

ANNA MARIA PASSASEO  
*Editor*

CURRENT ISSUES  
IN MORAL MATTERS

A Call for Education



MESSINA  
UNIVERSITY  
PRESS



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*Editor*

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IN MORAL MATTERS**

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## CONTENTS

<b>Presentation</b> ANNA MARIA PASSASEO	p. 5
<b>PART I</b> <i>Phenomenologies of Moral Apathy</i>	p. 11
<b>The Empathic Erosion: the Loss of Values</b> ALESSANDRO VERSACE	p. 13
<b>Ethics of Success and Praise of Waste: Paradoxes or Trends in Today's Search for Meaning?</b> ROSA GRAZIA ROMANO	p. 27
<b>New Adolescent Behaviors in the School. Process Analysis and Useful Suggestions</b> GIOMBATTISTA AMENTA	p. 37
<b>Suspended Adolescents. New Fragility and Fragmentation of the Self</b> CATERINA BENELLI	p. 51
<b>Navigators Without a Compass. Adolescents between Disorientation and Self-Care</b> KARIN BAGNATO	p. 61
<b>Bullying as a Moral Issue</b> ANNA MARIA PASSASEO	p. 73
<b>Adolescents and Online Risk Behaviors</b> CLARA LOMBARDO, CARMELA MENTO, MARIA CATENA SILVESTRI, FRANCESCA GODFREY, CHIARA LA BARBIERA	p. 91
<b>A Call for Action: Contrasting Cyberbullying and Protecting Minors' Rights at EU Level</b> FRANCESCA POLLICINO	p. 101
<b>Migrants at Sea, Rescue and Management of EU External Borders: an Issue of Accountability</b> CINZIA INGRATOCI SCORCIAPINO	p. 115
<b>Teenagers and the Truth of the Fake: Living with Fake News on the Web</b> FRANCESCO PIRA	p.135

<b>Artificial Womb as New “Birth” Possibility: New Frontiers for Education</b>	p. 145
NATALE EMANUELE DI NUZZO	
<b>PART II</b>	p. 153
<b><i>Education Proposals</i></b>	
<b>Moral Education and Moral Growth as Elements of Creating a Culture of Inclusion in Education</b>	p. 155
DOROTA CHIMICZ	
<b>Teacher Identity: Being a Good EFL Teacher According to Pre-Service Teachers</b>	p. 171
M. GARCÍA-SAMPEDRO, M.A. GONZÁLEZ-RUA, A. TORRALBA-BURRIAL	
<b>Practical Wisdom as an Exercise of Moral Responsibility at School</b>	p. 189
DOMENICA MAVIGLIA	
<b>What Kind of Moral Education at School? An Empirical Research in Messina</b>	p. 201
VALENTINA FRASCÀ	
<b>Mediation with the Participation of Youth in the Context of Moral Education</b>	p. 221
AGNIESZKA LEWICKA-ZELENT, AGNIESZKA MARKIEWICZ-GOSPODAREK, ANNA MARIA PASSASEO	
<b>“Liberi di Scegliere”: the Moral Alternative for Children of 'Ndragheta Families</b>	p. 235
ENRICO INTERDONATO, NATALE EMANUELE DI NUZZO	
<b>Disgust and Morality in Contemporary Art: an Aesthetic Education Perspective</b>	p. 249
ALICJA LISIECKA	
<b>Theatre and Education, between Theories and Practices</b>	p. 265
KATIA TRIFIRÒ	
<b>Dilemma. An empirical Investigation into the Moral Development of Adolescents and Young People through Role Play</b>	p. 281
UMBERTO SPATICCHIA	
<b>Bibliography</b>	p. 301
<b>Authors</b>	p. 320

# TEENAGERS AND THE TRUTH OF THE FAKE: LIVING WITH FAKE NEWS ON THE WEB

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SUMMARY: 1. Introduction. – 2. Recognizing the false, i.e., the proliferation of misinformation – 3. The impact of platforms on learning process. – 4. Conclusions.

## *1. Introduction*

In 1997 I began to study the interactions between children, adolescents and new technologies and published several essays and volumes dedicated to the evolution of these communicative dynamics related to the development of new media and technological platforms<sup>1</sup>.

In this path of investigation, I observed how over time the technologization of society has had a profound impact on educational agencies, family and school *in primis*. Indeed, it can be observed how over time the technologization of society has had a profound impact on educational agencies, family and school first and foremost.

