ability to feel and recognize emotions: although the user has the possibility of experiencing emotions while using the media, he is not capable of name them correctly, to manage them and above all to recognize those of others (Riva, 2014, p. 79).

According to Wallace (2017), in fact, since individuals are strongly influenced by the context in which they live, the network, which is a virtual environment, but still an environment, builds and maintains online a subject who lives an enhanced version of himself, increasing or decreasing positivity and negativity, increasing or decreasing actions and behaviors that can also become aggressive and abrupt.

This implies that in order to promote digital well-being, it is necessary to think of training models that are able to refine soft skills and emotional skills, because, if the main function of emotions is to make the individual's reaction more effective in situations in which a response is necessary immediate for the purposes of survival (reaction that does not use, i.e., cognitive processes and conscious elaboration), the understanding and knowledge of emotions become, during development, individual resources indispensable for building correct social behaviors and a healthy adaptation to the web environment . Conversely, the inability to interpret emotions could prevent the development of socio-emotional skills that act as mediators for the acquisition, within social interaction, of skills useful for preventing behaviors harmful to one's health and necessary to complete its development tasks. Educators of the third millennium are called to this, because in our liquid society, characterized by blurred and less and less evident boundaries, where we are continuously connected but distant, where communication has changed its form, it is necessary to provide young people with social skills and train their emotional intelligence. Our daily life, within the knowledge society, is profoundly "mental" and "emotional": in order to understand it, skills are indispensable that are capable of translating behaviors and experiences, that can attribute meanings and meaning to the complex situations with which we are confronted. For boys and girls it is now essential to strengthen and expand emotional and life skills, which are able to support them in liquidity, guide them and make them become digital citizens.

## **Conclusions**

As Rivoltella (2013) argues « digital citizenship, rather than a "second citizenship", is a dimension of our citizenship perfectly integrated within the others. Digital media do not constitute a second reality, but "migrate" into our lives so as to redefine our way of communicating and relating to others and institutions, even digitally». So what does it mean to educate in what the scholar calls Mediapolis? We need to work on building an ethos useful for inhabiting the web, an ethos understood as a system of behaviors, practices, virtuous habitus that should distinguish access to it.

For this to happen, educators are called above all to restore value to the principle of recognition of the other. Recognition - as Ricoeur (1989) reminds us with his reference to the Hegelian categories of intersubjectivity and self-awareness - is a difficult terrain, which requires the arduous operation of starting from the Self as another: identity does not constitute an immediate datum, originating in the self-determination of the ego, but it is the result of the incessant dialectic between the self and the other. Therefore, the identity of the subject implies in a constitutive way the recognition of otherness: "knowing oneself" for the human being always means recognizing oneself through the mediation of otherness (in the various faces/signs in which it manifests itself: the you, the historical context of belonging, the language, the institutions). But this operation is tiring and when it is not acted upon the dynamics of destructive conflict explode. There is no doubt that conflict, as observed by Pati (2004, p.53), can also be generative and therefore useful for establishing a real relationship of dialogue; but for this to happen, the passage from the recognition of the other remains essential, since this allows the opposition between the parties to be placed on an acceptable level, in which respect for the interlocutor never fails. It follows that it is not the conflict itself that determines the disavowal of the other, but it is the way in which it is managed that determines its generativity or destructiveness.

This must push us to re-establish an ethics of communication that passes through the web, starting from the very principle of recognition of the other who holds the right to speak as much as we do. This is why soft skills become fundamental skills, because it is through these skills that we learn to listen to the other, to respect their turn to speak, to create a culture of dialogue and to increase the sense of responsibility necessary to consciously inhabit the world virtual.

In fact, digital skills do not only concern the technical expertise in managing tools and applications, but also languages and, above all, contents. The development of critical thinking must be a priority in Media Education (Rivoltella, 2018) and the

teaching methodology must be rethought, because without trained teachers and innovative methodologies, even new media risk being used according to old logics.

As Maria Luisa Iavarone (Iavarone, Aruta, 2022, p. 246) suggests, digital soft skills must be understood «as those skills that cross and touch, transversally, all the skills referable to the three areas defined by the EU LifeComp framework (Sala, Punie, Garkov, & Cabrera Giraldez, 2020). They are able to assist the collaborative and participatory co-construction, by students, teachers and educators, of formal, non-formal and informal learning environments requiring a dynamic cognitive and bodily adaptability to govern their complexity. This complexity is expressed in the paradox of a generation, that of the post-millennials, hyper-competent in terms of technological behaviors which, however, is visibly incompetent in terms of the emotional and relational bond with them (D'Ambrosio, 2019)». Hence the need to have Media Educators with a strong educational-cultural identity, as well as a technological one, able to operate in schools, as well as in the non-formal sphere, in the third sector and in risk territories (Iavarone, 2019) where the digital increasingly represents the space of communication and interpersonal relationships. For this reason, third millennium educators need specific training that allows them to use technologies as an inherent resource in learning contexts. This approach, from the point of view of Civil Pedagogy (Iavarone, 2022), intends digital as a community technology (Rivoltella, 2021) to be able to read and interpret, also through the right emotional skills.

We must not forget, in fact, that emotions are not irrational at all (Marzullo, 2022, p. 20), but are constitutive elements of ethical reasoning, because the individual is, first of all, a sentient social subject, capable of listening to one's own emotions and those of others, to understand their deepest meaning and to use them rationally according to specific management rules that are poured into actions and, therefore, into relationships.

In other words, the emotional component predicts, guides and orients cognition and moral judgments like any high type of judgment rooted in intuition and human relationship (Thoits, 1995, p. 126; Cattarinussi, 2006, p. 130); therefore there is a need to direct training actions in this direction, reflecting on the themes of pedagogy which since its origins has questioned and studied the broader sphere of the human in relation to others, with society, with the world.

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