The explosion of the Internet, with the definition of data in digital format<sup>2</sup> marks the transition from Marshall McLuhan's definition that the medium is the message, to

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<sup>1</sup> See F. PIRA, V. MARRALI, *Infanzia, media e nuove tecnologie. Strumenti, paure e certezze*, Milano, Franco Angeli, 2007; F. PIRA, *La nuova vita della media education. Le metamorfosi della media education di fronte alla digitalizzazione dei codici nell'era della convergenza tecnologica*, «Media Education. Studi, ricerche, buone pratiche», Vol. 9, n. 2, anno 2018, Edizioni Centro Studi Erickson, pp.236-251; F. PIRA, *Figli delle APP. Le nuove generazioni digital-popolari e social-dipendenti*, Milano, Franco Angeli, 2020; F. PIRA, *La crisi del modello della produzione culturale: la vetrinizzazione esasperata = The crisis of the cultural production model: the exasperated vitrinization*, «Hermes, J. Comm.» 20 (2021), pp. 247-268.

<sup>2</sup> See N. NEGROPONTE, *Being Digital*, New York, Alfred a Knopf Inc, 1995.

that of Manuel Castells<sup>3</sup>, the network is the message. In fact, in the introduction to the essay *Internet Galaxy* Castells defines the network as a new organizational form.

The Internet is the web of our lives. If information technology is today's equivalent of electricity in the industrial age, the Internet could be compared to both the power grid and the electric motor because of its ability to distribute the power of information to all fields of human activity. Moreover, just as new technologies for producing and distributing energy made factories and large enterprises possible as the organizational foundation of industrial society, the Internet is the technological basis of the organizational form in the Information Age: it is the network<sup>4</sup>.

Castells' vision goes further, going so far as to define how the Internet assumes a central role in structuring social relations by offering a contribution to the new model of sociality that is being defined based on individualism.

The dominant trend in the evolution of social relations within our societies is the rise of individualism, in all its manifestations. From very different perspectives, social scientists such as Giddens, Putman, Wellman, Beck, Carnoy and myself have emphasized the emergence of a new system of social relations centered on the individual. After the transition from the predominance of primary relationships (represented by family and community) over secondary relationships (embodied in associations), the new dominant model seems to be built on what might be called tertiary relationships, or what Wellman calls "personalized communities," embodied on ego-centered networks. This represents the privatization of society [...] The new model of sociality is thus characterized by networked individualism<sup>5</sup>.

I agree with this view, where the emergence of networked individualism built on the basis of tertiary relationships and, the resulting pattern of sociality that results,

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<sup>3</sup> See M. CASTELLS, *The Internet Galaxy: Reflections on the Internet, Business, and Society*, Oxford UP, Oxford University Press, 2001.

<sup>4</sup> See. Ivi, p. 13.

<sup>5</sup> Ivi, pp. 127-128.



underlies the research path I have tried to develop over the years. The prevalence of individualism generates significant consequences on identity construction processes that always appear to be mediated by the role that digital technologies play in people's lives. Technology is no longer a mere tool but a relational environment where platforms exploit that cancellation of boundaries that profoundly alters the ability on the part of individuals to understand context. As van Dijck et al. argue:

At the heart of platforms thus lies a structural contradiction: they are environments in which on the one hand we experience the maximum visibility of social behaviors and communicative processes of individuals, companies and institutions and on the other hand we are confronted with the invisibility of the operating dynamics regulated by the algorithms that govern them and the lack of transparency of the corporate cultures of reference. In practice, what is visible depends on an intrasparent technological structure that produces evidence on the relational and sociocultural level<sup>6</sup>.

The definition of environments that allow maximum visibility to social behaviors and communicative processes, the invisibility of functioning dynamics, and intrasparent technology represent those critical factors that different authors have also highlighted. And this brings us back to the subject of this dissertation, adolescents and the educational models and processes through which they construct their knowledge and identity. In this context, the theme of transparency is central: even in Rivoltella's<sup>7</sup> reflection on the fate of media education as citizenship education he introduces the concept of transparency as a prerequisite for enabling access to knowledge, in this sense he defines the hypothesis of a radical reconceptualization of media educational work in relation to the concepts of critical sense and responsibility<sup>8</sup> which need to be declined in accordance with the new challenges posed by the

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<sup>6</sup> J. VAN DIJCK, T. POELL, M. DE WAAL, *The Platform Society*, Oxford, Oxford University Press, 2018, tr. it., *Platform Society. Valori pubblici e società connessa*, Milano, Guerini e Associati, 2019, p. 19.

<sup>7</sup> See P. C. RIVOLTELLA, *Nuovi Alfabeti. Educazione e culture nella società post – mediale*, Milano, Editrice Morcelliana, 2020.

<sup>8</sup> Ivi, p. 110.

informational society, especially in relation to the fact that we are only on the surface facing disintermediated communication processes, while in reality as contemporary scholars are pointing out<sup>9</sup>, the mediators or rather the controllers who create and exploit the logics of digital capitalism have changed.

## 2. Recognizing the false, i.e., the proliferation of misinformation

The inability to recognize fake shows us how there is a lack of immune defenses in the system that leads to misinformation, that is, the tendency to unknowingly spread fake news.

The exploitation of dynamics related to the filter bubble<sup>10</sup> has made it possible to create news following a well-defined framing.

A visual and narrative structure designed to attract the user's attention and stimulate it emotionally. It is a pattern that shows the attractive power of images and words that stimulate what Daniel Kahneman calls "system one"<sup>11</sup> of our brain, the primordial instinctive, emotional and fast. Thus, the news that reaches us has the irresistible character of emotional urgency: it stimulates our disapproval or indignation or immediately invites us to share, like a continuous and urgent referendum on the topic<sup>12</sup>, and this has a profound impact on the minds of adolescents going through a developmental phase in which they build their own identity.

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<sup>9</sup> See E. MOROZOV, *The Net Delusion. The dark side of Internet freedom*, Cambridge, Cambridge Press University, 2011, tr. it, *L'ingenuità della rete*, Torino, Codice edizioni, 2011; E. PARISIÈR, *The Filter Bubble. What the Internet is Hiding from You*, London, Penguin Books, 2011, trad. it., *Il filtro. Quello che Internet ci nasconde*, Milano, Il Saggiatore, 2012; E. SADIN, *Critica della ragione artificiale. Una difesa dell'umanità*, Roma, Luiss University Press, 2019; HAN BYUNG-CHUL, *Infocrazia. Le nostre vite manipolate dalla rete*, Torino, Einaudi, 2023; Z. BAUMAN & D. LYON, *Liquid surveillance. A conversation*, Cambridge, Polity Press, 2012; S. ZUBOFF, *Il capitalismo della sorveglianza. Il futuro dell'umanità nell'era dei nuovi poteri*, Roma, Luiss University Press, 2019; L. FLORIDI, *Etica dell'intelligenza artificiale. Sviluppi, opportunità, sfide*, Milano, Raffaello Cortina Editore, 2022.

<sup>10</sup> See E. PARISIÈR, *cit.*

<sup>11</sup> See D. KAHNEMAN, *Pensieri lenti e veloci*, Milano, Mondadori, 2012.

<sup>12</sup> See M. DELMASTRO, A. NICITA, *Big Data. Come stanno cambiando il nostro mondo*, Bologna, il Mulino, 2019.

Platforms, in fact, induce us to build social relationships based on aggregative processes rather than rational thinking that goes through processes of abstraction and objectification of the real. In essence, we experience as real only that which responds to our biases<sup>13</sup>.

Thus fake news and misinformation are characterized by a single common thread, speaking to one's audience with the sole aim of strengthening one's position. In this context, adolescents represent the expression of the onlife dimension referred to by Luciano Floridi<sup>14</sup> whose impact is particularly profound. The apparent opposition is not a search for dialectic but a simple re-establishment of the ties of the community of reference. The media become tools to govern power, and this connotation of the tool brings us back to the definition of bias introduced by Innis<sup>15</sup>, which recalls the concatenation between strength and weakness and is found in the dynamics that characterize the flow of fake news. Previous work<sup>16</sup> presented the analysis that led to the definition of a set of indicators called the **hexagon** that groups six characteristics that define their strength and persistence in the media system and originate misinformation and disinformation<sup>17</sup>.

By now, the proliferation and dissemination of disinformation is no longer an episodic phenomenon but an integral part of a well-defined strategy that exploits social dynamics to build consensus and manipulate public opinion. It is a global influence industry that cuts across all sectors of society, and it is evident that in crisis situations there is an alteration of the directions of meaning. Increased insecurity and fear leads to communication constructed to alter the perception of risk, the Covid -19 pandemic crisis in this sense was a relevant example. Consequently, defining environments that allow maximum visibility to social behaviors and communicative

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<sup>13</sup> F. PIRA, *Emergenze Covid in Italia: adolescenti sempre più soli in rete*, in R. PALTRINIERI, S. SPILLARE, G. TARDIVO (a cura di), *Orizzonti Medi-terranei. Comunicazione, istituzioni e prospettive mediatiche in un confronto tra Italia e Spagna*, Milano, FrancoAngeli, 2022, p. 84.

<sup>14</sup> L. FLORIDI, *Etica dell'intelligenza artificiale. Sviluppi, opportunità, sfide*, cit.

<sup>15</sup> See H. INNIS, *Impero e comunicazioni*, Roma, Meltemi Editore, 2001.

<sup>16</sup> A. ALTINIER, F. PIRA, *Giornalismi. La difficile convivenza con fake news e misinformation*, Limena, libreriauniversitaria.it, 2018.

<sup>17</sup> F. PIRA, *Op. cit.*, 2022, p. 85.

processes, invisibility of operating dynamics, and "intrasparent" technology represent critical factors for learning processes.

### *3. The impact of platforms on learning processes*

We are witnessing the rise of technology controlling technology, giving rise to surveillance capitalism as Zuboff<sup>18</sup> defines it, which introduces us into the concept of the shadow text that influences the dynamics through which learning develops. Theorizing how narcissistic tendencies, the performative self, and hyper-consumerism are giving rise to a different social order, one that places what Zuboff calls "the division of learning" at the center<sup>19</sup>.

In hypercommunication everything is mixed with everything. Even the boundaries between inside and outside become more permeable. Today we are completely externalized into a 'pure surface of absorbing and reabsorbing networks of influence'<sup>20</sup>.

A mechanism of acceleration has been triggered that amplifies, "bulimizes," almost all areas of human action, so communicative processes become, in Han Byung-Chul's critical vision, hyper-communication.

We are thus faced with phenomena, the consequences of which are still largely to be identificate. The division of learning, according to which platforms and surveillance capitalism direct, through the shadow text, learning paths by enslaving them to their own logics and goals, exert greater power over the most fragile strata of society with

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<sup>18</sup> S. ZUBOFF, *Il capitalismo della sorveglianza. Il futuro dell'umanità nell'era dei nuovi poteri*, Roma, Luiss University Press, 2019.

<sup>19</sup> *Ibidem*.

<sup>20</sup> See BYUNG-CHUL HAN. *L'espulsione dell'Altro. Società, percezione e comunicazione oggi*, Milano, Edizioni Nottetempo, 2016.

fewer tools at their disposal to identify the false and initiate critical knowledge processes, in this sense become, pure surface absorption.

It is evident that the current process of fragilization has a profound impact on all areas in which processes of identity construction and cultural and social growth take place, and in particular on educational systems that should have as their primary purpose cultural reproduction as generational transmission of cultural values, norms and experiences<sup>21</sup>. The mutation of linguistic codes; the inadequacy of educational systems with respect to the speed with which the world of work evolves, as a result of both technological innovation and macroeconomic dynamics; and finally the growing inequality in the distribution of social capital, represent an obvious paradox of the digitized society<sup>22</sup>.

In the research I conducted on a sample of 1858 junior high and high school girls and boys, surveyed through an online questionnaire, during the months of the 2020 lockdown, which later flowed into the volume *Children of Apps*, some critical elements were already highlighted:

- the tendency toward isolation
- the strong propensity to window dressing in their lives
- hyper-connectedness
- an obvious distorted use of technology through the use of fake profiles that create opacity and often trigger polarizing and violent behavior.

Changing time, space and relationship dimensions generate, on the one hand, a loss of ability to implement deep educational processes within households<sup>23</sup>, on the other hand, inadequate knowledge delivery models create a problem of loss of authority that increases the generational and social divide.

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<sup>21</sup> A. GIDDENS, P.W. SUTTON, *Sociology. Seventh edition*, Cambridge, Polity, 2013, trad. it *Fondamenti di sociologia*, Bologna, Il Mulino, 2014, p. 336.

<sup>22</sup> F. PIRA, *La nuova vita della media education*, cit., p. 240.

<sup>23</sup> P.C. RIVOLTELLA, *Op. cit.*

The fluidity, contamination, and communication developed through codes and texts that are often the result of the action of social sharing, to take up the concepts stated above, give rise to a message in which it is possible to recognize the *mens autoris*, we are witnessing the proliferation of messages and language that is no longer an autonomous construction of meaning, but appears as the consequence of a cloning that tends to massify<sup>24</sup>.

#### *4. Conclusions*

The growing complexity of the media ecosystem, the platformization that relies on the hoarding of data and the new frontier of artificial intelligence, open up new questions and show the emergence of new critical issues, where the ability to put in place strategies to exploit technologies does not coincide with the possession of the knowledge tools necessary to govern such complex processes. And, this also invests in learning processes, which also represent to a big business for tech companies, which have already been investing in the sector for some time, intent on promoting:

a new idea of learning, which eradicates or circumvents the basic values of publicly funded education: the *Bildung*, knowledge-based learning pathways, teacher autonomy, collective sustainability, and the idea of education as a tool to achieve social and economic equality<sup>25</sup>

I believe that it is necessary to build a new educational practice and it is therefore necessary to understand through which paths and tools. One can start by analyzing some aspects that are in my opinion relevant:

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<sup>24</sup> F. PIRA, *La crisi del modello della produzione culturale...*, cit.

<sup>25</sup> J. VAN DIJCK, T. POELL, M. DE WAAL, *Op. cit.*, p. 218.

Deepen the dimension of "over-representation of self" among adolescents and identify the implications that can lead to the construction of a relational system characterized by extreme fragility.

Investigate the issue of loneliness, which explodes in all its criticality with a profound impact precisely on the new generations that will be the expression of the new digital citizenship.

Analyze the social behaviors that can generate deviance and risks, as a consequence of the ease and speed of use offered by technology that end to cancel the time of reflection, an essential tool in path of growth and identity construction.

Understand what educational model is being implemented in and out of school, whether it is still possible to think in the terms of Bildung (self-cultivation in the German tradition) or are we moving from the construction of critical consciousness to the performatization of learning.

a stable physiological condition for up to 165 hours, after which, once out of their reservoir, the foetuses remain alive for a couple of days, but none survive<sup>10</sup>.

Thirty years later, a key step for the future clinical application of the artificial womb is the studies conducted by the Children's Hospital of Philadelphia on a biobag capable of hosting fetuses of lambs born prematurely.

The innovative system uses a single container filled with warm fluid connected to custom-designed machines that provide physiological support. Lamb fetuses grow in a temperature-controlled, sterile environment, breathing amniotic fluid as they normally do in the womb, their hearts pumping blood through the umbilical cord into a gas exchange machine outside the bag. Electronic monitors measure vital signs, blood flow and other crucial functions<sup>11</sup>. The eight lambs tested in the most recent prototype were physiologically equivalent to a human infant of 23-24 weeks gestation. The recreated environment is sealed, sterile and isolated, thus preventing variations in temperature, pressure and light, but especially preventing infection. The lambs showed normal growth by opening their eyes and swallowing normally, unlike the old prototypes, with no adverse neurological or organ maturation consequences. Dr. Alan W. Flake, surgeon and director of the Centre for Fetal Research in the Centre for Fetal Diagnosis and Treatment at the Children's Hospital of Philadelphia said that «this system could prevent the severe morbidity suffered by extremely premature infants, potentially offering a medical technology that does not currently exist»<sup>12</sup>.

Being able to build an extra-uterine system capable of supporting organ growth and maturation, even for just a few weeks, would save a million lives per year and relieve parents of the possibility of immense psychological trauma. All this would represent a new standard of care.

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<sup>10</sup> Cfr. Y. KUWABARA et al., *Development of Extruterine Fetal Incubation System Using Extracorporeal Membrane Oxygenator*, in «Artificial Organs», V. 11, n. 3, Hoboken Giugno 1987. DOI: 10.1111/j.1525-1594.1987.tb02663.x

<sup>11</sup> Cfr. A. PARTRIDGE et. al., *An extra-uterine system to physiologically support the extreme premature lamb*, in «Nature Communications», V. 8 n. 15112, 2017. <https://doi.org/10.1038/ncomms15112>

<sup>12</sup> *Ibidem*.



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